

**ANACALYPSIS; AN  
ATTEMPT TO DRAW  
ASIDE THE VEIL OF  
THE SAITIC ISIS; OR,  
AN INQUIRY INTO...**

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Godfrey Higgins





TO BE COMPLETED IN 16 PARTS.

# ANACALYPSIS,

AN ATTEMPT TO DRAW ASIDE THE VEIL OF

The Saitic Isis;

OR

*An Inquiry into the Origin of*

LANGUAGES, NATIONS, AND RELIGIONS.



By GODFREY HIGGINS, Esq.,

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## PUBLISHER'S ADVERTISEMENT.

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THIS reprint of Higgins' ANACALYPSIS is a faithful reproduction of the first edition. The Publisher intends to give the work faithfully, comprising all the Text, Notes, Preliminary Remarks, Plates, and Appendices, as they originally appeared, without alteration or curtailment. It is proposed, however, to give in the last volume such additional Notes and Remarks as may be found necessary to correct any statement in the Text, or explain points that may be left obscure. The work, to be concluded in four volumes, will therefore consist of the Anacalypsis as its Author left it, with such additional matter appended as may be required.



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# ANACALYPSIS.

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## BOOK I.

### CHAPTER I.

AGE OF THE WORLD.—FLOOD.—PLANETS AND DAYS OF THE WEEK.—  
THE MOON.

1. ON looking back into antiquity, the circle of vision terminates in a thick and impenetrable mist. No end can be distinguished. There seems reason to believe that this is an effect of that cause, whatever it may be, which first produced and gave law to the revolving motions of the planets, or other phenomena of nature, and therefore cannot be impugned, perhaps ought not to be regretted. At all events, if this obscurity be regretted, it is pretty evident that there is little hope of its being removed. But in endeavouring to stretch our eye to the imaginary end of the prospect, to the supposed termination of the hitherto to us unbounded space, it is unavoidably arrested on its way by a variety of objects, of a very surprising appearance; and it is into their nature that I propose to inquire. When I look around me, on whatever side I cast my eyes, I see the ruins of a former world—proofs innumerable of a long-extended period of time. Perhaps among all the philosophers no one has demonstrated this so clearly as Mons. Cuvier. I apprehend these assertions are so well known and established that it is unnecessary to dwell upon them.

The great age of the world must be admitted; but the great age of man is a different thing. The latter may admit of doubt, and it is man with whom, in the following treatise, I propose to concern myself, and not his habitation. On man, his folly, his weakness, and, I am sorry I must add, his wickedness, I propose to treat; his habitation I leave to the geologists.

In the most early history of mankind I find all nations endeavouring to indulge a contemptible vanity, by tracing their origin to the most remote periods; and, for the gratification of this vanity, inventing fables of every description. Of this weakness they have all, in reality, been guilty; but the inhabitants of the oriental countries occupy rather a more prominent place than those of the western world; and I believe it will not be denied that, in the investigation of subjects connected with the first race of men, they are entitled on every account to claim a precedence. If, since the creation of man, a general deluge have taken place, their country was certainly the situation where he was preserved: therefore to the eastern climes I apply myself for his early history, and this naturally leads me into an inquiry into their ancient records and traditions.

2. All nations have a tradition of the destruction of the world by a flood,<sup>1</sup> and of the preservation of man from its effects. Here are two questions. Of the affirmative of the former no person who uses his eyes can doubt. But the latter is in a different predicament. A question may arise whether man existed before the flood above spoken of, or not. If the universality of a tradition of a fact of this nature would prove its truth, there would be scarcely room for doubt, and the previous creation of man would be established. But I think in the course of the following inquiry we shall find that universal tradition of a fact of this kind is not enough by itself for its establishment. It appears to me that the question of the existence of the human race previous to the flood will not much interfere with my inquiries, but will, if it be admitted, only oblige me to reason upon the idea that certain facts took place before it, and that the effects arising from them were not affected by it.

If I speak of persons or facts before the deluge, and it should be determined that the human species did not exist before that event, then the form of speech applied erroneously to the antediluvians must be held to apply to the earliest created of the post-diluvians; and this seems to me to be the only inconvenience which can arise from it. I shall therefore admit, for the sake of argument, that an universal flood took place, and that it happened *after* the creation of man.

Much difference of opinion has arisen upon the question whether the flood to which I have alluded was universal or not. The ancient records upon which Christians found their religion, as generally

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<sup>1</sup> The nature of this flood I shall discuss in a future chapter.—June, 1830.

construed, maintain the affirmative; but no one who gives even a very slight degree of consideration to the circumstances of the Americas can deny that probability leans the contrary way. It is a very difficult question, but I do not consider that it has much concern with the object of this work.

Though it be the most probable, if man were created before the last general deluge, that a portion of the human race was saved along with the animals in the new, as well as a portion in the old world, yet it is equally probable that one family, or at most only a very small number of persons, were saved in the latter.

The strongest argument against the descent of the present human race from one pair has hitherto been found in the peculiar character of the Negro. But it is now admitted, I believe, that Mr. Lawrence has removed that difficulty, and has proved that man is one genus and one species, and that those who were taken by some philosophers for different species are only varieties. I shall assume this as a fact, and reason upon it accordingly. If there were any persons saved from the deluge except those before spoken of, who were found near the Caspian Sea, they do not appear to have made any great figure in the world, or to have increased so as to form any great nations. They must, I think, soon have merged and been lost in the prevailing numbers of the oriental nation. But I know not in history any probable tradition or circumstance, the existence of the Negro excepted, which should lead us to suppose that there ever were such persons. If they did exist, I think they must have been situated in China. It is possible that they may have been in that country, but it is a bare possibility, unsupported by any facts or circumstances known to us. No doubt the Chinese are entitled to what they claim—a descent from very remote antiquity. But it is acknowledged that one of their despots destroyed all their authentic and official records, in consequence of which little or no dependence can be placed upon the stories which they relate, of transactions which took place any length of time previous to that event.

The cautious way in which I reason above respecting the universal nature of the flood, and the conditional style of argument which I adopt in treating the question of man's creation before or after it, no doubt will give offence to a certain class of persons who always go to another class, called priests, for permission to believe, without using their own understandings. I am sorry that I should offend these good people, but as I cannot oblige them by taking for granted the truth of alleged facts, the truth or falsity of which is, at least in

part, the object of this work, it is clearly not fit, as it is not intended, for their perusal.

3. Of the formation of our planetary system, and particularly of our world and of man, a vast variety of accounts were given by the different philosophers of Greece and Rome, a very fair description of which may be met with in the first volume of the Universal History, and in Stanley's History of Philosophy. Many of these cosmogonists have been highly celebrated for their wisdom; and yet, unless we suppose their theories to have been in a great degree allegorical, or to have contained some secret meaning, they exhibit an inconceivable mass of nonsense. But some of them, for instance that of Sanchoniathon, so largely discussed by Bishop Cumberland, are clearly allegorical: of course all such must be excepted from this condemnation.

If a person will apply his mind without prejudice to a consideration of the characters and doctrines of the ancient cosmogonists of the western part of the world, he must agree with me that they exhibit an extraordinary mixture of sense and nonsense, wisdom and folly—views of the creation, and its cause or causes, the most profound and beautiful, mixed with the most puerile conceits—conceits and fancies below the understanding of a plough-boy. How is this to be accounted for? The fact cannot be denied. Of the sayings of the wise men, there was not one, probably, more wise than that of the celebrated Γνωθὶ σεαυτὸν, *Know thyself*, and probably there was not one to which so little regard has been paid. It is to the want of attention to this principle that I attribute most of the absurdities with which the wise and learned, perhaps in all ages, may be reproached. Man has forgotten or been ignorant that his faculties are limited. He has failed to mark the line of demarcation, beyond which his knowledge could not extend. Instead of applying his mind to objects cognizable by his senses, he has attempted subjects above the reach of the human mind, and has lost and bewildered himself in the mazes of metaphysics. He has not known or has not attended to what has been so clearly proved by Locke, that no idea can be received except through the medium of the senses. He has endeavoured to form ideas without attending to this principle, and, as might well be expected, he has run into the greatest absurdities, the necessary consequence of such imprudence. Very well the profound and learned Thomas Burnet says,<sup>1</sup> “Sapientia prima est

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<sup>1</sup> Arch. Phil. cap. vii.

stultitia caruisse;" "primusque ad veritatem gradus præcavere errores." Again he says, "Sapientis enim est, non tantum ea quæ sciri possunt, scire: *sed etiam quæ sciri non possunt, discernere et discriminare.*"<sup>1</sup>

It must not be understood from what I have said, that I wish to put a stop to all metaphysical researches; far from it. But I do certainly wish to control them, to keep them within due bounds, and to mark well the point beyond which, from the nature of our organization, we cannot proceed. Perhaps it may not be possible to fix the exact point beyond which the mind of man can never go, but it may be possible to say without doubt, of some certain point, beyond this he has not yet advanced. By this cautious mode of proceeding, though we may *pretend* to less knowledge, we may in fact *possess more*.

For these various reasons I shall pass over, without notice, the different theories of the formation of the world by the sages of Greece and Rome. In general they seem to me to deserve no notice, to be below the slightest consideration of a person of common understanding. As a curious record of what some of the wise men of antiquity were, they are interesting and worthy of preservation: as à rational exposé of the origin of things, they are nothing.

Among the subjects to which I allude as being above the reach of the human understanding are Liberty and Necessity, the Eternity of Matter, and several other similar subjects.

4. Our information of the historical transactions which it is supposed took place previous to the catastrophe,<sup>2</sup> and its attendant flood, which destroyed the ancient world, is very small. Mons. Bailly has observed, that the famous cycle of the Neros, and the cycle of seven days, or the week, from their peculiar circumstances, must probably have been of antediluvian invention. No persons could have invented the Neros who had not arrived at much greater perfection in astronomy than we know was the state of the most ancient of the Assyrians, Egyptians, or Greeks. The earliest of these nations supposed the year to have consisted of 360 days only,

<sup>1</sup> Arch Phil. p. 95.

<sup>2</sup> This catastrophe has been thought by many of the moderns to have arisen from a change of the direction of the earth's axis, and a simultaneous; or perhaps consequent, change of the length of the year from 360 to 365 days. The change of the axis was believed among the ancients by Plato, Anaxagoras, Empedocles, Diogenes, Letcippus, and Democritus. Vide book ii. ch. iv. vi. of THOMAS BURNET'S *Archæologia Philosophica*.

when the inventors of the Neros must have known its length to within a few seconds of time—a fact observed by Mons. Bailly to be a decisive proof that science was formerly brought to perfection, and therefore, consequently, must have been afterward lost. There are indeed among the Hindoos proofs innumerable that a very profound knowledge of the sciences was brought by their ancestors from the upper countries of India, the Himmalah mountains, Thibet or Cashmir. These were, I apprehend, the first descendants of the persons who lived after the deluge. But this science has long been forgotten by their degenerate successors, the present race of Brahmins. The ancient Hindoos might be acquainted with the Neros, but I think it probable that Josephus was correct in saying it is of antediluvian discovery; that is, that it was discovered previous to the time allotted for the deluge. And it is a curious circumstance that we receive this tradition from the people among whom we find the apparently antediluvian part of the book, or the first tract of the book, called Genesis, about which I shall have much more to observe in the course of this work.

The other cycle just now named, of the seven days or the week, is also supposed by Bailly to be, from its universal reception, of equal antiquity. There is no country of the old world in which it is not found, which, with the reasons which I will now proceed to state, pretty well justify Mons. Bailly in his supposition.

5. In my Preliminary Observations, and in my treatise on *The Celtic Druids*, I have pointed out the process by which the planetary bodies were called after the days of the week, or the days of the week after them. I have there stated that the septennial cycle would probably be among the earliest of what would be called the scientific discoveries which the primeval races of men would make.

Throughout all the nations of the ancient world, the planets are to be found appropriated to the days of the week. The seven-day cycle, with each day named after a planet, and universally the same day allotted to the same planet in all the nations of the world, constitute the first proof, and leave no room to doubt that one system must have prevailed over the whole. Here are the origin and the reason of all judicial astrology, as well as the foundation upon which much of the Heathen mythology was built. The two were closely and intimately connected.

It is the object of this work to trace the steps by which, from the earliest time and small beginnings, this system grew to a vast and

towering height, covering the world with gigantic monuments and beautiful temples, enabling one part of mankind, by means of the fears and ignorance of the other part, to trample it in the dust.

Uncivilized man is by nature the most timid of animals, and in that state the most defenceless. The storm, the thunder, the lightning, or the eclipse, fills him with terror. He is alarmed and trembles at everything which he does not understand, and that is almost everything that he sees or hears.

If a person will place himself in the situation of an early observer of the heavenly bodies, and consider how they must have appeared to him in his state of ignorance, he will at once perceive that it was scarcely possible that he could avoid mistaking them for animated or intelligent beings. To us, with our prejudices of education, it is difficult to form a correct idea of what his sensations must have been, on his first discovering the five planets to be different from the other stars, and to possess a locomotive quality, apparently to him subject to no rule or order. But we know what happened; he supposed them animated, and to this day they are still supposed to be so, by the greatest part of the world. Even in enlightened England judicial astrologers are to be found.

I suppose that after man first discovered the twenty-eight day cycle, and the year of 360 days, he would begin to perceive that certain stars, larger than the rest, and shining with a steady and not a scintillating light, were in perpetual motion. They would appear to him, unskilled in astronomy, to be endowed with life and great activity, and to possess a power of voluntary motion, going and coming in the expanse at pleasure. These were the planets. A long time would pass before their number could be ascertained, and a still longer before it could be discovered that their motions were periodical. The different systems of the ancient philosophers of Greece and other countries, from their errors and imperfections, prove that this must have been the state of the case. During this period of ignorance and fear arose the opinion, that they influenced the lot of man, or governed this sublunary world; and very naturally arose the opinion that they were intelligent beings. And as they appeared to be constantly advancing towards and receding from the sun, the parent of life and comfort to the world, they were believed to be his ministers and messengers. As they began in some instances to be observed to return, or be visible in the same part of the heavens, they would naturally be supposed by the terrified barbarian to have duties to perform; and when the very ancient

book of Job<sup>1</sup> represents the morning stars to have sung together, and all the sons of God to have shouted for joy, it probably does not mean to use merely a figurative expression, but nearly the literal purport of the language.

In contemplating the host of heaven, men could not fail soon to observe that the fixed stars were in a particular manner connected with the seasons—that certain groups of them regularly returned at the time experience taught them it was necessary to commence their seed-time or their harvest; but that the planets, though in some degree apparently connected with the seasons, were by no means so intimately and uniformly connected with them as the stars. This would be a consequence which would arise from the long periods of some of the planets—Saturn, for instance. These long periods of some of the planets would cause the shortness of the periods of others of them to be overlooked, and would, no doubt, have the effect of delaying the time when their periodical revolutions would be discovered; perhaps for a very long time; and, in the interim, the opinion that they were intelligent agents would be gaining ground, and receiving the strengthening seal of superstition; and, if a priesthood had arisen, the fiat of orthodoxy.

From these causes we find that, though in judicial astrology or magic the stars have a great influence, yet that a great distinction is made between them and the planetary bodies; and I think that, by a minute examination of the remaining astrological nonsense which exists, the distinction would be found to be justified, and the probability of the history here given confirmed.

As it has been observed, though the connection between the planets and the seasons was not so intimate as between the latter and the stars, yet still there was often an apparent connexion, and some of the planets would be observed to appear when particular seasons arrived, and thus after a certain time they were thought to be beneficent or malevolent, as circumstances appeared to justify the observers' conclusions.

6. Of the different histories of the creation, that contained in the book, or collection of books, called Genesis, has been in the Western parts of the world the most celebrated, and the nonsense which has been written respecting it, may fairly vie with the nonsense, a little time ago alluded to, of the ancient learned men of Greece and Rome.

This book professes to commence with a history of the creation,

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<sup>1</sup> Chap. xxxviii. ver. 7.

and in our vulgar translation it says, "*In the beginning God created the heavens and the earth.*" But I conceive for the word *heavens* the word *planets* ought to be substituted. The original for the word *heavens* is of great consequence. Parkhurst admits that it has the meaning of *placers* or *disposers*. In fact, it means the planets as distinguished from the fixed stars, and is the foundation, as I have said, and as we shall find, upon which all judicial astrology, and perhaps much of the Heathen mythology, was built.

After man came to distinguish the planets from the stars, and had allotted them to the respective days of the week, he proceeded to give them names, and they were literally the Dewtahs of India, the Archangels of the Persians and Jews, and the most ancient of the Gods of the Greeks and Romans, among the vulgar of whom each planet had a name, and was allotted to, or thought to be, a God.

The following are the names of the Gods allotted to each day: Sunday to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn: and it is worthy of observation, that neither Bacchus nor Hercules is among them, on which I shall have an observation, to make in a future part of this work. In almost every page we shall have to make some reference to judicial astrology, which took its rise from the planetary bodies.

The Sun, I think I shall shew, was unquestionably the first object of the worship of all nations. Contemporaneously with him or after him succeeded, for the reasons which I have given, the planets. About the time that the collection of planets became an object of adoration, the Zodiac was probably marked out from among the fixed stars, as we find it in the earliest superstitions of the astrologers. Indeed, the worship of the equinoctial sun in the sign Taurus, the remains of which are yet found in our May-day festivals, carries it back at least for 4,500 years before Christ. How much further back the system may be traced, I pretend not to say.

7. After the sun and planets it seems, on first view, probable that the moon would occupy the next place in the idolatrous veneration of the different nations; but I am inclined to think that this was not the case. Indeed, I very much doubt whether ever he or she, for it was of both genders, was an object of adoration at all in the very early periods. I think it would be discovered so soon that its motions were periodical, that there would be scarcely any time for the error to happen; for I cannot conceive it possible that it should have been

thought to be an intelligent being after once its periodical nature was discovered.

This doctrine respecting the Moon will be thought paradoxical and absurd, and I shall be asked what I make of the goddess Isis. I reply, that it is the inconsistencies, contradictions, and manifest ignorance of the ancients respecting this goddess, which induce me to think that the Moon never was an object of worship in early times; and that it never became an object of adoration till comparatively modern times, when the knowledge of the ancient mysteries was lost, and not only the knowledge of the mysteries, but the knowledge of the religion itself, or at least of its origin and meaning, were lost. The least attention to the treatises of Plato, Phornutus, Cicero, Porphyry, and, in short, of every one of the ancient writers on the subject of the religion, must convince any unprejudiced person that they either were all completely in the dark, or pretended to be so. After the canaille got to worshipping onions, crocodiles, &c., &c., &c., no doubt the moon came in for a share of their adoration; but all the accounts of it are full of inconsistency and contradiction: for this reason I think it was of late invention, and that Isis was not originally the moon, but the mother of the gods. Many other reasons for this opinion will be given in the course of the work, when I come to treat of Isis and the Moon.

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## CHAPTER II.

FIRST GOD OF THE ANCIENTS.—THE SUN.—DOUBLE NATURE OF THE DEITY.—METEMPSYCHOSIS AND RENEWAL OF WORLDS.—MORAL EVIL.—ETERNITY OF MATTER.—BUDDHA.—GENESIS.

1. I shall now proceed to shew, in a way which I think I may safely say cannot be refuted, that all the Gods of antiquity resolved themselves into the solar fire, sometimes itself as God, or sometimes as emblem or shekinah of that higher principle, known by the name of the creative Being or God. But first I must make a few observations on his nature, as it was supposed to exist by the ancient philosophers.

On the nature of this Being or God the ancient oriental philosophers entertained opinions which took their rise from a very profound

and recondite course of reasoning, (but yet, when once put in train, a very obvious one,) which arose out of the relation which man and the creation around him were observed by them to bear, to their supposed cause—opinions which, though apparently well known to the early philosophers of all nations, seem to have been little regarded or esteemed in later times, even if known to them, by the mass of mankind. But still they were opinions which, in a great degree, influenced the conduct of the world in succeeding ages; and though founded in truth or wisdom, in their abuse they became the causes of great evils to the human race.

The opinions here alluded to are of so profound a nature, that they seem to bespeak a state of the human mind much superior to any thing to be met with in what we have been accustomed to consider or call ancient times. From their philosophical truth and universal reception in the world, I am strongly inclined to refer them to the authors of the Neros, or to that enlightened race, supposed by Mons. Bailly to have formerly existed, and to have been saved from a great catastrophe on the Himmalah mountains. This is confirmed by an observation which the reader will make in the sequel, that these doctrines have been like all the other doctrines of antiquity, gradually corrupted—incarnated, if I may be permitted to compose a word for the occasion.

Sublime philosophical truths or attributes have become clothed with bodies and converted into living creatures. Perhaps this might take its origin from a wish in those professing them to conceal them from the vulgar eye, but the cause being forgotten, all ranks in society at last came to understand them in the literal sense, their real character being lost; or perhaps this incarnation might arise from a gradual falling away of mankind from a high state of civilization, at which it must have arrived when those doctrines were discovered, into a state of ignorance,—the produce of revolutions, or perhaps merely of the great law of change which in all nature seems to be eternally in operation.

2. The human animal, like all other animals, is in his mode of existence very much the child of accident, circumstance, habit: as he is moulded in his youth he generally continues. This is in nothing, perhaps, better exemplified than in the use of his right hand. From being carried in the right arm of his nurse, his right hand is set at liberty for action and use, while his left is at rest: the habit of using the right hand in preference to the left is thus acquired and never forgotten. A similar observation applies to the

mind. To natural causes leading men to peculiar trains or habits of thinking or using the mind, may be traced all the recondite theories which we find among the early races of man. If to causes of this kind they are not to be ascribed, I should be glad to know where their origins are to be looked for. If they be not in these causes to be found, we must account for them by inventing a history of the adventures of some imagined human being, after the manner of the Greeks and many others, whose priests never had a difficulty, always having a fable ready for the amusement of their credulous votaries.

In opposition to this, I, perhaps, may be asked, why the inhabitants of the new world have not arrived at the high degree of civilization,—at the same results, as the inhabitants of the old? The answer is, Accident or circumstances being at first different, they have been led to a different train of acting or thinking; and if they branched off from the parent stock in very early times, accident or circumstances being after their separation different, are quite sufficient to account for the difference of the results. It seems probable, that from their knowledge of figures and their ignorance of letters, they must have branched off in a very remote period. Although the peculiar circumstance, that few or none of the animals of the old world were found in the new one, or of the animals of the new one in the old, seems to shew a separate formation of the animal creation; yet the identity of many of the religious rites and ceremonies of the inhabitants of the two worlds, and other circumstances pointed out by Mr. Faber and different writers, seem to bespeak only one formation or creation of man.

The rise of the doctrine respecting the nature of God named above, is said to be lost in the most remote antiquity. This may be true; but perhaps a little consideration will enable us to point out the natural cause from which, as I have observed, it had its origin. Like the discovery of figures or arithmetic, the septennial cycle, &c., it probably arose among the first philosophers or searchers after wisdom, from their reflecting upon the objects which presented themselves to their observation.

3. That the sun was the first object of the adoration of mankind, I apprehend, is a fact, which I shall be able to place beyond the reach of reasonable doubt. An absolute proof of this fact the circumstances of the case put it out of our power to produce; but it is supported by reason and common sense, and by the traditions of all nations, when carefully examined to their foundations. The

allegorical accounts or mythoses<sup>1</sup> of different countries, the inventions of an advanced state of society, inasmuch as they are really only allegorical accounts or mythoses, operate nothing against this doctrine.

When, after ages of ignorance and error, man became in some degree civilized, and he turned his mind to a close contemplation of the fountain of light and life—of the celestial fire—he would observe among the earliest discoveries which he would make, that by its powerful agency all nature was called into action; that to its return in the spring season the animal and vegetable creation were indebted for their increase as well as for their existence. It is probable that for this reason chiefly the sun, in early times, was believed to be the creator, and became the first object of adoration. This seems to be only a natural effect of such a cause. After some time it would be discovered that this powerful and beneficent agent, the solar fire, was the most potent destroyer, and hence would arise the first idea of a Creator and Destroyer united in the same person. But much time would not elapse before it must have been observed, that the destruction caused by this powerful being was destruction only in appearance, that destruction was only reproduction in another form—regeneration; that if he appeared sometimes to destroy, he constantly repaired the injury which he seemed to occasion—and that, without his light and heat, every thing would dwindle away into a cold, inert, unprolific mass.<sup>2</sup> Thus at once, in the same being, became concentrated, the creating, the preserving, and the destroying powers,—the latter of the three being, at the same time, both the destroyer and regenerator. Hence, by a very natural and obvious train of reasoning, arose the creator, the preserver, and the destroyer—in India, *Brahma*, *Vishnu*, and *Siva*; in Persia, *Oromasdes*, *Mithra*, and *Arimanius*; in Egypt, *Osiris*,

<sup>1</sup> This is nothing against the Mosaic account, because it is allowed by all philosophers, as well as most of the early Jews and Christian fathers, to contain a mythos or an allegory—by Philo, Josephus, Papias, Pantenus, Irenæus, Clemens Alex., Origen, the two Gregories of Nyssa and Nazianzen, Jerome, Ambrose, Spencer de Legibus Hebræorum, Alexander Geddes, the Romish translator of the Bible, in the Preface and Critical Remarks, p. 49. See also Marsh's Lectures, &c., &c. Of this I shall say more hereafter.

<sup>2</sup> Described in Genesis by the words תָּוֹהוּ וָבֹהוּ *tēu-u-bēu*, which mean a mass of matter effete, unproductive, unprolific, ungenerating, and itself devoid of the beautiful forms of the animal, vegetable, and mineral kingdoms,—the mud or *lavas* of Sanchoniathon. The words of our Bible, as here used, *without form and void*, have not any meaning.

*Neith*, and *Typhon*: in each case *Three Persons and one God*. And thus arose the TRIMURTI, or the celebrated Trinity. On this Mr. Payne Knight says, "The hypostatical division and essential "unity of the Deity is one of the most remarkable parts of this "system, and the farthest removed from common sense and reason: "and yet this is perfectly reasonable and consistent, if considered "together with the rest of it, for the emanations and personifications "were only figurative abstractions of particular modes of action and "existence, of which the primary cause and original essence still "continued one and the same. The three hypostases being thus "only one being, each hypostasis is occasionally taken for all, as is "the case in the passage of Apuleius before cited, where Isis "describes herself as the universal deity."<sup>1</sup>

The sun himself, in his corporeal and visible form of a globe of fire, I do not doubt was, for a long time, the sole trinity. And it would not be till after ages of speculation and philosophizing that man would raise his mind to a more pure trinity or to a trinity of abstractions,—a trinity which would probably never have existed in his imagination if he had not first had the more gross corporeal igneous trinity, with its effects, for its prototype, to lead him to the more refined and sublime doctrine, in which the corporeal and igneous trinity gave way among philosophers to one of a more refined kind; or to a system of abstractions, or of attributes, or of emanations, from a superior being, the creator and preserver of the sun himself.

It has been said in reply to this, Then this fundamental doctrine on which, in fact, all the future religion and philosophy of the world was built, you attribute to accident! The word accident means, by us unseen or unknown cause; but I suppose, that when an intelligent Being was establishing the present order of the universe, he must know how the unseen cause or accident which he provided would operate,—this accident or unseen cause being only a link in a chain, the first link of which begins, and the last of which ends, in God.

That the sublime doctrine of emanations, or abstractions as it was called, above alluded to, prevailed among oriental nations, cannot be doubted; but yet there may be a doubt whether they were ever entirely free from an opinion that the creative Deity consisted of a certain very refined substance, similar, if not the same, as the magnetic, galvanic, or electric fluid. This was the opinion of all the early Christian fathers, as well, I think, as of the Grecians. But

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<sup>1</sup> Knight, p. 163.

still, I think, certain philosophers arose above this kind of materialism, among whom must have been the Buddhists and Brahmins of India ; but of this we shall see more in the sequel. We shall find this a most difficult question to decide.

4. The Trinity described above, and consisting of abstractions or emanations from the divine nature, will be found exemplified in the following work in a vast variety of ways ; but in all, the first principle will be found at the bottom of them. I know nothing in the works of the ancient philosophers which can be brought against them except a passage or two of Plato, and one of Numenius, according to Proclus.

Plato says, "When, therefore, that God, who is a perpetually reasoning divinity, cogitated about the god who was destined to subsist at some certain period of time, he produced his body smooth and equable; and every way from the middle even and whole, and perfect from the composition of perfect bodies."<sup>1</sup>

Again Plato says, "And on all these accounts he rendered the universe a happy God."<sup>2</sup> Again he says, "But he fabricated the earth, the common nourisher of our existence; which being conglobed about the pole, extended through the universe, is the guardian and artificer of night and day, and is the first and most ancient of the gods which are *generated* within the heavens. But the harmonious progressions of these divinities, their concussions with each other, the revolutions and advancing motions of their circles, how they are situated with relation to each other in their conjunctions and oppositions, whether direct among themselves or retrograde, at what times and in what manner they become concealed, and, again emerging to our view, cause terror, and exhibit tokens of future events to such as are able to discover their signification; of all this to attempt an explanation, without suspecting the resemblances of these divinities, would be a fruitless employment. But of this enough, and let this be the end of our discourse concerning the nature of the visible and *generated* gods."<sup>3</sup>

How from these passages any ingenuity can make out that Plato maintained a trinity of the Sun, the Moon, and the Earth, as the Supreme God or the Creator, I do not know, and I should not have thought of noticing them if I had not seen an attempt lately made in a work not yet published, to depreciate the sublime doctrines of the ancients by deducing from these passages that consequence.

<sup>1</sup> Plato's Tim., Taylor, p. 483.

<sup>2</sup> Ibid. p. 484.

<sup>3</sup> Ibid. p. 499, 500.

The other passage is of Numenius the Pythagorean, recorded by Proclus, who says that he taught that the world was the third God, *ὁ γὰρ κόσμος κατ' αὐτὸν ὁ τρίτος ἐστὶ Θεός*.<sup>1</sup>

This is evidently nothing but the hearsay of hearsay evidence, and can only show that these doctrines, like all the other mythoses, had become lost or doubtful to the Greeks. The latter quotation of this obscure author will be found undeserving of attention, when placed in opposition to the immense mass of evidence which will be produced in this work. And as for the passage of Plato, I think few persons will allow it to have any weight, when in like manner every construction of it is found to be directly in opposition to his other doctrines, as my reader will soon see.<sup>2</sup>

5. The doctrine as developed above by me, is said to be too refined for the first race of men. Beautifully refined it certainly is: but my reader will recollect that I do not suppose that man arrived at these results till after many generations of ignorance, and till after probably almost innumerable essays of absurdity and folly. But I think if the matter be well considered, the Pantheistic scheme (for it is a part of a pantheism) of making the earth the creator of all, will require much more refinement of mind than the doctrine of attributing the creation to the sun. The first is an actual refinement run into corruption, similar to Bishop Berkley's doctrine—refinement, indeed, carried to a vicious excess, carried to such an excess as to return to barbarism; similar, for instance, to what took place in the latter ages of Greece and Rome in the fine arts, when the beautiful Ionic and Corinthian orders of architecture were deserted for the Composite.

We may venture, I think, to presume that adoration must first have arisen either from fear or admiration; in fact, from feeling. As an object of feeling, the sun instantly offers himself. The effect

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<sup>1</sup>Comment, in Tim. of Plat. II. 93.

<sup>2</sup>In the seventh chapter of the 2nd book of Arch. Phil. by Thomas Burnet, who was among the very first of modern philosophers, may be seen an elaborate and satisfactory proof that the ancient philosophers constantly held two doctrines, one for the learned, and one for the vulgar. He supports his proofs by an example from Jamblicus and Laertius, relative to some notions of Pythagoras, which accorded with the vulgar opinion of the Heavens, but which were contrary to his REAL opinions. He has completely justified the ancients from the attempts of certain of the moderns to fix upon them their simulated opinions. The fate of Socrates furnishes an admirable example of what would happen to those who in ancient times taught true doctrines to the vulgar, or attempted to draw aside the veil of Isis.

arising from the daily experience of his beneficence does not seem to be of such a nature as to wear away by use, as is the case with most feelings of this kind. He obtrudes himself on our notice in every way. But what is there in the earth on which we tread, and which is nothing without the sun, which should induce the half-civilised man to suppose it an active agent—to suppose that it created itself? He would instantly see that it was, *in itself*, to all appearance תהו *tēu*, וברו *ubēu*,<sup>1</sup> an inert, dead, unprolific mass. And it must, I think, have required an exertion of metaphysical subtlety, infinitely greater than my trinity must have required, to arrive at a pantheism so completely removed from the common apprehension of the human understanding. In my oriental theory, every thing is natural and seductive; in the other, every thing is unnatural and repulsive.

My learned friend who advocates this degrading scheme of Pantheism against my sublime and intellectual theory, acknowledges what cannot be denied, that the doctrines held in these two passages of Numenius and Plato, are directly at variance with their philosophy as laid down in all their other works. Under these circumstances, I think I may safely dismiss them without further observation, as passages misunderstood, or contrivances to conceal their real opinions.

6. Of equal, or nearly equal date, and almost equally disseminated throughout the world with the doctrine of the Trinity, was that of the Hermaphroditic or Androgynous character of the Deity. Man could not help observing and meditating upon the difference of the sexes. He was conscious that he himself was the highest in rank of all creatures of which he had any knowledge, and he very properly and very naturally, as far as was in his power, made God after the being of highest rank known to him, after himself; thus it might be said, that in his own image, in idea, made he his God. But of what sex was this God? To make him neuter, supposing man to have become grammarian enough to have invented a neuter gender, was to degrade him to the rank of a stone. To make him female was evidently more analogous to the general productive and prolific characters of the author of the visible creation. To make him masculine was still more analogous to man's own person, and to his superiority over the female, the weaker vessel; but still this was attended with many objections. From a consideration of all these circumstances, an union of the two was adopted, and he was represented as being Androgynous.

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<sup>1</sup> Gen. chap. i.

Notwithstanding what I have said in my last paragraph respecting the degradation of making God of the neuter gender, I am of opinion that had a neuter gender been known it would have been applied to the Deity, and for that reason would have been accounted, of the three genders, the most honourable. For this, among other reasons, if I find any very ancient language which has not a neuter gender, I shall be disposed to consider it to be probably among the very oldest of the languages of the world. This observation will be of importance hereafter.

7. Of all the different attributes of the Creator, or faculties conferred by him on his creature, there is no one so striking or so interesting to a reflecting person as that of the generative power. This is the most incomprehensible and mysterious of the powers of nature. When all the adjuncts or accidents of every kind so interesting to the passions and feelings of man are considered, it is not wonderful that this subject should be found in some way or other to have a place among the first of the human superstitions. Thus everywhere we find it accompanying the triune God, called Trimurti or Trinity, just described, under the very significant form of the single obelisk or stone pillar, denominated the Lingham or Phallus,<sup>1</sup> and the equally significant Yoni or Cteis, the female organ of generation : sometimes single, often in conjunction. The origin of the worship of this object is discussed at large in my *Celtic Druids*, and will be found in the index by reference to the words Phallus, Linga, Lithoi.

8. The next step, after man had once convinced himself of the existence of a God, would be, I think, to discover the doctrine of the immortality of the soul. Long before he arrived at this point, he must have observed, and often attempted to account for, the existence of moral evil. How to reconcile this apparent blot in the creation to the beneficence of an all-powerful Creator, would be a matter of great difficulty: he had probably recourse to the only contrivance which was open to him, a contrivance to which he seems to have been driven by a wise dispensation of Providence, the doctrine of a future state of existence, where the ills of this world would find a remedy, and the accounts of good and evil be balanced; where the good man would receive his reward, and the bad one his punishment. This seems to me to be the probable result of the contemplation of the existence of evil by the profound primeval oriental philosophers, who first invented the doctrine of the Trinity.

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<sup>1</sup>Religion de l'Antiqué, par Cruizer, Notes, Introd. p. 525.

9. Other considerations would lend their assistance to produce the same result. After man had discovered the doctrine of the immortality of the soul, the metempsychosis followed the doctrine of the reproduction or regeneration by the third person of the triune God, by a very natural process, as the doctrine of the triune God had before arisen by an easy process from the consideration, by man, of the qualities of the beings around him. Everywhere, throughout all nature, the law that destruction was reproduction appeared to prevail. This, united to the natural fondness for immortality, of which every human being is conscious, led to the conclusion, that man, the élite of the creation, could not be excepted from the general rule; that he did but die to live again, to be regenerated; a consciousness of his own frailty gradually caused a belief that he was regenerated in some human body, or the body of some animal, as a punishment for his offences, until, by repeated penances of this kind, his soul had paid the forfeit of the crimes of its first incarnation, had become purified from all stain, and in a state finally to be absorbed into the celestial influence, or united to the substance of the Creator. As it happens in every sublunary concern, the law of change corrupted these simple principles in a variety of ways; and we find the Destroyer made into a demon or devil, at war with the Preserver or with the Creator. Hence arose the doctrine of the two principles opposed to each other, of Oromasdes and Arimanius in perpetual war, typified by the higher and lower hemisphere of the earth, of winter and summer, of light and darkness, as we shall find developed in a variety of ways. What could be so natural as to allot to the Destroyer the lower hemisphere of cold and darkness, of winter, misery, and famine? What so natural as to allot to the beneficent Preserver the upper hemisphere of genial warmth, of summer, happiness, and plenty? Hence came the festivals of the equinoxes and of the solstices, much of the complicated machinery of the heathen mythology, and of judicial astrology.

From similar trains of reasoning arose the opinion that everything in nature, even the world itself, was subject to periodical changes, to alternate destructions and renovations—an opinion, perhaps, for sublimity not to be equalled in the history of the different philosophical systems of the world, the only doctrine which seemed, in the opinion of the ancients, to be capable of reconciling the existence of evil with the goodness of God.

10. A little time ago I said that the first philosophers could not account for the existence of moral evil without the doctrine of the

immortality of the soul. I am induced to make another observation upon this subject before I leave it. In the modern Christian system this difficulty has been overcome, as most theological difficulties usually are, among devotees, by a story,—in this case, by a story of a serpent and a fruit tree, of which I shall not here give my opinion, except that, like most of the remainder of Genesis, it was anciently held to have an allegorical meaning, and, secondly, that I cannot do Moses the injustice of supposing that he, like the modern priests, could have meant it, at least by the higher classes of his followers, to be believed *literally*.

Moral evil is a relative term; its correlative is moral good. Without evil there is no good; without good there is no evil. There is no such thing known to us as good or evil *per se*. Here I must come to Mr. Locke's fine principle, so often quoted by me in my former book, the truth of which has been universally acknowledged, and to which, in their reasoning, all men seem to agree in forgetting to pay attention—that we know nothing except through the medium of our senses, which is experience. We have no experience of moral good or of moral evil except as relative and correlative to one another; therefore, we are with respect to them as we are with respect to God. Though guided by experience, we confidently believe their existence in this qualified form, yet of their nature, independent of one another, we can know nothing. God having created man subject to one, he could not, without changing his nature, exclude the other. All this the ancients seem to have known; and, in order to account for and remove several difficulties, they availed themselves of the metempsychosis, a renewal of worlds, and the final absorption of the soul or the thinking principle into the Divine substance, from which it was supposed to have emanated, and where it was supposed to enjoy that absolute and uncorrelative beatitude, of which man can form no idea. This doctrine is very sublime, and is such as we may reasonably expect from the school where Pythagoras studied;<sup>1</sup> but I do not mean to say that it removes all difficulties, or is itself free from difficulty. But absolute perfection can be expected only by priests who can call to their aid apples of knowledge. Philosophers must content themselves with something

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<sup>1</sup> Carmel, close to the residence of Melchizedek, where was the temple of IAO, without image. See Jamblicus, chap. iii., Taylor's translation. When I formed the table of additional errata to my Celtic Druids, I had forgotten where I found the fact here named relating to the residence of Pythagoras, which caused the expression of the doubt which may be seen there respecting it.

less. Of the great variety of sects or religions in the world, there is not one, if the priests of each may be believed, in which any serious difficulties of this kind are found.

11. Modern divines, a very sensitive race, have been much shocked with the doctrine of the ancients, that nothing could be created from nothing, *ex nihilo nihil fit*. This is a subject well deserving consideration. The question arises, how did the ancients acquire the knowledge of the truth of this proposition? Had they any positive experience that matter was *not* made from nothing? I think they had not. Then how could they have any knowledge on the subject? As they had received no knowledge through the medium of the senses, that is from experience, it was rash and unphilosophical to come to any conclusion.

The ancients may have reasoned from analogy. They may have said, Our experience teaches that everything which we perceive has pre-existed before the moment we perceive it, therefore it is fair to conclude that it must always have existed. A most hasty conclusion. All that they could fairly conclude, was that, for any thing which they knew to the contrary, it *may* have existed from eternity, not that it *must* have existed. But this amounts not to knowledge.

Are the modern priests any wiser than the ancient philosophers? Have they any knowledge from experience of matter having ever been created from nothing? I think they have not.<sup>1</sup> Then how can they conclude that it was created from nothing? They cannot know anything about it; they are in perfect ignorance.

If matter *has* always existed, I think we may conclude that it will always exist. But if it *has not* always existed, will it always continue to exist? I think we may conclude it to be probable that it will. For if it has not always existed it must have been created (as I will assume) by God. God would not create anything which was not good. He will not destroy anything that is good. He is not changeable or repents what he has done; therefore he will not destroy the matter which he has created. From which we may conclude, that the change of form which we see daily taking place is periodical; at least there is in favour of this what the Jesuits would call a probable opinion; and this brings us to the alternate creations and destructions of the ancients. A learned philosopher says, "The bold and magnificent idea of a creation from nothing was reserved for the more vigorous faith and more enlightened minds of the

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<sup>1</sup>The book of Genesis, when properly translated, says nothing on the subject.

"moderns, who seek no authority to confirm their belief; for as that which is self-evident admits of no proof, so that which is in itself impossible admits of no refutation."<sup>1</sup>

This doctrine of the renewal of worlds, held by the ancient philosophers, has received a great accession of probability from the astronomical discoveries of La Place, who has demonstrated that certain motions of the planetary bodies which appeared to Newton to be irregular, and to portend at some future period the destruction of the solar system, are all periodical, and that after certain immensely elongated cycles are finished, everything returns again to its former situation. The ancient philosophers of the East had a knowledge of this doctrine, the general nature of which they might have acquired by reasoning similar to the above, or by the same means by which they acquired a knowledge of the Neros.

This is not inconsistent with the doctrine of a future judgment, and a state of reward and punishment in another world. Why should not the soul transmigrate, and after the day of judgment (a figure) live again in the next world in some new body? Here are all the leading doctrines of the ancients. I see nothing in them absurd—nothing contrary to the moral attributes of God—and nothing contrary even to the doctrines of Jesus of Nazareth. It has been thought that the doctrine of the pre-existence of souls may be found in the New Testament.

Many of the early fathers of the Christians held the doctrine of the Metempsychosis, which they defended on several texts of the New Testament.<sup>2</sup> It was an opinion which had a very general circulation both in the East and in the West. It was held by the Pharisees, or Persees, as they ought to be called, among the Jews; and among the Christians by Origen,<sup>3</sup> Chalcidius (if he were a Christian), Synesius, and by the Simonians, Basilidians, Valentinians, Marcionites, and the Gnostics in general. It was held by the Chinese, and, among the most learned of the Greeks, by Plato and Pythagoras. Thus this doctrine was believed by nearly all the great and good of every religion, and of every nation and age; and though the present race has not the smallest information more than its ancestors on this subject, yet the doctrine has not now a single votary in the Western part of the world. The Metempsychosis was believed by the celebrated Christian apologist, Soame Jenyns, perhaps the only believer in it of the moderns in the Western parts.

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<sup>1</sup>Knight, p. 131. <sup>2</sup>Beausobre, *Hist. Manich.* L. vii. c. v. p. 491. <sup>3</sup>Ib. p. 492.

The following observations tend not only to throw light on the doctrine of the Indians, the earliest philosophers of whom we have any genuine records, but they also shew that their doctrine is identically the same as that of certain individuals of the Western philosophers, who, recorded traditions inform us, actually travelled in very remote ages to the country of the Brahmins to learn it.

“Pythagoras, returning from his Eastern travels to Greece, taught  
 “the doctrine of the Metempsychosis, and the existence of a Supreme  
 “Being, by whom the universe was created, and by whose providence  
 “it is preserved; that the souls of mankind are emanations of that  
 “Being. Socrates, the wisest of the ancient philosophers, seems  
 “to have believed that the soul existed before the body; and  
 “that death relieves it from those seeming contrarieties to which  
 “it is subject, by its union with our material part. Plato (in  
 “conformity to the opinions of the learned Hindoos) asserted that  
 “God infused into matter a portion of his divine spirit, which  
 “animates and moves it; that mankind have two souls of separate  
 “and different natures—the one corruptible, the other immortal; that  
 “the latter is a portion of the divine spirit; that the mortal soul  
 “ceases to exist with the life of the body; but the divine soul, no  
 “longer clogged by its union with matter, continues its existence,  
 “either in a state of happiness or punishment; that the souls of the  
 “virtuous return, after death, into the source whence they flowed;  
 “while the souls of the wicked, after being for a certain time confined  
 “to a place destined for their reception, are sent back to earth to  
 “animate other bodies. Aristotle supposed the souls of mankind to  
 “be portions or emanations of the divine spirit, which at death quit  
 “the body, and like a drop of water falling into the ocean, are  
 “absorbed into the divinity. Zeno, the founder of the Stoic sect,  
 “taught that throughout nature there are two eternal qualities—the  
 “one active, the other passive; that the former is a pure and subtle  
 “æther, the divine spirit; and that the latter is in itself entirely  
 “inert, until united with the active principle. That the divine spirit,  
 “acting upon matter, produced fire, air, water, earth; that the divine  
 “spirit is the efficient principle, and that all nature is moved and  
 “conducted by it. He believed also that the soul of man, being a  
 “portion of the *universal soul*, returns after death to its first source.  
 “The opinion of the soul being an emanation of the divinity, *which*  
 “*is believed by the Hindoos*, and was professed by Greeks, seems  
 “likewise to have been adopted by the early Christians. Macrobius  
 “observes, *Animarum originem emanare de cœlo, inter recte*

“philosophantes indubitatæ constant esse fidei. SAINT JUSTIN “says, the soul is incorruptible, because it EMANATES from God; “and his disciple Tatianus, the Assyrian, observes, that man having “received a portion of the divinity, is immortal as God is. Such was “the system of the ancient philosophers, Pythagoreans, Brachmans, “and some sects of the Christians.”<sup>1</sup>

Thus from trains of reasoning similar to what I have briefly described, and from natural causes, I think arose all the ancient doctrines and mythologies.

12. The oldest philosophy or mythology of which we have any certain history, is that of the Buddha of the Eastern nations, in which are to be found the various doctrines to which I have just alluded. From the Metempsychosis arose the repugnance among the Buddhists to the slaughter of animals—a necessary consequence of this doctrine uncorrupted and sincerely believed. From this circumstance in the first book of Genesis, or book of Wisdom, which is probably a work of the Buddhists, the slaughter of animals is prohibited or not allowed. After a time the mild doctrines of Buddha came to be changed or corrupted and superseded by those of Cristna. Hence in the second book of Genesis, or the book of the Generations, or Re-generations<sup>2</sup> of the planetary bodies, which is, I think, a Brahmin work, they are allowed to be used for sacrifice. In the third book, or the book of the Generations, or Re-generations<sup>3</sup> of the race of man, the Adam, they are first allowed to be eaten as food.

How long a time would elapse before man would arrive at the point I here contemplate—the knowledge of the doctrines which I have described—must evidently depend, in a great measure, upon the degree of perfection in which he was turned out from the hand of his Creator. On this point we are and we must remain in ignorance. I argue upon the supposition that man was created with only sufficient information for his comfortable existence, and, therefore, I must be considered to use merely a conditional argument. If any person think it more probable that man was turned out of his Creator's hand in a state of perfection, I have no objection to this; but my reasoning does not apply to him. If he will condescend to reason with me, he must conditionally admit my premises.

<sup>1</sup> Forbes, Orient. Mem. Vol. III. Ch. xxxiii. p. 261.

<sup>2</sup> Parkhurst, in voce, ילד *il.*

<sup>3</sup> These are the names which the books give to themselves.

13. It is not to be supposed that I imagine these profound philosophical results respecting the Trinity, &c., to have been arrived at by the half civilised or infant man all at once—in a day, a week, or a year. No, indeed! many generations, perhaps thousands of years may have elapsed before he arrived at this point; and I think the discovery of several of them in every part of the world, new as well as old, justifies the inference that they were the doctrines of a race, in a high state of civilisation, either immediately succeeding or before the flood, which has so evidently left its traces everywhere around us. Before these profound results were arrived at, innumerable attempts must have been made to discover the origin of things. Probably every kind of absurdity imaginable may have been indulged in. All this we may readily suppose, but of its truth we cannot arrive at absolute certainty. At the same time, for anything we know to the contrary, man may have been created in such a state as easily to have arrived at these conclusions. It is scarcely possible for us at this day to be able to appreciate the advantages which the first races of mankind would possess, in not having their minds poisoned, and their understandings darkened, and enervated by the prejudices of education. Every part of modern education seems to be contrived for the purpose of enfeebling the mind of man. The nurse begins with hobgoblins and ghosts, which are followed up by the priests with devils and the eternal torments of hell. How few are the men who can entirely free themselves from these and similar delusions in endless variety instilled into the infant mind!

A learned philosopher has said, "It is surprising that so few should have perceived how destructive of intellect the prevailing classical system of education is; or rather that so few should have had courage to avow their convictions respecting classical absurdity and idolatry. Except Bacon and Hobbes, I know not that any authors of high rank have ventured to question the importance or utility of the learning which has so long stunned the world with the noise of its pretensions; but surely it does not require the solid learning or philosophic sagacity of a Bacon or a Hobbes, to perceive the ignorance, nonsense, folly, and *dwarfifying* tendency of the kind of learning which has been so much boasted of by brainless pedants."

All the doctrines which I have stated above are well known to have been those of the most ancient nations; the theory of the origin of those doctrines is my own. But I beg leave to observe, that whether the theory of their origin be thought probable or not,

the fact of the existence of the doctrines will be proved beyond dispute in a great variety of ways; and it is on the fact of their existence that the argument of this work is founded. The truth or falsity of the theory of their origin will not affect the argument. But of such persons as shall dispute the mode above described, by which the ancients are held to have arrived at their knowledge, I request the statement of a more rational theory.

I shall now proceed to shew that the doctrines which I have here laid down were disseminated among all nations, and first that the Sun or solar fire was the sole object of the worship of all nations, either as God himself, or as emblem or shekinah of the Supreme Being.

### CHAPTER III.

THE SUN THE FIRST OBJECT OF ADORATION OF ALL NATIONS.—THE GODS NOT DECEASED HEROES.—THE CHINESE HAVE ONLY ONE GOD.—HINDOO GODDESSES.—TOLERATION AND CHANGE IN RELIGIONS.

I. On the first view of the mythological systems of the Gentiles, the multitude of their gods appears to be infinite, and the confusion inextricable. But if a person will only consider the following chapters carefully, and without prejudice, he will probably discover a system which, in some degree, will unravel their intricacies, will reconcile their apparent contradictions, will explain the general meaning of their mysteries, and will shew the reason why, among the various religions in later times, toleration so universally prevailed. But yet it is not intended to attempt, as some persons have done, a complete development of the minutiae of the mysteries, or to exhibit a perfect system, attended with an explanation of the ceremonies and practices which the Heathens adopted in the secret recesses of their temples, which they guarded from the prying eye of the vulgar with the greatest care and the most sacred oaths; and which have long since been buried amidst the ruins of the finest buildings of antiquity—lamentable sacrifices to the zeal, bigotry, and fury of the Iconoclasts, or of the professors of Christianity.

Few persons have exhibited more learning or ingenuity on the subject of the ancient worship than Mr. Bryant and M. Dupuis; and

whatever opinion people may entertain of different parts of their works, or of some of their hypotheses, yet they can scarcely refuse assent to their general assertions, that all the religions of antiquity, at least in their origin, are found to centre in the worship of the Sun, either as God the Creator himself, or as the seat of, or as the emblem of Creator.

Socrates, Pythagoras, Plato, Zoroaster or Zeradust, &c., and all those initiated in the most secret mysteries, acknowledged one supreme God, the Lord and First Cause of all. And perhaps, though it can never be *certainly* known, those who only received the lesser mysteries,<sup>1</sup> might confine their worship to the sun and the host of heaven; but it was only the vulgar and ignorant who bent the knee to the stone, wood, or metal idols of the gods, perhaps only a *little more* numerous than the images of the Christian saints.

2. It has until lately been the general opinion that the gods of the ancients were nothing but the heroes or the benefactors of mankind, living in very illiterate and remote ages, to whom a grateful posterity paid divine honours. This appears at first sight to be probable; and as it has served the purpose of the Christian priests, to enable them to run down the religion of the ancients, and, in exposing its absurdities, to contrast it disadvantageously with their own, it has been, and continues to be, sedulously inculcated, in every public and private seminary. The generality of schoolmasters know no better; they teach what they have learned and what they believe. But, as this rank of men increase in talent and learning, this is gradually wearing away.

Although the pretended worship of Heroes appears at first sight plausible, very little depth of thought or learning is requisite to discover that it has not much foundation in truth. It was not in the infant state of society that men were worshipped; it was not, on the contrary, until they arrived at a very high and advanced state of civilisation. It was not Moses, Zoroaster, Confucius, Socrates, Solon, Lycurgus, Plato, Pythagoras, or Numa, that were objects of worship; the benefactors of mankind in all ages have been oftener persecuted than worshipped. No; divine honours (if such they can be called) were reserved for Alexander of Macedon, the drunkard, for Augustus Cæsar, the hypocrite, or Heliogabalus, the lunatic. A species of civil adoration, despised by all persons of common under-

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<sup>1</sup> An interesting account of the mysteries of the Heathens will be found in Part II. of Vol. II. of Dupuis's History of all Religions.

standing, and essentially different from the worship of the Supreme Being, was paid to them. It was the vice of the moment, and soon passed away. How absurd to suppose that the elegant and enlightened Athenian philosopher could worship Hercules, because he killed a lion or cleaned a stable! Or Bacchus, because he made wine or got drunk! Besides, these deified heroes can hardly be called Gods in any sense. They were more like the Christian Saints. Thus we have Divus Augustus, and Divus Paulus, and Divus Petrus. Their nature has been altogether misunderstood; it will afterward be explained.

3. After a life of the most painful and laborious research, Mr. Bryant's opinion is, that all the various religions terminated in the worship of the Sun. He commences his work by shewing, from a great variety of etymological proofs, that all the names of the Deities were derived or compounded from some word which originally meant the Sun. Notwithstanding the ridicule which has been thrown upon etymological inquiries, in consequence of the want of fixed rules, or of the absurd length to which some persons have carried them, yet I am quite certain it must, in a great measure, be from etymology at last that we must recover the lost learning of antiquity.

Macrobius<sup>1</sup> says, that in Thrace they worship the Sun or Solis Liber, calling him Sebadius; and from the Orphic poetry we learn that all the Gods were one:

'Εἰς Ζεὺς, εἰς Αἰῶης, εἰς Ἥλιος εἰς Διόνυσος,  
εἰς Θεὸς ἐν παντεσσι.<sup>2</sup>

Diodorus Siculus says, that it was the belief of the ancients that Osiris, Serapis, Dionusos, Pluto, Jupiter, and Pan were all one.<sup>3</sup>

Ausonius represents all the deities to be included under the term Dionusos.<sup>4</sup>

Sometimes Pan<sup>5</sup> was called the God of all, sometimes Jupiter.<sup>6</sup>

Nonnus also states, that all the different Gods, whatever might be their names, Hercules, Ammon, Apollo, or Mithra, centered in the Sun.

Mr. Selden says, whether they be called Osiris, or Omphis, or Nilus, or Siris, or by any other name, they all centre in the Sun, the most ancient deity of the nations.<sup>7</sup>

Basnage<sup>8</sup> says, that Osiris, that famous God of the Egyptians, was

<sup>1</sup>Sat. L. i. 18.

<sup>2</sup>Orphic Fragm. iv. p. 364, Gesner, Ed.

<sup>3</sup>L. i. p. 23.

<sup>4</sup>Auson. Epigram. 30; Bryant, Vol. I. p. 310, 4to.

<sup>5</sup>4 Orp. Hym. x. p. 200, Gesner.

<sup>6</sup>Euphorion.

<sup>7</sup>Selden de Diis Syriis, p. 77.

<sup>8</sup>B. iii. Ch. xviii. Sect. xxii.

the Sun, or rather the Sun was the emblem of the beneficent God Osiris.

Serapis was another name for the Sun. Remisius gives an inscription to Jupiter the Sun, *the invincible Serapis*.

Mithras was likewise the Sun, or rather was but a different name, which the Persians bestowed on the Egyptian Osiris.

Harpocrates also represented the Sun. It is true, he was also the God of Silence; he put his finger upon his mouth, because the Sun was worshipped with a reverential silence, and thence came the *Sigè* of the Basilidians, who had their origin from Egypt.<sup>1</sup>

By the Syrians the Sun and Heat were called חמה *hme*, Chamha;<sup>2</sup> and by the Persians Hama.<sup>3</sup> Thus the temple to which Alexander so madly marched in the desert, was called the temple of the Sun or Ammon. Mr. Bryant shews that Ham was esteemed the Zeus of Greece, and the Jupiter of Latium.

Ἀμμὺς ὁ Ζεὺς Ἀριστοτελεῖ.<sup>4</sup>

Ἀμμὸν γὰρ Αἰγυπτίῳι καλεῖσσι τὸν Δία.<sup>5</sup>

Ham, sub Jovis nomine, in Africa cultus.<sup>6</sup>

Ζεὺ Λιβυῆς Ἀμμὸν, κερατὴ φορεῖ κεκλυθὶ Μαντι.<sup>7</sup>

Mr. Bryant says, "The worship of Ham, or the Sun, as it was the "most ancient, so it was the most universal of any in the world. It "was at first the prevailing religion of Greece; and was propagated "over all the sea-coast of Europe, from whence it extended itself "into the inland provinces. It was established in Gaul and Britain; "and was the original religion of this island, which the Druids in "after times adopted."<sup>8</sup>

This Ham was nothing but a Greek corruption of a very celebrated Indian word, formed of the three *letters* A U M, of which I shall have much to say hereafter.

Virgil gives the conduct of the year to Liber or Bacchus,<sup>9</sup> though it was generally thought to be in the care of Apollo. It also appears from the Scholia in Horace,<sup>10</sup> that Apollo and Dionusos were the same. In fact, they were all three the same, the Sun.

Ἦλιε παγγενετῶρ παναιολε χρυσεοφειγγες.<sup>11</sup>

<sup>1</sup>Basnage, B. iii. Ch. xviii.

<sup>2</sup>Selden de Diis Syriis Syntag. II. C. viii. p. 247.

<sup>3</sup>Gale's Court of the Gentiles, Vol. I. Ch. xi. p. 72.

<sup>4</sup>Hesychius.

<sup>5</sup>Herodotus, L. ii. C. xiii.

<sup>6</sup>Bochart, Geog. Sac. L. i. C. i. p. 5.

<sup>7</sup>Pind. Pyth. Ode iv. 28. Schol.

<sup>8</sup>Bryant, Vol. I. 4to. p. 284.

<sup>9</sup>Georg. L. i. v. 6.

<sup>10</sup>Lib. ii. Ode xix.

<sup>11</sup>Orphic Fragm. in. Macrob. Sat. L. i. C. xxiii.

4. It is allowed that the grand mysteries of the Grecian religion were brought by way of Thrace from Assyria, Persia, Egypt, or other Eastern parts, by a person of the name of Orpheus, or at least that it came from those parts, whoever brought it into Greece. And in the doctrines attributed to this philosopher, we may reasonably expect to find the ground-works of the religion, in fact, the religion unadulterated by the folly of the populace, and the craft of the priests. And here we shall find a pure and excellent religion.

Proclus says of the religion, *Ζεὺς κεφαλὴ, Ζεὺς μεσσαῖ* Διὸς δ' ἐκ παντὰ τετυκται—Jove is the head and middle of all things; all things were made out of Jove.

According to Timotheus, in Cedrenus, Orpheus asserted the existence of an eternal, incomprehensible Being, *Δημιουργὸν ἀπαντῶν, καὶ αὐτὸς τὸ αἰθέρος, καὶ παντῶν τῶν ἐπ' αὐτὸν τὸν αἰθέρα*, the Creator of all things, even of the æther itself, and of all things below that æther. According to him, this *Δημιουργὸς* is called ΦΩΣ, ΒΟΥΛΗ, ΖΩΗ, Light, Counsel, Life. And Suidas says, that these three names express one and the same power, *παντὰ τὰ τρία ὀνόματα μιαν δυνάμιν ἀπεφηνάτο*: and Timotheus concludes his account by affirming that Orpheus, in his book, declared, *διὰ τῶν αὐτῶν ὀνομάτων μιᾶς Θεότητος τὰ πάντα ἐγένετο, καὶ αὐτὸς ἐστὶ τὰ πάντα*: That all things were made by one Godhead, in three names, and this God is all things.

Proclus gives us the following as one of the verses of Orpheus.

*Ζεὺς βασιλεὺς, Ζεὺς αὐτὸς ἀπαντῶν ἀρχιγενέθλος*

*Ἐν κρατος, εἰς δαιμῶν γενετο μέγας ἀρχὸς ἀπαντῶν.*

Jupiter is the king, Jupiter himself is the original source of all things; there is one power, one god, and one great ruler over all.<sup>1</sup> But we have seen that Jupiter and all the other Gods were but names for the Sun; therefore it follows that the Sun, either as emblem or as God himself, was the object of universal adoration.

The Heathens, even in the latter days of their idolatry, were not so gross in their notions, but that they believed there was only one supreme God. They did, indeed, worship a multitude of deities, but they supposed all but one to be subordinate deities. They always had a notion of one deity superior to all the powers of heaven, and all the other deities were conceived to have different offices or ministrations under him—being appointed to preside over elements, over cities, over countries, and to dispense victory to armies, health, life, and other blessings to their favourites, if permitted by the

<sup>1</sup> Maurice, Ind. Ant. Vol. IV. p. 704.

Supreme Power. Hesiod supposes one God to be the Father of the other deities:

— Θεων Πατηρ ἦδε καὶ Ἀνδρων

and Homer, in many passages of the *Iliad*, represents one Supreme Deity as presiding over all the others;<sup>1</sup> and the most celebrated of their philosophers always endeavour to assert this theology.<sup>2</sup>

5. Dr. Shuckford has shewn that the Egyptian originally worshipped the Supreme God, under the name of Cneph, affirming him to be without beginning or end. Philo Biblius says, that they represented him by the figure of a serpent with the head of a hawk, in the middle of a circle—certainly a very mythological emblem; but then he represents them to have given to this Being all the attributes of the Supreme God the Creator, incorruptible and eternal. Porphyry calls him *τον Δημιουργον*, the Maker or Creator of the universe.<sup>3</sup>

The opinion entertained by Porphyry may be judged of from the following extract:

“We will sacrifice,” says he, “but in a manner that is proper, “bringing choice victims with the choicest of our faculties; burning “and offering to God, who, as a wise man observed, is above all— “nothing sensual: for nothing is joined to matter which is not “impure; and, therefore, incongruous to a nature free from the “contagion belonging to matter; for which reason, neither speech, “which is produced by the voice, nor even internal or mental “language, if it be infected with any disorder of the mind, is proper “to be offered to God; but we worship God with an unspotted “silence, and the most pure thoughts of his nature.”<sup>4</sup>

<sup>1</sup>Vide *Iliad*, vii. ver. 202, viii. vers. 5—28, &c. See also Virgil, *Æn.*, ii. ver. 777.

—non hæc sine *numine* Divûm

Eveniunt: non te huic comitem asportare Creûsam

Fas, aut ille sinit superi regnator Olympi.

Jupiter is here supposed to be the *numen divûm*, and his will to be the fas or fate, which no one might contradict: *Fatum est*, says Cicero, *non id quod superstitiosè sed quod physicè dictum causa æterna rerum.* De *Divin.* L. i. C. xxxv. *Deum* —interdum necessitatem appellant, quia nihil aliter possit atque ab eo constitutum sit. *Id. Acad. Quæst. L. iv. C. xlv.*

<sup>2</sup>Cic. in lib. de *Nat. Deorum*, in *Acad. Quæst. L. i. C. vii.*, *Ibid. C. xxxiv.*; Plato de *Legib. L. x.* in *Phil. in Cratyl.* &c.; *Aristot. L. de Mundo, C. vi.*; *Plutarch de Placit. Philos. L. i.*; *Id. in lib. de E. I. apud Delphos, p. 393.* See Shuckford, *B. ix. Vol. II. p. 394.*

<sup>3</sup>Plut. de *Iside and Osiride, p. 359*; and Euseb. *Præp. Evan. L. i. C. x.*: Shuckford *Con. B. v. p. 312.*

<sup>4</sup>Val. Col. Vol. III. p. 466.

Shuckford says, "But if we look into Italy we not only find in general that the writers of their antiquities<sup>1</sup> remark that their ancient deities were of a different sort from those of Greece, but, according to Plutarch,<sup>2</sup> Numa, the second King of Rome, made express orders against the use of images in the worship of the Deity; nay, he says further, that the first 170 years after the building of the city, the Romans used no images, but thought the Deity invisible, and reputed it unlawful to make representations of him from things of an inferior nature; so that, according to his account, Rome being built about A.M. 3256,<sup>3</sup> the inhabitants were not greatly corrupted in their religion, even so late as A.M. 3426, which falls when Nebuchadnezzar was King of Babylon, and about 169 years after the time where I am to end this work. It is remarkable that Plutarch does not represent Numa as correcting or refining the ancient idolatry of Italy; but expresses that this people never had these grosser deities, either before or for the first 170 years of their city; so that it is more than probable, that Greece was not thus corrupted when the Pelasgi removed from thence to Italy; and further, that the Trojans were not such idolaters at the destruction of their city, because, according to this account, Æneas neither brought with him images into Italy, nor such Gods as were worshipped by the adoration of images; and, therefore, Pausanias,<sup>4</sup> who imagined that Æneas carried the Palladium into Italy, was as much mistaken as the men of Argus, who affirmed themselves to have it in their city.<sup>5</sup> The times of Numa are about 200 years after Homer, and very probably the idolatry so much celebrated in his writings might by this time begin to appear in Italy, and thereby occasion Numa to make laws and constitutions against it."<sup>6</sup>

After the above observations, Shuckford goes on to assert, in a style rather democratical for a Doctor of Divinity, that the first corruptions of religion were begun by kings and rulers of nations! And he produces several examples to support his assertion, which are not much in point. If he had said that these corruptions had been produced by the knavery of his own order, the priests, working upon the timidity and weakness of timid and weak kings, and making them its tools, he would have been perfectly correct. For this

<sup>1</sup> Dionys. Halicar., Lib. vii.

<sup>2</sup> In Numa, and Clem. Alexand. Stromat Lib. i.

<sup>3</sup> Usher's Annals.

<sup>4</sup> In Corinthiacis.

<sup>5</sup> Ibid.

<sup>6</sup> Shuckford Con. B. v. p. 352, 8vo. Ed.

is the mode by which half the miseries of mankind have been produced by this pernicious order of men. And when he says that the inhabitants of *Italy* were not greatly corrupted, he goes too far; he ought to have confined his observations to the Romans. But perhaps to them only he alluded.

6. The Chinese, with all their apparent idolatry, had only one God.

Speaking of the religion of the Chinese, Sir W. Jones<sup>1</sup> says, "Of the religious opinions entertained by Confucius and his followers, we may glean a general notion from the fragments of their works, translated by Couplet: they professed a firm belief in the Supreme God, and gave a demonstration of his being and of his providence from the exquisite beauty and perfection of the celestial bodies, and the wonderful order of nature in the whole fabric of the visible world. From this belief they deduced a system of ethics, which the philosopher sums up in a few words at the close of the Lunyn. He (says Confucius) who shall be fully persuaded that the Lord of Heaven governs the universe, who shall in all things choose moderation, who shall perfectly know his own species, and so act among them, that his life and manners may conform to his knowledge of God and man, may be truly said to discharge all the duties of a sage, and to be exalted above the common herd of the human race!"

Marco Paulo<sup>2</sup> informs us that, in his time, the Chinese paid their adoration to a tablet fixed against the wall in their houses, upon which was inscribed the name of the high, celestial, and Supreme God, to whose honour they burnt incense, but of whom they had no image. The words, Mr. Marsden says, which were on the tablet were three, *tien*, heaven, *hoang-tien*, supreme heaven, and *Shang-ti*, sovereign Lord. De Guignes tells us that the word *tien* stands indifferently for the visible heaven and the Supreme Deity.<sup>3</sup> Marco Paulo tells us that from the God whose name was on the tablet the Chinese only petition for two things, *sound intellect* and *health of body*, but that they had another God, of whom they had a statue or idol called *Natigai*, who was the God of all terrestrial things; in fact, God, the Creator of this world (inferior or subordinate to the Supreme Being), from whom they petition for fine weather, or whatever else they want—a sort of Mediator. Here is evidently a

<sup>1</sup>Diss. VII. p. 227.

<sup>2</sup>B. ii. Ch. xxvi. Ed. of W. Marsden, 4to.

<sup>3</sup>Tom. II. p. 350.

striking similarity to the doctrines of some of the early Christian heretics.

It seems pretty clear from this account that originally, and probably at this time also, like all the ancients of the West, in the midst of their degrading idolatry they yet acknowledged one Supreme God, with many subordinate agents, precisely the same as the Heathens of Greece and Rome, and modern Christians, under the names of inferior gods, angels, demons, saints, &c. In fact they were Deists.

7. In addition to the authorities which have been produced to prove that the whole of the different Gods of antiquity resolve themselves at last, when properly examined, into different names of the God Sol, it would be easy, if it were necessary, to produce as many more from every quarter of the world; but what, it may be asked, will you do with the Goddesses? The reader shall now see; and first from the learned and Rev. Mr. Maurice.

"Whoever will read the Geeta with attention will perceive in that "small tract the outlines of nearly all the various systems of theology "in Asia. That curious and ancient doctrine of the Creator being "both male and female, mentioned in a preceding page to be "designated in Indian temples by a very indecent exhibition of the "masculine and feminine organs of generation in union, occurs in the "following passages: 'I am the *father* and *mother* of this world; I "plant myself upon my own nature, and create again and again this "assemblage of beings; I am generation and dissolution, the "place where all things are deposited, and the inexhaustible "seed of all nature; I am the beginning, the middle, and the end of "all things.'" In another part he more directly says, "The great "Brahme is the womb of all those various forms which are conceived in every natural womb, and I am the father that soweth the "seed.'"<sup>1</sup> Herodotus informs us that the Persian Mithras was the same with the Assyrian Venus Mylitta or Urania, and the Arabian Alitta.<sup>2</sup> Mr. Cudworth shews that this must have been the Aphrodite Urania, by which was meant the creating Deity. It is well known that the Venus Aphrodite was a Phœnician Deity, worshipped particularly at Citium, and was of both the male and female gender—the Venus Genitrix.

Proclus describes Jupiter, in one of the Orphic Hymns, to be both male and female, ἀρρενοθήλυν, Hermaphroditic. And Bishop Synesius

<sup>1</sup>Maurice Ind. Ant. Vol. IV. p. 705.

<sup>2</sup>Hyde de Rel. Pers. Cap. iii. p. 95.

adopts it in a Christian hymn.<sup>1</sup> The Priapus of the Etruscans was both male and female. (See Table LVIII. of Gorius,) He has the membrum virile, with the female breasts.

Damascius, treating of the fecundity of the Divine Nature, cites Orpheus as teaching that the Deity was at once both male and female, *αρσενοθηλυν αυτην υπεσῆσατο, προς ενδειξιν των παντων γεννητικης εσias*, to shew the generative power by which all things were formed. Proclus, upon the Timæus of Plato, cites the following:

*Zeus αρσην γενετο, Zeus αμβροτος επλετο νυμφη*

Jupiter is a man; Jupiter is also an immortal maid. And in the same commentary, and the same page, we read that all things were contained *εν γαστρι Ζηνος*, in the womb of Jupiter.

8. Manichæus, according to Theodoret, said, in his allegorical language, "That a male-virgin gave light and life to Eve,"-that is, created her. And the Pseudo-Mercurius Trismegistus in Pæmander said that God, being male and female (*αρρνενοθηλυνς ων*), because he is light and life, engendered by the word another intelligence, which was the Creator. The male-virgin, Theodoret says, was called Joel, or *Ιωηλ*, which Beausobre thinks was "EL, God, and Joha, life-making, vivifying, life-giving, or the generating God." (So far my friend Beverley.) But which was probably merely the *יהו* *Iau*, *אֵל* *al*, or God Iao, of which we shall treat hereafter. Again, Mr. Beverley says, "In Genesis it is written, 'God said, Let us create man after our own image and likeness.' This, then, ought in strictness of language to be a male and female God, or else it would not be "after the likeness proposed."

"The male-virgin of the Orientals is, I know, considered the same "by Plato as his *Ἔσα*, or Vesta, whom he calls the soul of the body "of the universe. This Hestia, by the way, is in my view a Sanscrit "lady, whose name I take to have been EST, or *she that is*, or "exists, having the same meaning as the great name of the Jewish "Deity. Est is shewn in the Celtic Druids to be a Sanscrit word, "and I do not doubt of this her derivation. The A terminal is "added by the Greek idiom to denote a female, as they hated an "indeclinable proper name, such as HEST or EST would have "been." Extract from a letter from Mackenzie Beverley, Esq.<sup>2</sup>

<sup>1</sup> Ubi sup. p. 304.

<sup>2</sup> The A at the end of the word EST may be the Chaldee emphatic article; then Vesta would be *the* EST or the Self-existent.

Apuleius makes the mother of the Gods of the masculine gender, and represents her describing herself as called Minerva at Athens, Venus at Cyprus, Diana at Crete, Proserpine in Sicily, Ceres at Eleusis; in other places, Juno, Bellona, Hecate, Isis, &c.;<sup>1</sup> and if any doubt could remain, the philosopher Porphyry, than whom probably no one was better skilled in these matters, removes it by acknowledging that Vesta, Rhea, Ceres, Themis, Priapus, Proserpine, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all the same.<sup>2</sup>

Valerius Soranus calls Jupiter the mother of the Gods:

Jupiter omnipotens, Regum Rex ipse Deûmque  
Progenitor, Genetrixque Deûm; Deus et idem.

Synesius speaks of him in the same manner:

Συ Πατηρ, συ δ' εσσι Μητηρ,  
Συ δ' αρσην, συ δε θηλυς.<sup>3</sup>

The like character is also given to the ancient deity *Μητις*, or Divine Wisdom, by which the world was framed:

Μητις-ερμηνευεται, Βασιλη, Φως, Ζωοδοτηρ.<sup>4</sup>  
Αρσην μεν και θηλυς εφ' ους πολυνουμι Μητι.<sup>5</sup>

And in two of the Orphic Fragments all that has been said above seems to be comprehended. This Deity, like the others, is said to be of two genders, and to be also the Sun.<sup>6</sup>

*Μητις*, Mr. Bryant says, is a masculine name for a feminine deity,<sup>7</sup> and means Divine Wisdom. I suspect it was a corruption of the *Maia* or *Mia* of India.

In Cyprus, Venus is represented with a beard, and called *Aphrodite*.<sup>8</sup>

Calvus, the poet, calls her masculine, as does also Macrobius.<sup>9</sup>

Jupiter is called feminine, and the genetrixque Deûm,<sup>10</sup> by Augustine.

The Orphic verses make the Moon both male and female.<sup>11</sup>

9. The following extract from Sir. W. Jones's Dissertation on the Gods of Greece and India, will, perhaps, be of some weight with the very large class of mankind who prefer authority to reason; and

<sup>1</sup> Apuleii Metamorph. L. ii. p. 241.

<sup>2</sup> Porphyry ap. Eusebium, Evan. Præp. L. iii. C. xi.

<sup>3</sup> Bryant, Anal. Vol. I. p. 315.

<sup>4</sup> Orpheus, Eusebii Chronicon.

<sup>5</sup> Orphic Hymn, xxxi. 10, p. 224.

<sup>6</sup> Bryant, Vol. I. p. 204. Ed. 4to.

<sup>7</sup> Bryant, Anal. Vol. II. p. 25.

<sup>8</sup> Hesychius Servius upon Virgil's Æneid, L. ii. 632. <sup>9</sup> Satur. L. iii. C. viii.

<sup>10</sup> August. de Civit. Dei, L. iv. C. xi. and L. vii. C. ix.

<sup>11</sup> Hymn viii. 4.

may serve to justify or excuse the opinions here expressed, by shewing them that they are neither new nor unsupported: "We must not "be surprised at finding, on a close examination, that the characters "of all the Pagan Deities, male and female, melt into each other, "and at last into one or two; for it seems a well founded opinion, "that the whole crowd of Gods and Goddesses in ancient Rome and "modern Váránes, mean only the powers of nature, and principally "those of the *Sun*, expressed in a variety of ways, and by a multitude "of fanciful names."

In a future part of this work I shall have much more to say of the Goddesses or the female generative power, which became divided from the male, and in consequence was the cause of great wars and miseries to the Eastern parts of the world, and of the rise of a number of sects in the Western, which have not been at all understood.

Thus, we see, there is in fact an end of all the multitude of the Heathen Gods and Goddesses, so disguised in the Pantheons and books of various kinds, which the priests have published from time to time to instil into the minds of their pupils—that the ancient Heathen philosophers and legislators were the slaves of the most degrading superstition; that they believed such nonsense as the metamorphoses described by Ovid, or the loves of Jupiter, Venus, &c., &c. That the rabble were the victims of a degrading superstition, I have no doubt. This was produced by the knavery of the ancient priests, and it is in order to reproduce this effect that the modern priests have misrepresented the doctrines of their predecessors. By vilifying and running down the religion of the ancients, they have thought they could persuade their votaries that their new religion was *necessary* for the good of mankind: a religion which, in consequence of their corruptions, has been found to be in practice much worse and more injurious to the interests of society than the old one. For, from these corruptions, the Christian religion—the religion of purity and truth when uncorrupted—*has not brought peace but a sword.*

After the astrologers had parcelled out the heavens into the forms of animals, &c., and the annual path of the Sun had become divided into twelve parts, each part designated by some animal, or other figure, or known emblem, it is not surprising that they should have become the objects of adoration. This, M. Dupuis has shewn,<sup>1</sup> was

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<sup>1</sup>Ch. i. Rel. Univ.

the origin of the Arabian and Egyptian adoration of animals, birds, &c. Hence, in the natural progress of events, the adoration of images arose among the Heathens and Christians.

10. The same tolerating spirit generally prevailed among the votaries of the Heathen Gods of the *Western world*, which we find among the Christian saints. For though in some few instances the devotees in Egypt quarrelled about their Gods, as in some few instances the natives of Christian towns have quarrelled about their Divi or tutelar saints, yet these petty wars never created much mischief.<sup>1</sup> They were evidently no ways dangerous to the emoluments of the priests, and therefore they were not attended with very important consequences.

A great part of the uncertainty and apparent contradictions which we meet with in the history of the religions of antiquity, evidently arises from the inattention of the writers to the changes which long periods of time produce.

It is directly contrary to the law of nature for anything to remain stationary. The law of perpetual motion is universal; we know of no such thing as absolute rest. Causes over which man has no control overturn and change his wisest institutions. Monuments of folly and of wisdom, all, all crumble into dust. The Pyramids of Egypt, and the codes of the Medes or of Napoleon, all will pass away and be forgotten.

M. Dupuis, in his first chapter, has shewn that probably all nations first worshipped, as we are told the Persians did, without altars or temples, in groves and high places. After a certain number of years, in Persia, came temples and idols, with all their abuses; and these, in their turn, were changed or abolished, and the worship of the Sun restored, or perhaps the worship of the Sun only as emblem of the Creator. This was probably the change said to have been effected by Zoroaster.

The Israelites at the *exodus* had evidently run into the worship of Apis the Bull, or the Golden Calf of Egypt, which it was the object of Moses to abolish, and in the place thereof to substitute the worship of one God—*Iao*, Jehovah—which, in fact, was only the Sun or the Solar Fire, yet not the Sun, as Creator, but as emblem of or the shekinah of the Divinity. The Canaanites, according to the Mosaic account, were not idolaters in the time of Abraham; but it is

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<sup>1</sup>See Mosheim, who shews that the religious wars of the Egyptians were not like those of the Christians.

implied that they became so in the long space between the time he lived and that of Moses. The Assyrians seem to have become idolaters early, and not, as the Persians, to have had any reformer like Zoroaster or Moses, but to have continued till the Iconoclasts, Cyrus and Darius, reformed them with fire and sword; as their successor Cambyses soon afterwards did the Egyptians. The observations made on the universality of the solar worship, contain but very little of what might be said respecting it; but yet enough is said to establish the fact. If the reader wish for more, his curiosity will be amply repaid by a perusal of Mr. Bryant's Analysis of the Heathen Mythology. He may also read the fourth chapter of Cudworth's Intellectual System, which is a most masterly performance.

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## CHAPTER IV.

TWO ANCIENT ETHIOPIAS.—GREAT BLACK NATION IN ASIA.—THE  
BUDDHA OF INDIA A NEGRO.—THE ARABIANS WERE CUSHITES.—  
MEMNON.—SHEPHERD KINGS.—HINDOOS AND EGYPTIANS SIMILAR.  
—SYRIA PEOPLED FROM INDIA.

1. In taking a survey of the human inhabitants of the world, we find two classes, distinguished from each other by a clear and definite line of demarkation, the *black* and *white* colours of their skins. This distinguishing mark we discover to have existed in ages the most remote. If we suppose them all to have descended from one pair, the question arises, Was that pair *black* or *white*? If I were at present to say that I thought them black, I should be accused of a fondness for paradox, and I should find as few persons to agree with me, as the African negroes do when they tell Europeans that the Devil is *white*. (And yet no one, except a West-India planter, will deny that the poor Africans have reason on their side.) However, I say not that they were *black*, but I shall, in the course of this work, produce a number of extraordinary facts, which will be quite sufficient to prove that a black race, in very early times, had more influence over the affairs of the world than has been lately suspected; and I think I shall shew, by some very striking circumstances yet existing, that the effects of this influence have not entirely passed away.

2. It was the opinion of *Sir William Jones*, that a great nation of Blacks<sup>1</sup> formerly possessed the dominion of Asia, and held the seat of empire at Sidon.<sup>2</sup> These must have been the people called by Mr. Maurice Cushites or Cuthites, described in Genesis; and the opinion that they were Blacks is corroborated by the translators of the Pentateuch, called the Seventy, constantly rendering the word *Cush* by Ethiopia. It is very certain that, if this opinion be well-founded, we must go for the time when this empire flourished to a period anterior to all our regular histories. It can only be known to have existed from accidental circumstances, which have escaped amidst the ruins of empires and the wrecks of time.

Of this nation we have no account; but it must have flourished after the deluge. And, as our regular chronological systems fill up the time between the flood and what is called known, undoubted history; if it be allowed to have existed, its existence will of course prove that no dependence can be placed on the early parts of that history. It will shew that all the early chronology is false; for the story of this empire is not told. It is certain that its existence can only be known from insulated circumstances, collected from various quarters, and combining to establish the fact. But if I succeed in collecting a sufficient number to carry conviction to an impartial mind, the empire must be allowed to have existed.

3. The religion of Buddha, of India, is well-known to have been very ancient. In the most ancient temples scattered throughout Asia, where his worship is yet continued, he is found *black as jet*, with the flat face, thick lips, and curly hair of the Negro. Several statues of him may be met with in the Museum of the East-India Company. There are two exemplars of him brooding on the face of the deep, upon a coiled serpent. To what time are we to allot this Negro? He will be proved to have been prior to the god called Cristna. He must have been prior to or contemporaneous with the black empire, supposed by Sir William Jones to have flourished at Sidon. The religion of this Negro God is found, by the ruins of his temples and other circumstances, to have been spread over an immense extent of country, even to the remotest parts of Britain, and to have been professed by devotees inconceivably numerous. I very much doubt

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<sup>1</sup> I do not use the word Negro, because they MAY not have been *Negroes* though *Blacks*, though it is probable that they were so; and I wish the distinction to be remembered.

<sup>2</sup> But why should not Babylon have been the place?

whether Christianity *at this day* is professed by more persons than yet profess the religion of Buddha. Of this I shall say more hereafter.

4. When several cities, countries, or rivers, at great distances from each other, are found to be called by the same name, the coincidence cannot be attributed to accident, but some specific cause for such an effect must be looked for. Thus we have several cities called Heliopolis, or the city of the Sun; the reason for which is sufficiently obvious. Thus, again, there were several Alexandrias; and on close examination we find two Ethiopias alluded to in ancient history—one above the higher or southern part of Egypt, and the other somewhere to the east of it, and, as it has been thought, in Arabia. The people of this latter are called Cushim in the Hebrew text of the Old Testament, and Ethiopians by the text of the Septuagint, or the Seventy. That they cannot have been the Ethiopians of Africa is evident from a single passage,<sup>1</sup> where they are said to have invaded Judah in the days of Asa, under Zerah, their king or leader. But the Lord smote the Cushim; and Asa and the people that were with him pursued them unto Gerar; and the Ethiopians were overthrown, and they (i. e. Asa and his people) smote all the cities round about Gerar, &c. Whence it plainly follows, that the Cushim here mentioned, were such as inhabited the parts adjoining to Gerar, and consequently not any part of the African Ethiopia, but Arabia.

When it is said that Asa smote the Cushites or Ethiopians, in number a million of soldiers, as far as Gerar, and despoiled all the cities round about, it is absurd to suppose that the Gerar in the lot of the tribe of Simeon is meant. The expression all the cities and the million of men cannot apply to the little town of that tribe. Probably the city in Wilkinson's Atlas, in the *Tabula Orientalis*, at the side of the Persian gulf, which is called Gerra, is the city meant by the word Gerar; and that Saba was near where it is placed by Dr. Stukeley, or somewhere in the Peninsular, now called Arabia.

In 2 Chron. xxi. 16, it is said, *And of the Arabians that were near the Ethiopians*. This again shews that the Ethiopians were in the Peninsula, or bordered on it to the eastwards. They could not have lived to the west, because the whole land of Egypt lay between them, if they went by land; and the Red Sea lay between the two nations westwards.

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<sup>1</sup> 2 Chron. xiv. 9—15.

In Habakkuk iii. 7, the words Midian and Cushan are used as synonyms: *I saw the tents of Cushan in affliction: the curtains of the land of Midian did tremble.*

It is said in Numbers xii. 1, "*And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.*" כושית *cusit*. It appears that this Ethiopian woman was the daughter of Jethro, priest of Midian, near Horeb, in Arabia.<sup>1</sup>

5. Dr. Wells has justly observed that the Cush spoken of in Scripture is evidently Arabia, from Numbers xii. 1, just cited; and that it is also certain, from Exodus ii. 15—21, that the wife of Moses was a Midianitish woman; and it is proved that Midian or Madian was in Arabia, from Exodus iii. 1, &c.: consequently the Cush here spoken of, and called Ethiopia, must necessarily mean Arabia. He also proves, from Ezek. xxix. 10, that when God says he "will make the land desolate from the tower of Syene to the borders of Ethiopia," *Cush*, he cannot mean an African Cush, because he evidently means from one boundary of Egypt to the other: and as Syene is the southern boundary between the African Ethiopia and Egypt, it cannot possibly be that he speaks of the former, but of the other end of Egypt, which is Arabia.

The circumstance of the translators of the Septuagint version of the Pentateuch having rendered the word Cush by the word Ethiopia, is a very decisive proof that the theory of two Ethiopias is well-founded. Let the translators have been who they may, it is totally impossible to believe that they could be so ignorant as to suppose that the African Ethiopia could border on the Euphrates, or that the Cushites could be African Ethiopians.

From all the accounts which modern travellers give of the country above Syene, there does not appear, either from ruins or any other circumstance, reason to believe that it was ever occupied by a nation

<sup>1</sup>Vide Exod. ch. ii. and iii. It is not to be supposed that this great tribe of Israelites had not laws before those given on Sinai. It is perfectly clear that great numbers of those in Leviticus were only re-enactments of old laws or customs. The marriage of Moses with an Ethiopian woman, against which Miriam and Aaron spoke, was a breach of the law, and the children were illegitimate. This was the reason why Aaron succeeded to the priestly office, instead of the sons of Moses. This also furnishes an answer to what a learned author has written about the disinterested conduct of Moses proving his divine mission. The conduct of Moses, in this instance, proves nothing, and all the labour of the learned gentleman has been thrown away. But Moses had two wives, both Ethiopians—one of Meroe, called Tharbis, and the other of Midian, in Arabia. Josephus' Antiq. L. ii. ch. x.

strong enough to fight the battles and make the great figure in the world which we know the people called Cushites or Ethiopians did at different times. The valley of the Nile is very narrow, not capable of containing a great and powerful people. Sheba and Saba were either one or two cities of the Cushites or Ethiopians, and Pliny says that the Sabæans extended from the Red Sea to the Persian Gulf, thus giving them the whole of Arabia; one part of which, it is well-known, is called from its fertility of soil and salubrity of climate, Felix, or The Happy. Dr. Wells states that the Ethiopians of Africa alone are commonly called *Lubim*, both by ancient and modern writers.<sup>1</sup>

But the country east of the Euphrates was called Cush, as well as the country west of it; thus giving the capital of Persia, Susa or Susiana, which was said to be built by Memnon, to the Cushites or Ethiopians, as well as Arabia.

Mr. Frey, in his vocabulary, gives the word כּוּשׁ, *cus*, as a word whose meaning is unknown; but the Septuagint tells us it meant *black*. Mr. Hyde shews that it was a common thing for the Chaldeans to substitute the Tau for the Shin, thus כּוּת *cut*, for כּוּשׁ *cus*. Thus, in their dialect, the Cuthites were the same as the Cushites.

If any reader will examine all the remaining passages of the Old Testament not cited by me, where the words Ethiopia and Ethiopians are used, he will see that many of them can by no possibility relate to the African Ethiopia.

6. Eusebius<sup>2</sup> states the Ethiopians to have come and settled in Egypt, in the time of Amenophis. According to this account, as well as to the account given by Philostratus,<sup>3</sup> there was no such country as Ethiopia beyond Egypt until this invasion. According to Eusebius, these people came from the river Indus, and planted themselves to the south of Egypt, in the country called from them Ethiopia. The circumstance named by Eusebius that they came from the Indus, at all events, implies that they came from the East, and not from the South, and would induce a person to suspect them of having crossed the Red Sea from Arabia: they must either have done this, or have come round the northern end of the Red Sea by the Isthmus of Suez; but they certainly could not have come from the present Ethiopia.

But there are several passages in ancient writers which prove that

<sup>1</sup> Wells, Vol. I. p. 200.

<sup>2</sup> In Chron. ad Num. 402.

<sup>3</sup> In vita Apollon. Tyanci.

Eusebius is right in saying, not only that they came from the East, but from a very distant or very eastern part.

Herodotus<sup>1</sup> says that there were two Ethiopian nations, one in India, the other in Egypt. He derived his information from the Egyptian priests, a race of people who must have known the truth; and there seems no reason either for them or Herodotus to have mis-stated the fact.

Philostratus<sup>2</sup> says that the Gymnosophists of Ethiopia, who settled near the sources of the Nile, descended from the Brahmins of India, having been driven thence for the murder of their king.<sup>3</sup> This, Philostratus says, he learned from an ancient Brahmin called Jarchus.

Another ancient writer, Eustathius, also states that the Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time also when great numbers of ancient rites and ceremonies might be imported from India into Egypt; for that there was a most intimate relation between them in very ancient times cannot be doubted; indeed, it is not doubted. The only question has been, whether Egypt borrowed from India, or India from Egypt. All probability is clearly, for a thousand reasons, in favour of the superior antiquity of India, as Bailly and many other learned men have shewn—a probability which seems to be reduced to certainty by Herodotus, the Egyptians themselves, and the other authors just now quoted. There is not a particle of proof, from any historical records known to the author, that any colony ever passed from Egypt to India, but there is, we see, direct, positive historical evidence of the Indians having come to Africa. No attention can be paid to the idle stories of the conquest of India by Bacchus, who was merely an imaginary personage, in short, the God Sol.

Dr. Shuckford gives an opinion that Homer and Herodotus are both right, and that there were two Ethiopias, and that the Africans came from India.<sup>4</sup>

7. The Bishop of Avranches thinks he has found three provinces of the name of *Chus*; Ethiopia, Arabia, and Susiana.<sup>5</sup> There were three Ethiopias, that is, countries of Blacks, not three *Chusses*; and this is perfectly consistent with what M. Bochart<sup>6</sup> has maintained, that Ethiopia (of Africa) is not named *Chus* in any place of Scripture; and this is also consistent with what is said by both Homer and

<sup>1</sup> L. vii. C. lxx.

<sup>2</sup> Vita Apoll. C. vi.

<sup>3</sup> Crawford, Ras. Vol. II. p. 193.

<sup>4</sup> B. ix. p. 334.

<sup>5</sup> Diss. on Parod. Ch. xiii.

<sup>6</sup> Phaleg. L. iv. C. ii.

Herodotus.<sup>1</sup> The bishop shews clearly that the ancient Susiana is the modern *Chuzestan* or Elam, of which Susa was the capital. The famous Memnon, probably the Sun, was said to be the son of Aurora. But Eschylus informs us that Cissiene was the mother of Memnon, and to him the foundation of Susa is attributed; and its citadel was called Memnonium, and itself the city of Memnon. This is the Memnon who was said to have been sent to the siege of Troy, and to have been slain by Achilles; and who was also said, by the ancient authors, to be an Ethiopian or a Black. It seems the Egyptians suppose that this Memnon was their king Amenophis. The Ethiopians are stated by Herodotus to have come from the Indus; according to what modern chronologers deduce from his words, about the year 1615 B.C., about four hundred years after the birth of Abraham (in 1996), and about a hundred years before Moses rebelled against the Egyptians, and brought the Israelites out of Egypt. Palaces were shewn which belonged to this Memnon at Thebes and other places in Egypt, as well as at Susa, which from him were called in both places Memnoniums; and to him was erected the famous statue at Thebes, which is alleged to have given out a sound when first struck by the rays of the morning sun. Bishop Huet thinks (probably very correctly), that this statue was made in imitation of similiar things which the Jewish traveller Rabbi Benjamin found in the country where the descendants of Chus adore the sun; and this he shews to be the country of which we speak. It lies about Bussora, where the Sabeans are found in the greatest numbers, and who are the people of whom he speaks.

The bishop thinks this Memnon cannot have been Amenophis, because he lived very many years before the siege of Troy, in which he is said to have been an actor. It seems to me to be as absurd to look to Homer or Virgil for the chronology of *historical facts*, as to Shakespeare, Milton, or any other epic poet. These poems *may* state facts, but nothing of a historical or chronological kind can be received without some collateral evidence in confirmation. It never was supposed to be incumbent on any epic poet to tie himself down to mere historical matters of fact. And wherever it is evident, either from the admission of a latter historical author or from any other circumstance, that he is relating facts from the works of the poets without any other authority, he can be as little depended upon as they can.

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<sup>1</sup> Homer, *Odyss.* á; Herod. *Polymn.* Cap. lxi. lxx.; also Steph. in '*Ounpírαις*.

The bishop has shewn that the accounts of modern authors, George Syncellus, Suidas, Pausanias, Dionysius *Periegetes*, &c., &c., are full of contradictions; that they are obliged to suppose two Memnons. All this arises from these persons treating the poem of Homer as a history, instead of a poem. *We shall never have an ancient history worthy of the perusal of men of common sense, till we cease treating poems as history, and send back such personages as Hercules, Theseus, Bacchus, &c., to the heavens, whence their history is taken, and whence they never descended to the earth.*

It is not meant to be asserted that these epic poems may not be of great use to a historian. It is only meant to protest against their being held as authority by themselves, when opposed either to other histories or to known chronology. This case of Memnon is in point. Homer wanted a hero to fill up his poem; and, without any regard to date, or anything wrong in so doing, he accommodated the history to his poem, making use of Amenophis or Memnon, or the religious tradition whichever it was, as he thought proper. These poems may also be of great use as evidence of the customs and manners of the times, both of when they were written and previously, and very often of dry unconnected facts which may turn out to be of consequence. Thus Virgil makes Memnon *black*,<sup>1</sup> as does also Pindar.<sup>2</sup> That Pindar and Virgil were right, the features of the bust of Memnon in the British Museum prove, for they are evidently those of the Negro.

8. It is probable that the Memnon here spoken of, if there ever were such a man, was the leader of the Shepherds, who are stated by Manetho and other historians to have come from the East, and to have conquered Egypt. The learned Dr. Shuckford thinks that the troubles caused in Egypt by the shepherd kings appear to have happened about the time the Jews left it under Moses. He places these events between the death of Joseph and the birth of Moses.<sup>3</sup> And he supposes that the Jews left the country in consequence of the oppressions of these shepherd kings. It is very clear that much confusion has arisen in this part of ancient history, from these eastern shepherds having been confounded with the Israelites, and also from facts relating to the one having been attributed to the other. Josephus takes the different accounts to relate to the same people. This is attended with great difficulty. The shepherds are said by Manetho, after a severe struggle with the old inhabitants, to

<sup>1</sup> *Æneid*, Lib. i.    <sup>2</sup> *Olymp. Od.* ii. ; vide *Diss. of Bishop Huet*, ch. xiii. p. 185.

<sup>3</sup> *Shuckford, Conn.* pp. 233, 234.

have taken refuge in a city called Avaris or Abaris,<sup>1</sup> where they were a long time besieged, and whence at last they departed, two hundred and forty thousand in number, together with their wives and children (in consequence of a capitulation), into the deserts of Syria.

If there were two races of people who have been confounded together, one of which came from India and overran Arabia, Palestine, and Egypt, and brought thence its religion to the Egyptians, and was in colour black, it must have come in a very remote period. This may have been the race of shepherd kings of whom Josephus speaks when he says they oppressed the Israelites; but the assertion of Josephus can hardly have been true, for they must have been expelled long before the Israelites came. The second race were the Arabian shepherd tribe called captives, who, after being settled some time in the land of Goshen, were driven or went out into the open country of Arabia. They at last, under the command of Joshua, conquered Palestine, and finally settled there. Bishop Cumberland has proved that there was a dynasty of Phenician shepherd kings, who were driven out three hundred years before Moses. These seem to have been the black or Ethiopian, Phenician Memnonites. They may have exactly answered to this description, but to his date of three hundred years I pay no attention, further than that it was a great length of time.

Josephus says that the copies of Manetho differed, that in one the Shepherds were called *Captives*, not *kings*, and that he thinks this is more agreeable to ancient history; that Manetho also says, the nation called Shepherds were likewise called Captives in their sacred books; and that after they were driven out of Egypt, they journeyed through the wilderness of Syria, and built a city in Judea, which they called Jerusalem.<sup>2</sup>

Josephus<sup>3</sup> says that Manetho was an Egyptian by birth, but that he understood Greek, in which he wrote his history, translating it from the old Egyptian records.

If the author understand Mr. Faber rightly in his *Horæ Mosaicæ*,<sup>4</sup>

<sup>1</sup> We read of a person coming from the Hyperboreans to Greece, in the time of Pythagoras, called Abaris or Avaris. Josephus also tells us that the city in the Saite Nomos (Seth-roite), i.e. *Goshen*, where the oriental Shepherds resided, was called Avaris. Now I suspect that this man was called from the Hebrew word עֲבֵר *ober*, as was also the name of the city, and that they both meant stranger or foreigner: the same as the tribe of Abraham, in Syria.

<sup>2</sup> Jos. vers. Apion, B. i. § xiv., Whiston, p. 291.

<sup>3</sup> Ut sup. § xiv.

<sup>4</sup> Ch. ii. Sect. xi. p. 23.

he is of opinion that these Shepherd Captives were the Israelites. The accounts of these two tribes of people are confused, as may naturally be expected, but there are certainly many striking traits of resemblance between them. Mr. Shuckford, with whom in this Mr. Volney agrees, thinks there were two races of Shepherd kings, and in this he coincides with most of the ancients; but most certainly, in his treatise against Apion, Josephus only names one.<sup>1</sup> We shall have much to say hereafter respecting these Shepherds, under the name of Palli.

The only objection which occurs against Amenophis or Memnon being the leader of the Hindoo race who first came from the Indus to Egypt is that, according to our ideas of his chronology, he could scarcely be sufficiently early to agree with the known historical records of India. But our chronology is in so very vague and uncertain a state, that very little dependence can be placed upon it, And it will never be any better till learned men search for the truth and fairly state it, instead of sacrificing it to the idle legends or allegories of the priests, which cannot by any possible ingenuity be made consistent even with themselves.

Mr. Wilsford, in his treatise on Egypt and the Nile, in the Asiatic Researches, informs us that many very ancient statues of the God Buddha in India have crisp, curly hair, with flat noses and thick lips; and adds, "nor can it be reasonably doubted, that a race of Negroes formerly had power and pre-eminence in India."

This is confirmed by Mr. Maurice, who says, "The figures in the Hindoo caverns are of a very different character from the present race of Hindoos: their countenances are broad and full, the nose flat and the lips, particularly the under lip, remarkably thick."<sup>2</sup>

This is again confirmed by Colonel Fitzclarence in the journal of his journey from India. And Maurice, in the first volume of his Indian Antiquities, states, that the figures in the caves in India and in the temples in Egypt, are absolutely the same as given by Bruce, Niebuhr, &c.

Justin states that the Phœnicians being obliged to leave their native country in the East, they settled first near the Assyrian Lake, which is the Persian Gulf; and Maurice says, "We find an extensive district, named Palestine, to the east of the Euphrates and Tigris.

<sup>1</sup> Jos. vers. Apion, C. i. § xiv. B. i.

<sup>2</sup> Maurice, Hind. Ant. Vol. II. pp. 374—376.

The word Palestine seems derived from Pallisthan, the seat of Pallis or Shepherds."<sup>1</sup> *Palli*, in India, means *Shepherd*.

This confirms Sir William Jones's opinion, in a striking manner, respecting a *black* race having reigned at Sidon.

9. It seems to me that great numbers of circumstances are producible, and will be produced in the following work, to prove that the mythology, &c., &c., of Egypt were derived from India, but which persons who are of a different opinion endeavour to explain away as inconclusive proofs. They, however, produce few or no circumstances tending towards the proof of the *contrary*, viz., that India borrowed from Egypt, to enable the friends of the superior antiquity of India, in their turn, to explain away or disprove.

It is a well-known fact that our Hindoo soldiers when they arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God Cristina.

The striking similarity, indeed identity, of the style of architecture and the ornaments of the ancient Egyptian and Hindoo temples, Mr. Maurice has proved<sup>2</sup> beyond all doubt. He says, "Travellers who have visited Egypt, in periods far more recent than those in which the above-cited authors journeyed thither, confirm the truth of their relation, in regard both to the number and extent of the excavations, the beauty of the sculptures, and their similitude to those carved in the caverns of India. The final result, therefore, of this extended investigation is, that in the remotest periods there has existed a most intimate connexion between the two nations, and that colonies emigrating from Egypt to India, or from India to Egypt, transported their deities into the country in which they respectively took up their abode." This testimony of the Rev. Mr. Maurice's is fully confirmed by Sir W. Jones, who says,—

"The remains of architecture and sculpture in India; which I mention here as mere monuments of antiquity, not as specimens of ancient art, seem to prove an early connexion between this country and Africa: the pyramids of Egypt, the colossal statues described by Pausanias and others, the Sphinx, and the Hermes Canis, which last bears a great resemblance to the Varáhávatar, or the incarnation of Vishnou in the form of a Boar, indicate the style and mythology of the same indefatigable workmen who formed the vast excavations of Canara, the various temples and images of Buddha, and the idols which are continually dug up at Gayà, or in its vicinity.

<sup>1</sup> Maurice, Hist. Vol. II. p. 146.

<sup>2</sup> Ant. Hindostan, Vol. I. Sect. viii.

"The letters on many of those monuments appear, as I have before intimated, partly of Indian and partly of Abyssinian or Ethiopic origin; and all these indubitable facts may induce no ill-founded opinion, that Ethiopia and Hindostan were peopled or colonized by the same extraordinary race; in confirmation of which it may be added that the mountaineers of Bengal and Bahar, can hardly be distinguished in some of their features, particularly their lips and noses, from the modern Abyssinians, whom the Arabs call the children of Cush; and the ancient Hindus, according to Strabo, differed in nothing from the Africans but in the straightness and smoothness of their hair, while that of the others was crisp or woolly, a difference proceeding chiefly, if not entirely, from the respective humidity or dryness of their atmospheres; hence the people who *received the first light* of the rising sun, according to the limited knowledge of the ancients, are said by Apuleius to be the Aarii and Ethiopians, by which he clearly meant certain nations of India; where we frequently see figures of Buddha with curled hair, apparently designed for a representation of it in its natural state."<sup>1</sup>

Again, Sir W. Jones says, "Mr. Bruce and Mr. Bryant have proved that the Greeks gave the appellation of Indians to the nations of Africa, and to the people among whom we now live."<sup>2</sup> I shall account for this in the following work.

Mons. de Guignes maintains that the inhabitants of Egypt, in very old times, had unquestionably a common origin with the old natives of India, as is fully proved by their ancient monuments, and the affinity of their languages and institutions, both political and religious.<sup>3</sup>

Many circumstances confirming the above, particularly with respect to the language, will be pointed out hereafter.

10. It is curious to observe the ingenuity exercised by Sir W. Jones to get over obstacles which oppose themselves to his theological creed, which he has previously determined nothing *shall* persuade him to disbelieve. He says, "We are told that the Phenicians, like the Hindus, adored the Sun, and asserted water to be the first of created things; *nor can we doubt that Syria, Samaria, and Phenice,* or the long strip of land on the shore of the Mediterranean, *were anciently peopled by a branch of the Indian stock,* but were afterwards inhabited by that race which, for the present, we call Arabian."

<sup>1</sup> Diss. III. on Hind., by Sir W. Jones, p. 111.

<sup>2</sup> Jones's Eighth An. Diss. Asiatic Res.

<sup>3</sup> Diss. VII. of Sir W. Jones on the Chinese, p. 220.

Here we see he admits that the ancient Phœnicians were Hindoos; he then goes on to observe that "In all three *the oldest religion* was the Assyrian, as it is called by Selden, and the Samaritan letters appear to have been the same at first with those of Phenice."<sup>1</sup> Now, with respect to which was the oldest religion, as their religions were all, at the bottom, precisely the same, viz. the worship of the Sun, there is as strong a probability that the earliest occupiers of the land, the Hindoos, were the founders of the solar worship, as the contrary.

When the various circumstances and testimonies which have been detailed are taken into consideration there can be scarcely any doubt left on the mind of the reader that, by the word Ethiopia, two different countries have been meant. This seems to be perfectly clear. And it is probable that by an Ethiopian a *negro*, correctly speaking, may have been meant, not merely a *black* person; and it seems probable that the following may have been the real fact, viz., that a race, either of Negroes or Blacks, but probably of the former, came from India to the West, occupying or conquering and forming a kingdom on the two banks of the Euphrates, the eastern Ethiopia, alluded to in Numbers, chap. xii.; that they advanced forwards, occupying Syria, Phœnciia, Arabia, and Egypt; that they, or some tribe of them, were the Shepherd Kings of Egypt; that after a time the natives of Egypt rose against them and expelled part of them into Abyssinia or Ethiopia, another part of them into Idumea, or Syria, or Arabia, and another part into the African desert of Lybia, where they were called Lubim.

The time at which these people came to the West was certainly long previous to the exodus of the Israelites from Egypt; but how long previous to that event must remain doubtful. No system of chronology can be admitted as evidence; every known system is attended with too many difficulties. Perhaps chronology may be allowed to instruct us in relation to facts, as to which preceded or followed, but certainly nothing more. No chronological date can be depended on previous to the capture of Babylon by Cyrus; whether we can depend upon it quite so far back seems to admit of doubt.

Part of the ancient monuments of Egypt may have been executed by these people. The memnoniums found in Persia and in Egypt leave little room to doubt this. In favour of this hypothesis all ancient sacred and profane historical accounts agree; and poetical

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<sup>1</sup> Sir W. Jones's Eighth An. Diss.

works of imagination cannot be admitted to compete as evidence with the works of serious historians like Herodotus. This hypothesis likewise reconciles all the accounts which at first appear discordant, but which no other will do. It is also confirmed by a considerable quantity of circumstantial evidence. It is, therefore, presumed by the writer, he may safely assume in his forthcoming discussions that there were two Ethiopias, one to the East of the Red Sea, the other to the West of it; and that a very great nation of *blacks* from India did rule over almost all Asia in a very remote æra, in fact beyond the reach of history or any of our records.

This, and what has been observed respecting judicial astrology, will be retained in recollection by my reader; they will both be found of great importance in our future inquiries. In my Essay on *The Celtic Druids*, I have shewn that a great nation called Celtæ, of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremity of Britain. Who these can have been but the early individuals of the *black* nation of whom we have been treating I know not, and in this opinion I am not singular. The learned Maurice says, "Cuthites, i. e. Celts, built the great temples in India and Britain, and excavated the caves of the former."<sup>1</sup> And the learned mathematician Reuben Burrow has no hesitation in pronouncing Stonehenge to be a temple of the black, curly-headed Buddha.

I shall leave the further consideration of this *black* nation for the present. I shall not detain my reader with any of the numerous systems of the Hindoos, the Persians, the Chaldeans, Egyptians, or other nations, except in those particular instances which immediately relate to the object of this work,—in the course of which I shall often have occasion to recur to what I have here said, and shall also have opportunities of supporting it by additional evidence.

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<sup>1</sup> Maurice, Hist. Hind. Vol. II. p. 249.

## BOOK II.

## CHAPTER I.

THE ANCIENT PERSIANS OF THE RELIGION OF ABRAHAM.—FIRST BOOKS OF GENESIS.—DISINGENUOUS CONDUCT IN THE TRANSLATORS OF THE BIBLE.—ABRAHAM ACKNOWLEDGED MORE THAN ONE GOD.

1. THE religion and ancient philosophy of the Chaldeans, by whom are meant the Assyrians, as given by Stanley,<sup>1</sup> at first view exhibit a scene of the utmost confusion. This may be attributed in part to the circumstance, that it is not the history of their religion and philosophy at any one particular æra, but that it is extended over a space of several thousand years, during which, perhaps, they might undergo many changes. To this circumstance authors have not paid sufficient attention, so that what may have been accurately described in the time of *Herodotus* may have been much changed in the time of *Porphyry*. Thus different authors appear to write in contradiction to each other, though each may have written what was strictly true at the time of which he was writing.

Under the name of the country of the Chaldeans, several states have at different periods been included. It has been the same with respect to Persia. When an author speaks of Persia, sometimes Persia only is meant, sometimes Bactria, sometimes Media, sometimes all three, and Assyria is very often included with them. Here is another source of difficulty and confusion.

After the conquest of Babylon and its dependent states, the empire founded by its conquerors, the Persians, was often called, by writers of the Western part of the world, the Assyrian or Chaldean empire. In all these states or kingdoms the religion of the Persians prevailed, and the use of the indiscriminate terms, Persian, Assyrian, and Chaldean, by *Porphyry*, *Plutarch*, &c., when treating of that empire, has been the cause of much of the uncertainty respecting what was

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<sup>1</sup> Part XIX.

the religion of the Persians and Assyrians. Thus, when one historian says the Chaldeans, meaning the Assyrians, worshipped the idol Moloch, and another says they worshipped fire, as the emblem of the Deity, they are probably both correct; one assertion is true before the time of Cyrus, the other afterward.

Although it may not be possible to make out a connected and complete system, yet it will be no difficult matter to shew that, at one particular time, the worship of the Assyrians, Chaldeans, Persians, Babylonians, was that of one Supreme God, that the Sun was worshipped as an emblem only of the divinity, and that the religions of Abraham, of the children of Israel, and of these Eastern nations were originally the same. The Christian divines, who have observed the identity, of course maintain that the other nations copied from Moses or the natives of Palestine, *i.e.*, that several great and mighty empires copied from a small and insignificant province. No doubt this is possible, whether probable or not must be left to the judgment of the reader, after he has well considered all the circumstances detailed in the following work.

2. The very interesting and ancient book of Genesis, on which the modern system of the reformed Christian religion is chiefly founded, has always been held to be the production of Moses. But it requires very little discernment to perceive that it is a collection of treatises, probably of different nations. The first ends with the third verse of the second chapter, the second with the last verse of the fourth.

In the first verse of the first book, the ALEIM, which will be proved to be the Trinity, being in the plural number, are said by Wisdom to have formed, from matter previously existing, the סִמִּים *smim*, or planetary bodies, which were believed by the Magi to be the rulers or directors of the affairs of men. This opinion I shall examine by and by. From this it is evident that this is in fact a Persian or still more Eastern mythos.

The use of animals for food being clearly not allowed to man, in chap. i. vers. 29, 30, is a circumstance which bespeaks the book of Buddhist origin. It is probably either the parent of the Buddhist religion or its offspring. And it is different from the next book, which begins at the fourth verse of the second chapter and ends with the last verse of the fourth, because, *among other reasons* in it, the creation is said to have been performed by a different person from that named in the first,—by Jehovah Aleim instead of Aleim. Again, in the first book man and woman are created at the same time, in the second

they are created at different times. Again, in the first book, the fruit of ALL the trees is given to the man, in the second this is contradicted, by one tree being expressly forbidden. These are in fact two different accounts of the creation.

The beginning of the fifth chapter, or third tract, seems to be a repetition of the first, to connect it with the history of the flood. The world is described as being made by God (Aleim), and not as in the second by Jehovah or the God Jehovah or Jehovah Aleim; and, as in the first, the man and woman are made at one time, and not, as in the second, at different times. The account of the birth of Seth, given in the twenty-fifth verse of the fourth chapter, and the repetition of the same event in the third verse of the fifth chapter, or the beginning of the third tract, are a clear proof that these tracts are by different persons; or, at least, are separate and distinct works. The reason why the name of Seth is given here, and not the names of any of the later of Adam's children, is evidently to connect Adam with Noah and the flood, the object of the third tract. The permission, in the third tract, to eat animals implying that it was not given before, is strictly in keeping with the denial of it in the first.

The histories of the creation, both in the first and in the second book of Genesis, in the sacred books of the Persians, and in those of the Chaldeans, are evidently different versions of the same story. The Chaldeans state the world to have been created not in six days, but in six periods of time—the lengths of the periods not being fixed. The Persians, also, divide the time into six periods.

In the second book, a very well-known account is given of the origin of evil, which is an affair most closely interwoven with every part of the Christian system, but it is in fact nothing more than an oriental mythos, which may have been taken from the history of the ancient Brahmins, in whose books the principal incidents are to be found; and, in order to put this matter out of doubt, it will only be necessary to turn to the plates, to Figs. 2, 3, 4, taken from icons in the very oldest of the caves of Hindostan, excavated, as it is universally agreed, long prior to the Christian era. The reader will find the first to be the seed of the woman bruising the serpent's head; the second, the serpent biting the foot of her seed, the Hindoo God Cristna, the second person of their trinity; and the third, the Spirit of God brooding over the face of the waters. The history in Genesis is here so closely depicted that it is impossible to doubt the identity of the two.

Among the Persians and all the oriental nations it has been observed, that the Creator or God was adored under a triple form—in fact in the form of a trinity. In India, this was Bramah, Cristna or Vishnu, and Siva; in Persia, it was Oromasdes, Mithra, and Arhimanius; in each case the Creator, the Preserver, and the Destroyer.

I shall now proceed to shew that, in this particular, the religion of Abraham and the Israelites was accordant with all the others.

3. But before I proceed, I must point out an example of very blamable disingenuousness in every translation of the Bible which I have seen. In the original, God is called by a variety of names, often the same as that which the Heathens gave to their Gods. To disguise this, the translators have availed themselves of a contrivance adopted by the Jews in rendering the Hebrew into Greek, which is to render the word יְהוָה *Ieue*, and several of the other names by which God is called in the Bible, by the word *Kypios* or Lord, which signifies one having authority, the sovereign. In this the Jews were justified by the commandment, which forbids the use of the name *Ieue*. But not so the Christians, who do not admit the true and evident meaning adopted by the Jews—*Thou shalt not take the name of Ieue, thy God, in vain*. And, therefore, they have no right, when pretending to give a translation, to call God by any other name than that in the original, whether it be *Adonis*, or *Ie*, or *Ieue*, or any other. This the reader will immediately see is of the first importance in obtaining a correct understanding of the book. The fact of the names of God being disguised in all<sup>1</sup> the translations tends to prove that no dependence can be placed on any of them. The fact shews very clearly the temper or state of mind with which the translators have undertaken their task. God is called by several names. How is the reader of a translation to discover this, if he find them all rendered by one name? He is evidently deceived. It is no justification of a translator, to say it is of little consequence. Little or great, he has no right to exercise any discretion of this kind. When he finds God called *Adonai*, he has no business to call him *Jehovah* or *Elohim*.

4. The fact that Abraham worshipped several Gods, who were, in reality, the same as those of the Persians, namely, the creator, preserver, and the destroyer, has been long asserted, and the assertion has been very unpalatable both to Jews and many Christians; and

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<sup>1</sup> At least I have never seen an exception.

to obviate or disguise what they could not account for, they have had recourse, in numerous instances, to the mistranslation of the original, as will presently be shewn.

The following texts will clearly prove this assertion. The Rev. Dr. Shuckford pointed out the fact long ago; so that this is nothing new.

In the second book of Genesis the creation is described not to have been made by Aleim, or the Aleim, but by a God of a double name—יהוה אלהים *Ieue Aleim*; which the priests have translated LORD God. By using the word LORD, their object evidently is to conceal from their readers several difficulties which arise afterward respecting the names of God and this word, and which shew clearly that the books of the Pentateuch are the writings of different persons.

Dr. Shuckford has observed, that in Genesis xii. 7, 8, Abraham did not call upon the name of the LORD as we improperly translate it; but invoked God in the name of the Lord (*i. e.* *Ieue*) whom he worshipped, and who appeared to him; and that this was the same God to whom Jacob prayed when he vowed that the Lord should be his God.<sup>1</sup> Again, in Gen. xxviii. 21, 22, יהוה לי לאלהים ויהי erit Dominus mihi in Deum; and he called the place בית אלהים (*Bit aleim*), Domus Dei. Again, Shuckford says,<sup>2</sup> that in Gen. xxvi. 25, Isaac invoked God as Abraham did in the name of this Lord יהוה *Ieue* or *Jehovah*. On this he observes, "It is very evident that Abraham "and his descendants worshipped not only the true and living God, "but they invoked him in the name of the Lord, and they worshipped "the Lord in whose name they invoked, so that two persons were "the object of their worship, God and this Lord: and the Scripture "has distinguished these two persons from one another by this "circumstance, that *God no man hath seen at any time nor can see*,<sup>3</sup> "but the Lord whom Abraham and his descendants worshipped was "the person who appeared to them."<sup>4</sup>

In the above I need not remind my reader that he must insert the name of *Ieue* or *Jehovah* for the name of Lord.

Chapter xxi. verse 33, is wrong translated: when properly rendered it represents Abraham to have invoked (*in the name of Jehovah*) the everlasting God.<sup>5</sup> That is, to have invoked the

<sup>1</sup> Shuckford, Book vii. pp. 130, 131.

<sup>2</sup> Book vii. p. 130.

<sup>3</sup> Exod. xxxiii. 20.

<sup>4</sup> Gen. xii. 11; Shuckford, Book ix. p. 378, Ed. 3, also p. 400.

<sup>5</sup> Shuckford, Con. Book v. p. 292.

everlasting God, or to have prayed to him in the name of Jehovah—precisely as the Christians do at this day, who invoke God in the name of Jesus—who invoke the first person of the Trinity in the name of the second.

The words of this text are, ויקרא בשם יהוה אל עולם *et invocavit ibi in nomine IEUE Deum æternum.*

The foregoing observations of Dr. Shuckford's are confirmed by the following texts:

Genesis xxxi. 42, "Except the God of my father, the God of Abraham, and the fear of Isaac," &c.

Gen. xxxi. 53, "The Gods of Abraham, and the Gods of Nahor, the Gods of their father, judge betwixt us, אלהי אביהם. *Dii patris eorum*, that is, the Gods of Terah, the great-grandfather of both Jacob and Laban. It appears that they went back to the time when there could be no dispute about their Gods. They sought for Gods that should be received by them both, and these were the Gods of Terah. Laban was an idolater (or at least of a different sect or religion—Rachel stole his Gods), Jacob was not; and in consequence of the difference in their religion, there was a difficulty in finding an oath that should be binding on both.

In Gen. xxxv. 1, it is said, *And (אלהים Aleim) God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God (אל LAL) that appeared unto thee when thou fleddest from the face of Esau thy brother.* If two Gods at least, or a plurality in the Godhead, had not been acknowledged by the author of Genesis, the words would have been, *and make there an altar unto me, that, &c.; or, unto me, because I appeared, &c.*

Genesis xlix. 25, מאל אביר ויעזר ואח שדי ויברכך, *a Deo tui patris et adjuvabit te; et omnipotente benedicet tibi.* By the God (Al) of thy father *also* he<sup>1</sup> will help thee, and the Saddai (Sdi) *also* shall bless thee with blessings, &c.

It is worthy of observation, that there is a marked distinction between the *Al* of his father who will help him, and the *Saddi* who will bless him. Here are two evidently clear and distinct Gods, and neither of them the destroyer or the evil principle.

*Even by the God (אל Al) of thy father who shall help thee: and by the Almighty, שדי omnipotente, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb.* The *Sdi* or *Saddi* are here very remark-

<sup>1</sup> The mighty one named in the former verse, the אביר *Abir*.

able ; they seem to have been peculiarly Gods of the blessings of this world.

Deut. vi. 4, יהוה אלהינו יהוה אחד. This, Mr. Hales has correctly observed, ought to be rendered Jehovah our Gods is one Jehovah.

The doctrine of a plurality, shewn above in the Pentateuch, is confirmed in the later books of the Jews.

Isaiah xlviii. 16, תעתה אדני יהוה שלחני ורחמי. Et nunc Adonai Ieue misit me et spiritus ejus: And now the Lord (Adonai) Jehovah, hath sent me and his spirit.

Again Isaiah li. 22, בה-אמר אדניך יהוה ואלהיך יריב עמו. Thus thy Adonai Jehovah spoke, and thy Aleim reprimanded his people. Sic dixit tuus Adoni Ieue, et tuus Aleim litigabit suo populo.

Two persons of the Trinity are evident in these texts. The third is found in the serpent, which tempted Eve in its evil character, and in its character of regenerator, healer, or preserver, in the brazen serpent set up by Moses in the wilderness, to be adored by the Israelites, and to which they offered incense from his time through all the reigns of David and Solomon, to the time of Hezekiah, the name of which was Nehushtan.<sup>1</sup> Numbers xxi. 8, 9 ; 2 Kings xviii. 4. The destroyer or evil spirit may also probably be found in the *Aub* named, Lev. xx. 27 ; Deut. xviii. 11.

There are many expressions in the Pentateuch besides those already given, which cannot be accounted for without a plurality of Gods or the Trinity, a doctrine which was not peculiar to Abraham and his descendants, but was common to all the nations of the ancient world from India to Thule, as I have before observed, under the triple title of creator, preserver, and destroyer—Brama, Vishnu and Siva, among the Hindoos ; Oromasdes, Mithra, and Arhimanius, among the Persians.

We shall see in the next chapter, that the Trinity will be found in the word Aleim of the first verse of Genesis, which will tend to support what I have asserted, viz., that it is an Indian book.

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This has been observed by Mr. Maurice, Hind. Ant. Vol. III. p. 209.

## CHAPTER II.

ON THE WORD ALEIM OR JEWISH TRINITY.—SADDAI ADONIS.—  
TRINITY OF THE RABBIS.—MEANING OF THE WORDS AL AND EL.

1. Perhaps there is no word in any language about which more has been written than the word Aleim; or, as modern Jews corruptly call it, Elohim.<sup>1</sup> But all its difficulties are at once removed by considering it as a representation of the united Godhead, the Trinity in Unity, the three Persons and one God. It is not very unlike the word Septuagint—of which we sometimes say, *it* gives a word such or such a sense, at other times *they* give such a sense, &c. A folio would be required to contain all that has been said respecting this word. The author believes that there is no instance in which it is not satisfactorily explained by considering it, as above suggested, as the representation of the Trinity.

The root אל *al*, the root of the word Aleim, as a verb, or in its verbal form, means to mediate, to interpose for protection, to preserve;<sup>2</sup> and, as a noun, a mediator, an interposer. In its feminine it has two forms, אלה *ale*, and אלוה *alue*. In its plural masculine it makes אלים *alim*, in its plural feminine אלהים *aleim*. In forming its plural feminine in ים *im*, it makes an exception to the general Hebrew rule, which makes the plural masculine in ים *im*. But though an exception, it is by no means singular. It is like that made by עזים *ozim*, she-goats, דבים *dbim*, she-bears, &c.<sup>3</sup> In the second example in its feminine form, it drops the *u* or *vau*, according to a common practice of the Hebrew language.

A controversy took place about the middle of the last century between one Dr. Sharpe and several other divines upon the word Aleim. The Doctor was pretty much of my opinion. He says, "If there is no reason to doubt, as I think there is none, that אלה *ale* and אלוה *alue* are the same word, only the *vau* is suppressed in the one and expressed in the other, why may not אלהים *aleim* be the plural of one as well as of the other? If it be said it cannot be the plural of אלוה *alue*, because it is wrote without the *vau*; I answer, that קרבים *grbim*, חזקים *rhqim*, גברים *gbrim*, גדלים *gdlim*, &c., are frequently wrote without the *vau*: are they

<sup>1</sup> In the Synagogue copies it is always Aleim.

<sup>2</sup> Parkhurst in voce.

<sup>3</sup> Parkhurst's Grammar, p. 8.

"not, therefore, the plurals of קרוב *grub*," &c. ? Again, he says,—  
 "When, therefore, Mr. Moody tells that אלהים *aleim* may be the  
 "plural masculine of אלה *ale*, as אדנים *adnim*, and אדני *adni*, are  
 "also plurals of אדון *adun*, Lord, so may אלהים *aleim* and אלהי *alei*  
 "be plural of אלוה *Alue*, God."<sup>1</sup>

In the course of the controversy it seems to be admitted by all parties, that the word has the meaning of mediator or interposer for protection, and this is very important.

I cannot quite agree with Mr. Moody, because, according to the genius of the Hebrew language, it is much more in character for אלהים *aleim*, to be the plural feminine of אלה *ale*, a feminine noun, than the plural masculine; and for אלים *alim* to be the plural masculine, of the masculine noun אל *al*.

But it does not seem to have ever occurred to any of those gentlemen, that the words in question, אלה *ale*, or אלוה *alue*, and אל *al*, might be one the masculine, and the two others the feminine, of the same word—like God and Goddess. They never seem to have thought that the God of the Hebrews could be of any sex but their own, and, therefore, never once gave a thought to the question. The observation of Mr. Moody is very just, if אלה *ale* be a masculine noun. But it is much more according to the genius of the language that it should be feminine. If אלה *ale* be masculine, it is an exception. I beg the reader to observe, that the Arabians, from whose language the word *al* properly comes, have the word for the Sun, in the *feminine*, and that for the moon in the *masculine* gender; and this accounts for the word being in the feminine plural. From the androgynous character of the Creator, the noun of multitude, Aleim, by which we shall now see that he was described, probably was of the common gender: that is, either of one gender or the other, as it might happen.

From the plural of this word, אל *al*, was also formed a noun of multitude used in the first verse of Genesis: exactly like our word *people*, in Latin *populous*, or our words nation, flock, and congregation. Thus it is said, בארא אלהים *bara aleim*, *Aleim formed the earth*; as we say, the nation consumes, a flock strays, or the congregation sings psalms, or a triune divinity, or a trinity blesses or forms. It is used with the emphatic article: "Their cry came up to THE Gods," האלהים *e-aleim*. In the same way we say, wolves got to THE sheep, or THE flock, or THE congregation sing or sings. Being a noun of

<sup>1</sup> Sharpe, on Aleim, pp. 179, 188.

multitude, according to the genius of the language, the verb may be either in the singular or plural number.

Parkhurst says, that "the word *Al* means God, the Heavens, "Leaders, Assistance, Defence, and Interposition; or, to interpose "for protection." He adds, "that אלל *All*, with the ל *l* doubled, has the meaning, in an excessive degree, of *vile*, the denouncing of a curse: nought, "*nothing, res nihili*." Mr. Whiter<sup>1</sup> says, that it has the same meaning in Arabic, and that AL AL, also means Deus optimus maximus. Thus we have the idea of creating, preserving, and destroying.

The meaning of mediator, preserver, or intervener, joined to its character of a noun of multitude, at once identifies it with the Trinity of the Gentiles. Christians will be annoyed to find their God called by the same name with that of the Heathen Gods; but this is only what took place when he was called שדי *Sdi*, *Saddi*, *Saddim*, or אדני *adni*, *Adonai*, or *Adonis*, אדון *adun*, or בעל *bol*, *Baal*: so that there is nothing unusual in this.

The Jews have made out that God is called by upwards of thirty names in the Bible; many of them used by the Gentiles, probably before they fell into idolatry.

The word אל *al*, meaning preserver; of course, when the words יהוה אלהים *ieue-e-aleim* are used, they mean *Ieue the preserver*, or the *self-existent preserver*—the word *Ieue*, as we shall afterward find, meaning self-existent.

When the אלהים *aleim* is considered as a noun of multitude, all the difficulties, I think, are removed.

It seems not unlikely that by the different modes of writing the word אל *al*, a distinction of sexes should originally have been intended to be expressed. The Heathen divinities, Ashtaroth and Baal-zebub, were both called Aleim.<sup>2</sup> And the Venus Aphrodite, Urania, &c., were of both genders. The God Mithra, the Saviour, was both male and female. Several exemplars of him, in his female character, as killing the bull, may be seen in the Townly Collection, in the British Museum. By the word Aleim the Heathen Gods were often meant, but they all resolved themselves at last into the Sun, as triune God, or as emblem of the three powers—the Creator, the Preserver, and the Destroyer—three Persons but one God—he being both *male and female*. Without doubt Parkhurst and the divines in the controversy with Dr. Sharpe, do not give, till after

<sup>1</sup> Etymol. Univ Vol. I. p. 512.

<sup>2</sup> Sharpe, p. 224.

much research, as meanings of the verb *אל al*, to mediate, to interpose, or intervene; and of the noun *the mediator, interposer, or intervener*. But here we evidently have the preserver or saviour. At first it might be expected that the gender of the word *Aleim* and of the other forms from its root would be determined by the genders of the words which ought to agree with it: but from the extraordinary uncertain state of this language nothing can be deduced from them, as we find nouns feminine and plural joined to verbs masculine and singular (Gen. i. 14); and nouns of multitude, though singular, having a verb plural—and, though feminine, having a verb masculine (Gen. xli. 57). But all this tends, I think, to strengthen an observation I shall have occasion to make hereafter, that the Hebrew language shews many marks of almost primeval rudeness or simplicity; and, that the *Aleim*, the root whence the Christian Trinity sprung, is the real Trinity of the ancients—the old doctrine revived. Nothing could be desired more in favour of my system than that the word *Aleim* should mean preserver, or intervener, or mediator.

At first it seems very extraordinary that the word *אל al* or *אלה ale*, the name of the beneficent Creator, should have the meaning of curse. The difficulty arises from an ill-understood connection between the Creator, Preserver, and Destroyer—the Creator being the Destroyer, and the Destroyer the Creator. But in this my theory is beautifully supported.

2. It appears that in these old books, God is called by names which are sometimes singular, sometimes plural, sometimes masculine, and sometimes feminine. But though he be occasionally of each gender, for he must be of the masculine or feminine gender, because the old language has no neuter; he is not called by any name which conveys the idea of Goddess or a feminine nature, as separable from himself. My idea is very abstruse and difficult to explain. He is, in fact, in every case Androgynous; for in no case which I have produced is a term used exclusively belonging to one sex or the other. He is never called Baaltes, or Asteroth, or Queen of Heaven. On this subject I shall have much to say hereafter.

Many Christians, no doubt, will be much alarmed and shocked at the idea of the word *ale* being of the feminine gender. But why should not the Hebrew language have a feminine to the word *אל al*, as the English have a feminine to the word God, in Goddess, or the Romans in the words Deus and Dea? And why should not God be of the feminine gender as easily as of the masculine? Who knows what gender God is of? Who at this day is so foolish as to

fancy that God is of any gender? We have seen that all the Gods of the Gentiles were of both genders. We find God called *Al*, *Ale*, *Alue*, *Alim*, and *Alaim*—more frequently *Aleim* than any other name. It must be observed, that God nowhere calls himself by any of those names, as he does by the name *אֵל* *le* or *אֵלֹהִים* *Ieue*, which is the only name by which he has ever denominated himself. Dr. Shuckford, on Genesis xxvi. 25, makes *Ieue*<sup>1</sup> mean Preserver, or Mediator.

The God Baal was both masculine and feminine, and the God of the Jews was once called Baal. The learned Kircher<sup>2</sup> says, “Vides igitur dictas Veneris Uraniam, Nephtem, et Momemphitam, nihil aliud esse quam Isidem, quod et vaccæ cultus satis superque demonstrat proprius Isidi certe hanc eandem quoque esse, quæ in historia Thobiæ Dea Baal dicitur quæ vacca colebatur; sic enim habetur, C. i. 5, *Εἶδον τῇ Βααλ τῇ δαμαλει*. Scilicet faciebant sacra *τῇ Βααλ* juvencæ seu Vaccæ, quod et alio loco videlicet L. iii. Reg. G. xix. ubi Baal legitur feminino genere; *Οὐκ ἐκαμψαν γονατὰ τῇ Βααλ*—non incurvaverunt genu Baali. Hesychius autem *Βηλθης* inquit, ἡ Ἥρα ἡ Ἀφροδίτη, Belthes, Juno sive Venus, est cuicum juvencam sacrificarint Phœnices, veresimile est, eandem esse cum Venere Ægyptia, seu Iside, seu Astarthe Assyriorum, sicut enim Baal est Jupiter, sic Baalis seu Belthis est Juno seu Venus, cui parallela sunt, Adonis seu Thamus, et Venus seu Astaroth; (quorum ille Baal Assyriorum hæc eorum Beltis est; ) quibus respondent Osiris et Isis, Jupiter et Juno seu Venus Ægyptiorum; eternum secuti *בעל שמים* *Baal samim* est Jupiter Olympius, ita *בעלת שמים* *Baalet samaim* est Juno Olympia, scilicet, Domina cœli seu Regina: quemadmodum Jerem. vii. 44, eam vocant Septuaginta Interpretes, quod nomen Isidi et Astarthi et Junoni Venerive proprie convenit: uti ex variis antiquarum inscriptionum monumentis apud Janum Gruterum videre est.”<sup>3</sup>

Parkhurst says,<sup>4</sup> “*But AL or EL was the very name the Heathens gave to their God Sol, their Lord or Ruler of the hosts of heaven.*”

<sup>1</sup> Which means self-existent. Vide Celtic Druids, Ch. v. Sect. xxxvii. and xxxviii.

<sup>2</sup> Œd. Æg. Synt. iv. Cap. xiii. Vol. I. p. 319.

<sup>3</sup> Proserpine, in Greek *Περσεφονη*, was styled by Orpheus, (in his Hymn *Εἰς Περσεφονην*), *Ζωὴ καὶ Θάνατος*, both Life and Death. He says of her—*φῆρς γὰρ αὖτις καὶ πάντα φονεύεις*, Thou both producest and destroyest all things.

Porphyry and Eusebius say, she said of herself, “I am called of a three-fold nature, and three-headed.” Parkhurst, p. 347.

<sup>4</sup> Lex. p. 20.

The word Aleim אֱלִים has been derived from the Arabic word *Allah* God, by many learned men; but Mr. Bellamy says this cannot be admitted; for the Hebrew is not the derived, but the primitive language. Thus the inquiry into the real origin or meaning of this curious and important word, and of the language altogether, is at once cut short by a dogmatical assertion. This learned Hebraist takes it for granted from his theological dogma, that the two tribes of Israel are the favourites of God, exclusive of the ten other tribes—that the language of the former must be the original of all other languages; and then he makes every thing bend to this dogma. This is the mode which learned Christians generally adopt in their inquiries; and for this reason no dependence can be placed upon them: and this is the reason also why, in their inquiries, they seldom arrive at the truth. The Alah, articulo emphatico alalah (Calassio) of the Arabians, is evidently the אֱלֵּ Al of the Chaldees or Jews; whether one language be derived from the other I shall not give an opinion at present: but Bishop Marsh, no mean authority as all will admit, speaking of the Arabic,<sup>1</sup> says, “Its importance, therefore, to “the interpretation of Hebrew is apparent. It serves, indeed, as a “key to that language; for it is not only allied to the Hebrew, but “is at the same time so copious, as to *contain the roots of almost all “the words in the Hebrew Bible.*” If this be true, it is evident that the Arabian *language* may be of the greatest use in the translating of the Scriptures; though the Arabian version of them, in consequence of its having been made from the Greek Septuagint or some other Greek version (if such be the fact), instead of the original, may be of no great value. And if I understand his Lordship rightly, and it be true that the Arabic contains the roots of the Hebrew, it must be a more ancient language than the Hebrew. But, after all, if the two languages be dialects of the same, it is nonsense to talk of one being derived from the other.

In the first verse of Genesis the word Aleim is found without any particle before it, and, therefore, ought to be literally translated *Gods formed*; but in the second chapter of Exodus and 23rd verse, the emphatic article הֵּ is found, and therefore it ought to be translated, that “their cry came up to *THE Gods,*” or *THE Aleim.* In the same manner the first verse of the third chapter ought to have *the mountain of the Gods, or of the Aleim, even to Horeb*, instead of *the mountain of God.* Mr. Bellamy has observed that we cannot say Gods he created, but we can say Gods or Aleim created; and the fact, as

<sup>1</sup> Lecture XIV. p. 28.

we see above, of the word Aleim being sometimes preceded by the emphatic article *ה* shews, that where it is omitted the English article ought to be omitted, and where it is added the English article ought to be added.

Perhaps the word Septuagint may be more similar to the word Aleim. But if there be no idiom in our language, or the Latin, or the Greek, *exactly similar* to the Hebrew, this is no way surprising.

3. Persons who have not given much consideration to these subjects will be apt to wonder that any people should be found to offer adoration to the evil principle; but they do not consider that, in all these recondite systems, the evil principle, or the destroyer, or Lord of Death, was at the same time the regenerator. He could not destroy but to reproduce. And it was probably not till this principle began to be forgotten, that the evil being, *per se*, arose; for in some nations this effect seems to have taken place. Thus Baal-Zebub is in Ibero Celtic, Baal *Lord*, and Zab *Death*, Lord of Death; but he is also called *Aleim*, the same as the God of the Israelites; <sup>1</sup> and this is right, because he was one of the Trimurti or Trinity.

If I be correct respecting the word Aleim being feminine, we here see the Lord of Death of the feminine gender; but the Goddess Ashtaroth or Astarte, the Eoster of the Germans,<sup>2</sup> was also called Aleim.<sup>3</sup> Here again Aleim is feminine, which shews that I am right in making Aleim the plural *feminine*. Thus we have distinctly found Aleim the Creator (Gen. i. 1), Aleim the Preserver, and Aleim the Destroyer, and this not by inference, but literally expressed. We have also the Apis or Bull of Egypt expressly called Aleim, and its plurality admitted on authority not easily disputed. Aaron says, אלהיך אלהיך *ale aleik*, *these are thy Aleim who brought thee out of the land of Egypt*.<sup>4</sup>

Mr. Maurice says,<sup>5</sup> Moses himself uses this word Elohim, with verbs and adjectives in the plural. Of this usage Dr. Allix enumerates two, among many other glaring instances, that might be brought from the Pentateuch; the former in Genesis xx. 13, Quando errare *fecerunt* me Deus; the latter in Gen. xxxv. 7, Quia ibi *revelati sunt* ad eum Deus; and by other writers in various parts of the Old Testament. But particularly he brings in evidence the following texts: Job xxxv. 10; Josh. xxiv. 19; Ps. cxix. 1.

The 26th verse of the first chapter of Genesis completely esta-

<sup>1</sup> Sharpe, p. 224.

<sup>2</sup> See Ancient Universal History, Vol. II. pp. 334—346.

<sup>3</sup> Sharpe, p. 224.

<sup>4</sup> Parkhurst, p. 81.

<sup>5</sup> Ind. Ant. Vol. IV. p. 81.

blishes the plurality of the word Aleim. *And then said Aleim, we will make man in our image according to our likeness.* To rebut this argument it is said, that this is nothing but a dignified form of speech adopted by all kings in speaking to their subjects, to give themselves dignity and importance, and on this account attributed to God. This is reasoning from effect to cause, instead of from cause to effect. The oriental sovereigns, puffed up with pride and vanity, not only imitated the language of God in the sacred book; but they also went farther, and made their base slaves prostrate themselves before them in the same posture as they used in addressing their God. In this argument God is made to use incorrect language in order that he may imitate and liken himself to the vainest and most contemptible of human beings. We have no knowledge that God ever imitated these wretches; we do know that *they* affected to imitate and liken themselves to Him. This verse proves his plurality: the next, again, proves his unity: for there the word *bara* is used—whence it is apparent that the word has both a singular and plural meaning.

On the 22nd verse of the third chapter of Genesis, my worthy and excellent old friend, Dr. A. Geddes, Vicar Apostolic of the Roman See in London, says,<sup>1</sup> "*Lo! Adam—or man—is become like one of us.* If there be any passage in the Old Testament which countenances a plurality of persons in the Godhead; or, to speak more properly, a plurality of Gods, it is this passage. He does not simply say, *like us*; but like *one of us* כִּמְנוּ מֶאֱחָד. This can hardly be explained as we have explained נַעֲשֶׂה *Let us make*, and I confess it has always appeared to me to imply a plurality of Gods, in some sense or other. It is well known that the *Lord* or *Jehovah*, is called in the Hebrew Scriptures, 'The God of Gods.' He is also represented as a Sovereign sitting on his throne, attended by all the heavenly host;" in Job called *the sons of God*. Again he says, "Wherever Jehovah is present, whether on Sinai or Sion, there he is attended by twenty thousand angels, of the Cherubic order. When he appeared to Jacob, at Bethel, he was attended by angels, and again when he wrestled with the same patriarch."

The first verse of the twelfth chapter of Ecclesiastes is strongly in favour of the plurality of Aleim—Remember thy Creators, not Creator —זָכֹר אֶת בּוֹרְאֶיךָ. But many copies have the word בּוֹרְאֵן and others בּוֹרָא without the י. "But," as Parkhurst observes, "it is very easy to account for the transcribers dropping the plural י I, in their copies,

<sup>1</sup> Crit. Rem. Gen. iii., pp. 48, 49.

"though very difficult to assign a reason why any of them should "insert it, unless they found it in the originals."<sup>1</sup> The Trinitarian Christians have triumphed greatly over the other Christian sects and the Jews, in consequence of the plurality of the Aleim expressed in the texts cited above. It appears that they have justice on their side.

There would have been no difficulty, with the word Aleim, if some persons had not thought that the plurality of Aleim favoured the doctrine of the Christian Trinity, and others that the contrary effect was to be produced by making Aleim a noun singular. But whatever sect it may favour or oppose, I am clearly of opinion that it conveys the idea of plurality, just as much as the phrase *Populous laudavit Deum*, or, in English, *The Congregation sings*.

4. It has already been observed that the God of the Jews was also called by a very remarkable name *אל שדי* *al sdi*. The proper name *Sdi* is constantly translated *God Almighty*.<sup>2</sup>

In Gen. xlix. 25, *שדי* *Sdi* is put for the *Almighty* (as it is translated), not only without the word *אל* *al* preceding it as usual, but in opposition to it.

In Deut. xxxii. 17, the Israelites are said to have sacrificed to *שדים* *sdim* and not to *אלה* *ale*—as it is translated in our version, "to devils and not to God," *לא ידעום אלהים* *eos noverunt non diis, to Gods whom they did not know*. Here is a marked distinction between the *Sadim* and the *Aleim*. Here is *Ale* in the singular number, God; *Aleim* in the plural number, Gods: and here is *Sadim*, the plural number of another name of the Deity, which is both of the masculine and feminine gender.

In Gen. xiv. 3, the kings are said to have combined "*in the vale of Siddim, which is the salt sea*." This shews that the Gods called *Saddai* were known and acknowledged by the Canaanites before the time of Abraham. This word *Siddim* is the plural of the word used, in various places, as the name of the true God—both by itself as *Saddi* and *El Saddi*. In Exodus vi. 3, the Israelites are ordered to call God *Ieue*; but before that time he had been only known to their fathers as *Al Saddi*, God Almighty.

Now, at last, what does this word *Sadi*, *Saddim*, or *Shaddai*, *שדי* *Sdi*, really mean? Mr. Parkhurst tells us, it means *all-bountiful—the pourer forth of blessings*; among the Heathen, the *Dea Multimammia*; in fact, the *Diana of Ephesus*, the *Urania of Persia*, the

<sup>1</sup> Parkhurst, Lex. p. 82. <sup>2</sup> Gen. xxviii. 3, xxxv. 11, xliii. 14, xlvi. 3; Exod. vi. 3.

*Fove of Greece*, called by Orpheus the mother of the Gods, each male as well as female—the Venus Aphrodite; in short, the genial powers of nature.<sup>1</sup> And I maintain, that it means also the figure which is often found in collections of ancient statues, most beautifully executed, and called the *Hermaphrodite*. See Gallery of Naples and of Paris.

The God of the Jews is also often known by the name of Adonai אדני *Adni*.<sup>2</sup> But this is nothing but the God of the Syrians, Adonis or the Sun, the worship of whom is reprobated under the name of *Tammuz*, in Ezekiel viii. 14.

From these different examples it is evident that the God of the Jews had several names, and that these were often the names of the Heathen Gods also. All this has a strong tendency to shew that the Jewish and Gentile systems were, at the bottom, the same.

Why we call God masculine I know not, nor do I apprehend can any good reason be given. Surely the ancients, who described him as of both genders, or of the doubtful gender, were more reasonable. Here we see that the God of the Jews is called שדי *Sdi*, and that this Sdi is the Dea *Multimammia*, who is also in other places made to be the same as the אל *al* or אלה *ale*. Therefore it seems to follow, that the Gods of the Israelites and of the Gentiles were in their originals the same. And I think by and by my reader will see evident proof, that the religion of Moses was but a sect of that of the Gentiles; or, if he like it better, that the religion of the Gentiles was but a sect of the religion of Jehovah, *Ieue*, or of Moses.

It may be here observed that these names of God of two genders are almost all in the old tracts, which I suppose to have been productions of the Buddhists or Brahmins of India, for which I shall give more reasons presently.

5. From what I may call the almost bigoted attachment of the modern Jews to the unity of God, it cannot for a moment be supposed, that they would forge any thing tending to the proof of the Trinity of the Christians; therefore, if we can believe Father Kircher, the following fact furnishes a very extraordinary addition to the proofs already given, that the Jews received a trinity like all the other oriental nations. It was the custom among them, to describe their God Jehovah or Ieue, by three jods and a cross in a circle, thus:




. Certainly a more striking illustration of the doctrine I have

<sup>1</sup> Parkhurst, *Lex.* pp. 720, 721.

<sup>2</sup> Vide Parkhurst, p. 141, and p. 788.

been teaching can scarcely be conceived: and it is very curious that it should be found accompanied with the cross, which the learned father, not understanding calls the Mazoretic *Chametz*. This mistake seems to remove all suspicion of Christian forgery; for I can hardly believe that if the Christian priests had forged this symbol, the learned father would not have availed himself of it to support the adoration of the Cross, as well as of the Trinity. The

jods were also disposed in the form of a crown, thus , to signify the mystical name of Jehovah or Ieue. The reader may refer to the *Œdipus Ægypt.* Vol. II. Cap. ii. pp. 114, 115, where he will find the authorities at length, and where, among the reasons given by the father to prove the Christian Trinity, is proof enough of that of the Jews. He will find also an observation of Galatinus's that the three letters יהו *ieu* were the symbol of Jehovah, an observation made by me in the Celtic Druids,<sup>1</sup> though for a different reason, and accounted for in a different manner; but the fact is admitted. The cross here seems to be united to the Trinity—but more of this hereafter.

Dr. Allix, on Gen. i. 10, says, that the Cabalists constantly added the letter jod, being the first letter of the word *Ieue* to the word Aleim *for the sake of a mystery*. The Rabbi Bechai says, it is to shew that there is a divinity in each person included in the word.<sup>2</sup> This is, no doubt, part of the Cabala, or esoteric religion of the Jews. Maimonides says, the vulgar Jews were forbidden to read the history of the creation, for *fear* it should lead them into idolatry;<sup>3</sup> probably for fear they should worship the Trimurti of India, or the Trinity of Persia. The fear evidently shews, that the fearful persons thought there was a plurality in Genesis.

6. It is a very common practice with the priests not always to translate a word, but sometimes to leave it in the original, and sometimes to translate it as it may suit their purpose: sometimes one, sometimes the other. Thus they use the word *Messiah* or *Anointed* as they find it best serves their object. Thus, again, it is with the word EL, in numerous places. For instance, in Gen. xxviii. 19, *And he called the name of the place Beth-el*, instead of *he called the place The House of the Sun*. The word Beth means *House*, and El *Sun*.<sup>4</sup>

“Ai was situated between Bith-Avon (read Bith-On) and Bith-El;

<sup>1</sup> Ch. v. Sect. xxxviii.

<sup>2</sup> Maur. Ind. Ant. Vol. IV. p. 86.

<sup>3</sup> Ibid. p. 89.

<sup>4</sup> See *Œdip.* Jud. p. 250.

"and these were temples of the Sun, under his different titles of On and El."<sup>1</sup>

Speaking of the word Jabneel, Sir W. Drummond says, "El, in the composition of these Canaanite names does not signify Deus but Sol."<sup>2</sup> This confirms what I have before observed from Parkhurst.

"Thus Kabzeel, literally means The Congregation of the Sun."<sup>3</sup>

"Messiah-El a manifest corruption of the word Messiah—The Anointed of El, or the Sun."<sup>4</sup>

"Carmel, the Vine of El, or of the Sun."<sup>5</sup>

"Migdal-El Horem, The Station of the Burning Sun."<sup>6</sup>

"Amraphel, Ammon, or the Sun in Aries, here denominated Amraphel, Agnus Mirabilis."<sup>7</sup>

"El-tolad signifies the Sun, or The God of Generation."<sup>8</sup>

In all the above-named examples the word El ought to be written Al. In the original it is אל; and this word means the God Mithra, the Sun, as the Preserver or Saviour.

### CHAPTER III.

ESDRAS AND THE ANCIENT JEWISH CABALA.—EMANATIONS, WHAT.

—MEANING OF THE WORD BERASIT.—SEPHIROTHS AND EMANATIONS CONTINUED.—ORIGIN OF TIME.—PLANETS OR SAMIM.—OBSERVATIONS ON THE PRECEDING SECTIONS.

1. As all the ancient Heathen nations had their mysteries or secret doctrines, which the priests carefully kept from the knowledge of the vulgar, and which they only communicated to a select number of persons whom they thought they could safely trust; and as the Jewish religion was anciently the same as the Persian, it will not be thought extraordinary, that, like the Persian, it should have its secret doctrines. So we find it had its Cabala, which, though guarded like all ancient mysteries, with the most anxious care, and the most solemn oaths, and what is still worse, almost lost amidst the confusion of civil brawls, cannot be entirely hidden from the prying curiosity of the Moderns. In defiance of all its concealment and mischances, enough escapes to prove that it was fundamentally the

<sup>1</sup> Eddip. Jud. p. 221.

<sup>2</sup> Ibid. p. 270.

<sup>3</sup> Ibid. p. 272.

<sup>4</sup> Ibid. p. 280.

<sup>5</sup> Ibid. p. 334.

<sup>6</sup> Ibid. p. 338.

<sup>7</sup> Ibid. p. 76.

<sup>8</sup> Ibid. p. 286.

same as that of the Persian Magi; and thus adds one more proof of the identity of the religions of Abraham and of Zoroaster.

The doctrine here alluded to was a secret one—more perfect, the Jews maintain, than that delivered in the Pentateuch; and they also maintain, that it was given by God, on Mount Sinai, to Moses verbally and not written, and that this is the doctrine described in the fourth book of Esdras, ch. xiv. 6, 26, and 45, thus:

*These words shalt thou declare, and these shalt thou hide.*

*And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the WISE.*

*. . . the Highest spake, saying, The first that thou hast written publish openly, that the worthy and the unworthy may read it: but keep the seventy last, that thou mayest deliver them only to such as be WISE among the people. For in them is the spring of understanding, the fountain of WISDOM.*

Now, though the book of Esdras be no authority in argument with a Protestant Christian for any point of doctrine, it may be considered authority in such a case as this. If the Jews had had no secret doctrine, the writer never would have stated such a fact, in the face of all his countrymen, who must have known its truth or falsity. No doubt, whatever might be pretended, the real reason of the Cabala being unwritten, was concealment. But the Jews assert that, from the promulgation of the law on Mount Sinai, it was handed down, pure as at first delivered. In the same way they maintain, that their written law has come to us unadulterated, without a single error. One assertion may be judged of by the other. For, of the tradition delivered by memory, one question need only be asked: What became of it, when priests, kings, and people were all such idolaters, viz. before and during the early part of the reign of the good King Josiah, that the law was completely forgotten—not even known to exist in the world? To obviate this difficulty, in part, the fourth book of Esdras was probably written.

2. The following passage may serve, at present, as an outline of what was the general nature of the Cabala:

“The similarity, or rather the coincidence, of the Cabalistic, Alexandrian, and Oriental philosophy, will be sufficiently evinced by briefly stating the common tenets in which these different systems agreed; they are as follow: All things are derived by emanation from one principle: and this principle is God. From him a substantial power immediately proceeds, which is the image of God, and the source of all subsequent emanations. This

"second principle sends forth, by the energy of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the First Source of existence, and which constitute different worlds, or orders of being, all united to the eternal power from which they proceed. Matter is nothing more than the most remote effect of the emanative energy of the Deity. The material world receives its form from the immediate agency of powers far beneath the First Source of being. Evil is the necessary effect of the imperfection of matter. Human souls are distant emanations from Deity, and after they are liberated from their material vehicles, will return, through various stages of purification, to the fountain whence they first proceeded."<sup>1</sup>

From this extract the reader will see the nature of the oriental doctrine of emanations, which, as here given in most, though not in all, respects, coincides with the oriental philosophy;<sup>2</sup> and the honest translation given by the Septuagint of Deut. xxxiii. 2—*he shined forth from Paran with thousands of saints, and having his angels on his right hand*,<sup>3</sup> proves that the Cabala was as old or older than Moses.

The ancient Persians believed, that the Supreme Being was surrounded with angels, or what they called Æons or Emanations, from the divine substance. This was also the opinion of the Manicheans, and of almost all the Gnostic sects of Christians. As might be expected, in the particulars of this complicated system, among the different professors of it a great variety of opinions arose; but all, at the bottom, evidently of the same nature. These oriental sects were very much in the habit of using figurative language, under which they concealed their metaphysical doctrines from the eyes of the vulgar. This gave their enemies the opportunity, by construing them literally, of representing them as wonderfully absurd. All these doctrines were also closely connected with judicial astrology. To the further consideration of the above-cited text I shall return by and by.

3. Perhaps in the languages of the world no two words have been of greater importance than the first two in the book of Genesis, *ב ראשית* B-RASIT; (for they are properly *two* not *one* word;) and great difference of opinion has arisen, among learned men, respecting the meaning of them. Grotius renders them, *when first*; Simeon,

<sup>1</sup> Dr. Rees' Encyclopedia, art. Cabala.

<sup>2</sup> See Hist. Phil. Enfield, Vol. II. Ch. iii.; Phil. Trans. No. CCI. p. 800; Burnet's Archæol. Lib. i. Cap. vii.

<sup>3</sup> See Beausobre, Liv. ix.

before; Tertullian, *in power*; Rabbi Bechai and Castalio, *in order before all*; Onkelos, the Septuagint, Jonathan ben Uzziel, and the modern translators, *in the beginning*.

But the official or accredited and admitted authority of the Jewish religion, the JERUSALEM TARGUM, renders them BY WISDOM.

It may be observed that the Targum of Jerusalem is, or was formerly, the received orthodox authority of the Jews: the other Targums are only the opinions of individuals, and in this rendering, the Jewish Cabala and the doctrine of the ancient Gnostics are evident; and, it is, as I shall now shew, to conceal *this* that Christians have suppressed its true meaning. To the celebrated and learned Beausobre I am indebted for the most important discovery of the secret doctrine contained in this word. He says, "The Jews, instead of translating *Berasit* by the words, *in the beginning*, translate it by *the Principle* (par le Principe) *active and immediate of all things*, *God made*, &c., that is to say, according to the Targum of Jerusalem, BY WISDOM (PAR LA SAGESSE), *God made*, &c." <sup>1</sup>

Beausobre also informs us, Maimonides maintains, that this is the only LITERAL and TRUE meaning of the word. And Maimonides is generally allowed to have been one of the most learned of modern Jews. (He lived in the twelfth century). Beausobre further says, that CHALCIDIUS, METHODIUS, ORIGEN, and CLEMENS ALEXANDRINUS, a most formidable phalanx of authorities, give it this sense. The latter quotes a sentence as authority from a work of St. Peter's now lost. Beausobre gives as the expression of Clemens, "This is what St. Peter says, who has very well understood this word: 'God has made the heaven and the earth by the Principle. (Dieu 'a fait le Ciel et la Terre dans le Principe). This principle is that 'which is called Wisdom by all the prophets.'" <sup>2</sup> Here is evidently the doctrine of the Magi or of Emanations.

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<sup>1</sup> "Il y a encore une réflexion à faire sur cette matière. Elle roule sur l'explication du mot *Rasit*, qui est à la tête de la Genèse, et qui, si l'on en croit d'anciens Interprètes Juifs, ne signifie pas le commencement, mais le Principe actif et immédiat de toutes choses. Ainsi au lieu de traduire, *Au commencement* Dieu fit le Ciel et la Terre, ils traduisoient, *Dieu fit le Ciel et la Terre* PAR LE PRINCIPE, c'est à-dire, selon l'explication du Targum de Jerusalem, PAR LA SAGESSE: Maimonide soutient, que cette explication est la seule LITTERALE ET VERITABLE. Elle passa d'abord chez les Chrétiens. On la trouve non seulement dans *Chalcidius*, qui marque qu'elle venoit des *Hebreux*, mais dans *Méthodius*, dans *Origène*, et dans *Clement d'Alexandrie*, plus ancien que l'un et l'autre." Beausobre, Hist. Manich. Liv. vi. Ch. i. p. 290.

<sup>2</sup> Beausobre, Hist. Manich. Liv. vi. Ch. i. p. 290.

Of this quotation from Peter, by Clemens, the Christian divine will perhaps say, It is spurious. I deny his right to say any such thing. He has no right to assume that Peter never wrote any letters but the two in our canon; or that Clemens is either mistaken or guilty of fraud in this instance, without some proof.

The following passage of Beausobre's shews that St. Augustine coincided in opinion with the other fathers whom I have cited on the meaning of the word ראשית *Rasit*: "Car si par Reschit on "entend le Principe actif de la création, et non pas *le commencement*, "alors Moïse n'a plus dit que le Ciel et la Terre furent les premières "des œuvres de Dieu. Il a dit seulement, que *Dieu créa le ciel et la "terre par le Principe*, qui est son Fils. Ce n'est pas l'époque, "c'est l'auteur immédiat de la création qu'il enseigne. Je tiens "encore cette pensée de St. Augustin. Les anges, dit il, ont été "faits avant le Firmament, et même avant ce qu'est rapporté par "Moïse, *Dieu fit le ciel et la terre par le Principe*; car ce mot de "*Principe* ne veut pas dire, que le ciel et la terre furent faits avant "toutes choses, puisque Dieu avoit déjà fait les anges auparavant; "il veut dire, que Dieu a fait toutes choses par SAGESSE, qui est son "*Verbe*, et que l'Ecriture a nommée le Principe."<sup>1</sup>

*By Wisdom*, I have no doubt, was the secret, if not the avowed, meaning of the words; and I also feel little doubt that, in the course of this work, I shall prove that the word Αρχη used by the Seventy and by Philo had the same meaning. But the fact that the LXX. give Αρχη as the rendering of Berasit, which is shewn to have the meaning of WISDOM by the authorities cited above, is of itself quite enough to justify the assertion that one of the meanings of the word Αρχη was WISDOM, and in any common case it would be so received by all Lexicographers.

WISDOM is one of the three first of the Eight Emanations which formed the eternal and ever-happy Octoade of the oriental philosophers, and of the ten Sephiroth of the Jewish Cabala. See Parkhurst's Hebrew Lexicon, p. 668, and also his Greek one in voce Αρχη, where the reader will find that, with all his care, he cannot disguise the fact that ראשית *ras* means *wisdom*. See also Beausobre,<sup>2</sup> where, at large, may be found the opinions of the greatest part of the most learned of the Fathers and Rabbis on the first verse of Genesis.

The Jerusalem Targum, as already stated, is the orthodox explanation of the Jews: it used to be read in their synagogues, and the

<sup>1</sup> Hist. Manich. Liv. vi. Ch. i. p. 291.

<sup>2</sup> Hist. Manich. Liv. v. Ch. iii. and Liv. vi. Ch. i.

following is its rendering of this celebrated text, which completely justifies that which I have given of it: ברא אלהים יתשמיא ויה ארצא. בחכמה. In sapientia creavit Deus cœlum et terram.<sup>1</sup>

It is said in Proverbs viii. 22, "Jehovah possessed me," *wisdom*, ראשית *rasit*; but not בראשית *b-rasit*, which it ought to be, to justify our vulgar translation, which is, "The Lord possessed me *IN the* "beginning." The particle ב *b*, the sign of the ablative case, is wanting; but it is interpolated in our translation, to justify the rendering, because it would be nonsense to say the Lord possessed me, *the beginning*.<sup>2</sup>

The Targum of Jerusalem says that God made man by his Word, or Λογος, Gen. i. 26. So says Jonathan, Es. xlv. 12; and in Gen. i. 27, he says, that the Λογος created man after his image. See Allix's Judgment of the Jewish Church, p. 131. From this I think Dr. Allix's assertion is correct, that the Targum considered the ראשית *rasit*, and the Λογος to be identical.

And it seems to me to be impossible to form an excuse for Parkhurst, as his slight observation in his Greek Lexicon shews that he was not ignorant. Surely supposing that he thought those authorities given above to be mistaken, he ought, in common honesty, to have noticed them, according to his practice with other words, in similar cases.

4. According to the Jewish Cabala, a number of Sephiroths, being Emanations, issued or flowed from God—of which the chief was *Wisdom*. In Genesis it is said, by *Wisdom* God created or formed, &c. Picus, of Mirandula, confirms my rendering, and says, "This *Wisdom* is the *Son*."<sup>3</sup> Whether the Son or not, this is evidently the first emanation, MINERVA—the Goddess of *Wisdom* emanating or issuing from the head of Jove (or Iao or Jehovah), as described on an Etruscan brass plate in the Cabinet of Antiquities at Bologna.<sup>4</sup> This is known to be Etruscan, from the names being on the arms of the Gods in Etruscan letters, which proves it older than the Romans, or probably than the Grecians of Homer.

M. Basnage says, "Moses Nachmanides advanced three Sephiroths above all the rest; *they have never been seen by any one; there is not any defect in them nor any disunion*. If any one should add another to them, he would deserve death. There is, therefore, nothing but a dispute about words: you call three *lights* what

<sup>1</sup> Kircher, CEd. Ægypt. Syntag. II. Cap. vii.

<sup>2</sup> Vide Parkhurst, p. 668.

<sup>3</sup> Kircher, CEd. Ægypt. Syntag. II. Cap. vii.

<sup>4</sup> A copy of the plate may be seen in Montfaucon.

"Christians call Father, Son, and Holy Ghost. That first eternal number is the Father: the WISDOM by which God created the heavens is the Son: and Prudence or Understanding, which is the third number of the Cabalists, is the Christian Holy Ghost."<sup>1</sup>

5. The word *Rasit*, as we might expect, is found in the Arabic language, and means, as our Lexicographers, who are the same class of persons that made our Hebrew Lexicons, tell us, *head, chief*—and is used as a term of honour applied to great persons: for instance, Aaron-al-raschid. Al is the emphatic article. Abd-al-raschid, *i. e.* Abdallah-al-raschid, &c.

For a long time I flattered myself that I might set down Parkhurst as one of the very few Polemics, with whose works I was acquainted, against whom I could not bring a charge of pious fraud, but the way in which he has treated the first word of Genesis puts it out of my power. It seems to me impossible to believe that this learned man could be ignorant of the construction which had been given to the word ראשית *rasit*.

Again, I repeat, it is impossible to acquit Parkhurst of disingenuousness in suppressing, in his Hebrew Lexicon, the opinions held respecting the meaning of this word by CLEMENS ALEXANDRINUS, CHALCIDIUS, METHODIUS, ORIGEN, ST. AUGUSTINE, MAIMONIDES, and by the authors of the TARGUM OF JERUSALEM, the accredited exposition of the Jewish church, and in the slight and casual way in which he has expressed a disapprobation of the rendering of the Targum, in his Greek Lexicon. It is really not to be believed that he and the other modern Lexicographers—Bates, Taylor, Calassio, &c., should have been ignorant, for I believe they all suppress the rendering. It ought to serve as a warning to all inquirers that they never can be too much on their guard. How true is the dictum of Bacon, that every thing connected with religion is to be viewed with suspicion!

*Wisdom* was the first emanation from the Divine power, the protogonos, the beginning of all things, the Rasit of Genesis, the Buddha of India, the Logos of Plato and St. John, as I shall prove. *Wisdom* was the beginning of creation. *Wisdom* was the primary, and *beginning* the secondary meaning of the word. Of its rendering in the LXX., by the word Αρχη, I shall treat presently at great length. The fact was, Parkhurst saw that if the word had the meaning of *Wisdom* it would instantly establish the doctrine of Emanations; and if he had given, as he ought to have done, the

<sup>1</sup> Book iv. Ch. v. Sect. vii.

authority of the Jerusalem Targum and of Maimonides, no person would have hesitated for a moment to prefer it to his sophistry. But as the doctrine of Emanations must, at all events, be kept out of sight, he suppressed the authorities.

The meaning of *wisdom*, which the word *Ras* bore, I can scarcely doubt was, in fact, secret, sacred, and mystical; and in the course of the following work my reader will perceive that wherever a certain mythos, which will be explained, was concerned, two clear and distinct meanings of the words will be found: one for the initiated, and one for the people. This is of the first importance to be remembered. If the ancients really had a secret system it was a practice which could not well be dispensed with, and innumerable proofs of it will be given; but among them there will not be found one more important, nor more striking, than that of the word ראש *ras* or כראשית *b-rasit*. To the reconsideration of the meaning of this word I shall many times have occasion to revert. I shall now return to the text of Deuteronomy, from which I have digressed.

That the angels are in fact emanations from the Divine substance, according to the Mosaic system, is proved from Deut. xxxiii. 2. Moses says, according to the Septuagint, *The Lord is come from Sinai: he has appeared to us from Seir; he shined forth from Paran with thousands of saints, and having his ANGELS ON HIS RIGHT HAND*. But M. Beausobre<sup>1</sup> has shewn (and which Parkhurst, p. 149, in voce, דת *dt*, confirms), that the Hebrew word אשד *asdt*, which the Septuagint translates *angels*, means *effusions*, that is, *emanations* from the Divine substance. According to Moses and the Seventy translators, therefore, the Angels were Emanations from the Divine substance. Thus we see here that the doctrines of the Persians and that of the Jews, and we shall see afterward, of the Gnostic and Manichean Christians, were in reality the same.

The fact has been established that the Septuagint copy which we now possess is really a copy of that spoken of by Philo and the Evangelists, though in many places corrupted, so that no more need be said about it. But if any one be disposed to dispute this passage of the LXX., it may be observed to him, that the probability is strongly in favour of its being genuine.

It is not a disputed text. It is found in these words in the ancient Italic version, which was made from the Septuagint,<sup>2</sup> which

<sup>1</sup> Hist. Manich. Liv. ix. Ch. ii.

<sup>2</sup> Qui avoit été fait sur les LXX. Beausobre, Hist. Manich. Liv. ix. Ch. ii. p. 621; and Sim. Hist. Crit. du V. Test. Liv. ii. Ch. xi.

shews that it was there in a very early period, and it did not flatter the prejudice or support the interest either of the modern Jews or the ruling power of the Christians to corrupt it, but the contrary. As M. Beausobre properly observes, if the question be decided by authority, the authority of the Septuagint is vastly preferable to that of the Masorets, who lived many ages after the makers of the Septuagint. And, as he says, if reason be admitted to decide it, a person inclined to favour the system of emanations, would urge, in the first place, that אַשְׁדֹּת *asdt* is a Hebrew word, one entire word, which cannot be divided; and that it is evident from the Septuagint, that the ancient Hebrews did not divide it. Secondly, he would say, that *Dat*, which signifies *law, commandment*, is not a Hebrew but a Median<sup>1</sup> word, which the Hebrews took from the Medes, and is not to be found in any of their books, but such as were written after the captivity; so that there is no reason to suppose it had been used by Moses in Deuteronomy. Thirdly, he would say, that the fire of the law, or the law of fire, as our English has it, is unnatural; and that although it is said the law was given from the middle of the fire, there is nothing to shew that it was from the right hand of God. In fine, he would urge that the explanation of the LXX. is much more natural. God comes with thousands of saints, and the angels, the principal angels, those who are named Emanations were at his right hand. These proofs would have been invincible in the first ages of Christianity, when the version of the Septuagint was considered to be inspired, and had much greater authority given to it than to the Hebrew.

In many of Dr. Kennicot's Hebrew codices, the word אַשְׁדֹּת *asdt*, is written in one word, but not in all: it is likewise the same in three of the Samaritan; and in two of the latter it is written אַשְׁדֹּת *asdut*. The following are the words of the Septuagint:

Κυριος εκ Σινα ηκει, και επεφανεν εκ Σηειρ ημῶν, και κατεσπενυσεν εξ ορος Φαραν, συν μυριασι Καθης· εκ δεξιων αυτου Αγγελοι μετ' αυτου.<sup>2</sup>

Nothing can be more absurd than the vulgar translation, which is made from a copy in which the words have been divided by the Masorets. But it was necessary to risk any absurdity, rather than let the fact be discovered that the word meant angels or emanations, which would so strongly tend to confirm the doctrine of the Gnostics,

<sup>1</sup> He says he owes this remark to Mons. de la Croze, à qui je serois bien fâché de la dérober.

<sup>2</sup> Deut. xxxiii. 2, LXX. juxt. Exemp. Vatic.; Beausobre, Hist. Manich. Liv. ix. Ch. ii. p. 621.

and also prove that the religions of Moses and the Persians were the same. M. Beausobre has satisfactorily explained the contrivance of the Masorets to disguise the truth by dividing the word *Asdô* אֲשֶׁדּוֹ, or as he calls it, *Eschdot*, into two, Esch-Dot. And his observations respecting the authority of the Italic version and the Septuagint, written so many centuries before the time of the Masorets, when the language was a living one, is conclusive on the subject. The very fact of adopting the use of the points, is a proof either that the language was lost or nearly so, or that some contrivance, after the time of Jerom, was thought necessary by the Jews, to give to the unpointed text such meaning as they thought proper.

6. But to return to the word *Berasit*, or more properly the word ראשית *Rasit*, the particle ב *beth* being separated from it. A curious question has arisen among Christian philosophers, whether Time was in existence before the creation here spoken of, or the beginning, if it be so translated.

The word cannot mean the beginning of creation, according to the Mosaic account, because the context proves that there were created beings before the creation of our world—for instance, the angels or cherubim who guarded the gate of paradise after the fall.<sup>1</sup>

In common language, the words, *In the beginning*, mean some little time after a thing has begun; but this idea cannot be applied to the creation. The expression cannot be applied to any period of time *after* the universe began to exist, and it cannot be applied to any period *before* it began to exist. If the words *at first* be used, they are only different words for precisely the same idea. The translators of the Septuagint and Onkelos are undoubtedly entitled to high respect. In this case, however, they advocate an untenable opinion, if they both do advocate the meaning of *beginning*, because our system was not the first of created things; and they make the divine penman say what was not true—in fact, to contradict himself in what follows. But if we adopt the explanation of the Jerusalem Targum and of the other learned Jews, and of the earliest of the Fathers of the Church, there is nothing in it inconsistent with the context; but, on the contrary, it is strictly in accordance with it, and with the general system of oriental philosophy, on which the whole Mosaic system was founded.

I think the author of Genesis had more philosophy than to write about the *beginning* of the world. I cannot see any reason why so much anxiety should be shewn, by some modern translators, to

<sup>1</sup> See St. Augustine above, in section 3 and Job xxxviii. 7.

construe this word as meaning *beginning*. I see clearly enough why others of them should do so, and why the ancient translators did it. They had a preconceived dogma to support, their partiality to which blinded their judgment, and of philosophy they did not possess much. However, it cannot be denied that, either in a primary or secondary sense, the word means *wisdom* as well as *beginning*, and, therefore, its sense here must be gathered from the context.

I will now return to the word *Smim*, as I promised in the early part of this book.

7. The two words called in the first chapter of Genesis *השמים e-samim*, the heavens, ought to be translated *the planets*. In that work the sun, and moon, and the earth, are said to be formed, and also separately from them the samim or planets; and afterward the stars also. Dr. Parkhurst has very properly explained the word to mean *disposers*. They are described in the Chaldean Oracles as a septenary of living beings. By the ancients they were thought to have, under their special care, the affairs of men. Philo was of this opinion, and even Maimonides declares, that they are endued with life, knowledge, and understanding; that they acknowledge and praise their Creator. On this opinion of the nature of the planets, all judicial astrology, magic, was founded—a science, I believe, almost as generally held by the ancients, as the being of a God is by the moderns.<sup>1</sup>

Phornutus, *Περὶ Οὐρανῶν*,<sup>2</sup> says, “For the ancients took those for “Gods whom they found to move in a certain regular manner, “thinking them to be the causers of the changes of the air and the “*conservation of the universe*. These, then, are Gods (θεοί) which “are the disposers (ῥηγῆς) and formers of all things.”

The word *יִשְׁמִיָּה itsmia* is used by the Targum of Jerusalem for the word *אֵת שְׁמִיָּה at smim* of Genesis, and I think fully justifies my rendering of that word by *planets* instead of the word *heavens*. It comes from the root *שׁם sm*, which signifies to fix, to enact, *pono, sancior*—and means *placers, fixers, enactors*.

With respect to the *שְׁמִיָּה smim*, Parkhurst is driven to a ridiculous shift, similar to the case of the first word *רָאשִׁית rasiit*. It was necessary to conceal the truth from his Christian reader, but this was very difficult without laying himself open to a charge of pious fraud. In this instance he will be supported by the Jews, because *at this day* neither Jews nor Christians will like to admit that the

<sup>1</sup> See Faber, Vol. II. p. 226.

<sup>2</sup> Ap. Parkhurst, in voce *שׁם sm*, p. 745.

very foundation of their religions is laid in judicial astrology. But such I affirm is the fact, as any one may at once see, by impartially considering what Parkhurst has unwillingly been obliged to allow in his Lexicon. He does not admit that the singular of the word means *a* disposer or placer, or *the* disposer or *placer*, but he takes the plural and calls them the disposers or placers. And, shutting his eyes to the planetary bodies and to the word רקיע *rqio*, which means the space, air, or firmament, and which can have no other meaning, he calls the שמים *smim*, *the firmament*, and says it is the disposers. It is absurd to speak of the air, or space, or firmament, in the plural; and that Parkhurst must have known. In some author (I yet believe somewhere in Parkhurst) I found the שמים *smim*, called *the disposers of the affairs of men*, and by mistake, if it were a mistake, I quoted it as from Parkhurst in my Celtic Druids. It is of little consequence where I got the quotation, as the fact itself is true. The planets in ancient times were always taken to be the superintendents and regulators of the affairs of mankind, and this is the meaning of Genesis. This idea, too, was the foundation of all judicial astrology: which is as visible as the noonday sun in every part of the Old and New Testament. The word רקיע *rqio* means the firmament or ethereal space; the word ככב *ccb* means a star: and though the word שמים *smim* sometimes means stars, as we call the planets *stars*, yet its primary meaning is *the disposers or planets*. Originally the fixed stars were not regarded as disposers.

For proof that the word שמים *smim* means *placers* or *disposers*, see Hutchinson, "Of the Trinity of the Gentiles,"<sup>1</sup> and Moses's Principia.<sup>2</sup> They shew that the essential meaning of the word שמים *smim* is disposers or placers of other things. If they were not to dispose or place the affairs or conduct of men, pray what were they to place? Were they to dispose of the affairs of beasts, or of themselves? They were the צבא *Zba*, or Heavenly Host, and I have no doubt the original word was confined to the wandering stars, whatever it might be afterward. Parkhurst and Hutchinson shew great unwillingness to allow that they mean disposers, but they are both obliged to confess it, and in this confession, admit, in fact, the foundation of judicial astrology.

It is very certain that the ancient philosophers knew the difference between the stars and planets, as well as the moderns. This is the only place where the formation of the planets is named; the formation of the sun, moon, and stars, is described in the 14th verse.

<sup>1</sup> In voce, p. 20.

<sup>2</sup> Part II. p. 56.

As I have just said, השמים *esmim* does not mean the vast expanse, because this is afterward described in the 6th verse by the word רקיע *rqio*.

In the eighth verse the word *rqio* is used. In our translation it is said, he called the expanse heavens. But before the word רקיע *rqio*, the particle ל, the sign of the dative case is written, which shews that a word is understood to make sense. Thus, And he called the שמים *smim*, in the *rqio* or expanse, planets. This merely means, and he gave to the *smim* the name which they now bear, of smim. This explanation of mine is justified by the Jerusalem Targum, in its use of the word יתשמיא *itsmia*, placers.

Persons are apt to regard with contempt the opinion, that the planetary bodies are animated or rational beings. But let it not be forgotten that the really great Kepler believed our globe to be endowed with living faculties; that it possessed instinct and volition—an hypothesis which Mons. Patrin has supported with great ingenuity.<sup>1</sup> Among those who believed that the planets were intelligent beings, were Philo, Origen, and Maimonides.<sup>2</sup>

The first verse of Genesis betrays the Persian or Oriental philosophy in almost every word. The first word ראשית *rasit* or *wisdom* refers to one, or probably to the chief, of the emanations from the Deity. This is allowed by most of the early fathers, who see in it the second person of the Trinity. The word בארא *bara* in the singular number, followed by אלהים *Aleim* in the plural, or a noun of multitude, refers to the Trinity, three Persons and one God; and does not mean that the Aleim created, but that it formed, εποίησεν, fecit, as the Septuagint says, out of matter previously existing. On the question of the eternity of matter it is perfectly neutral: it gives no opinion. The word השמים *esmim* in the Hebrew, and השמן *esmin* in the Chaldee, do not mean the heavens or heavenly bodies generally, but the planets only, the disposers, as Dr. Parkhurst, after the Magi, calls them.

This is all perfectly consistent, and in good keeping, with what we know of the Jewish Cabala. And it is surely only reasonable to expect, that there should be something like consistency between this verse and the Cabala, which we know was founded, in some degree, perhaps entirely, upon it.

The conduct of Christian expositors, with respect to the words שמים *smim* and ראשית *rasit*, has been as unfair as possible. They

<sup>1</sup> Vide Jameson's Cuvier, p. 45, and Nouveau Dict. d'Histoire Naturelle.

<sup>2</sup> Faber, Pag. Idol. Vol. I. p. 32.

have misrepresented the meaning of them in order to prevent the true astrological character of the book from being seen. But, that the first does mean *disposers*, the word *heavens* making nonsense, and the words relating to the stars, in the 16th verse, shewing that they cannot be meant, put it beyond a question. My reader may, therefore, form a pretty-good judgment how much Parkhurst can be depended upon for the meaning of the second, from the striking fact that, though he has filled several columns with observations relating to the opinions of different expositors, he could not find room for the words, *the opinion of the Synagogue is, that the word means WISDOM, or the Ferusalem Targum says it means WISDOM.* But it was necessary to conceal from the English reader, as already stated, the countenance it gives to judicial astrology, and the doctrine of Emanations.

Indeed, I think the doctrine of Emanations in the Jewish system cannot be denied. This Mr. Maurice unequivocally admits: "The Father is the great fountain of the divinity; the Son and the Holy Spirit are EMANATIONS from that fountain." Again, "The Christian Trinity is a Trinity of subsistences, or persons joined by an indissoluble union."<sup>1</sup> The reader will please to recollect that *hypostasis* means subsistence, which is a Greek word—*ὑποστασις*, from *ὑπο* *sub*, and *ἵσθμι*, *sto*, *existo*.

In the formation of an opinion respecting the real meaning of such texts as these, the prudent inquirer will consider the general character of the context; and, in order that he may be the better enabled to do this, I request him to suspend his judgment till he sees the observations which will be made in the remainder of this work.

Whatever trifling differences or incongruities may be discovered between them, the following conclusions are inevitable, viz., that the religion of Abraham and that of the Magi, were in reality the same; that they both contained the doctrine of the Trinity; and that the oriental historians who state this fact, state only what is true.

Dr. Shuckford gives other reasons to shew that the religions of Abraham and of the Persians were the same. He states, that Dr. Hyde was of his opinion, and thus concludes: "The first religion, therefore, of the Persians, was the worship of the true God, and they continued in it for some time after Abraham was expelled Chaldæa, having the same faith and worship as Abraham had,

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<sup>1</sup> Maurice, Ind. Ant. Vol. IV. p. 49.

“except only in those points concerning which he received instruction after his going into Haran and into Canaan.”<sup>1</sup>

8. I must now beg my reader to review what has been said respecting the celebrated name of God, *Al*, *Ale*, *Aleim*; and to observe that this was in all the Western Asiatic nations the name both of God and of the Sun. This is confirmed by Sir W. Drummond and Mr. Parkhurst, as the reader has seen, and by the names given by the Greeks to places which they conquered. Thus: *בית אל* *Bit, Al*, House of the Sun, became Heliopolis. I beg my reader also to recollect that when the *Aleim* appeared it was generally in the form of fire, thus he appeared to Moses in the bush. Fire was, in a particular manner, held sacred by the Jews and Persians; a sacred fire was always burning in the temple of Jerusalem. From all this, and much more which the reader will find presently, he will see that though most undoubtedly the Sun was not the object of the adoration of Moses, it is very evident that it had been closely allied to it. In the time of Moses, not the sun, but the higher principle thought to reside in the sun, perhaps the Creator of the sun himself, had become the object of adoration, by the Gentiles if not by Moses (but of the latter it may be matter of doubt); and it is probable that it had arisen as I have supposed and described in my last book.

Thus if a person was to say, that the God of Moses resolved himself at last into the Sun, he would not be correct; but he would be very near it. The object of this observation will be seen hereafter.

I must also beg my reader's attention to the observation at the end of Chapter II. Sect. 4, of this book relating to the word *EL*, as used by Sir W. Drummond. In the Asiatic language, the first letter of the word is the first letter of the alphabet and not the fifth, as here written by Sir William, and this shews the importance of my system of reducing the alphabets to their originals: for here, most assuredly, this name of the Sun is the same as the Hebrew name of God. But by the mistake of Sir William this most important fact is concealed. No doubt dialectic variations in language will take place<sup>2</sup> between neighbouring countries, which occasion difficulties, and for which allowance must be made: but, by not attending to my rule, we increase them, and create them, where they are not otherwise to be found.

But we do not merely increase *difficulties*, we disguise and conceal

<sup>1</sup> Shuckford, Book. v. p. 308, Ed. 3.

<sup>2</sup> With the Syrians the A changed into the O.

absolute *facts*. Thus it is a fact that the Sun and the God of Moses had the same names; that is, that the God of Moses was called by the same word which meant Sun, in the Asiatic language: but by miscalling one of them *El*, instead of *Al*, the fact is concealed, and it is an important fact, and will lead to important results.

We must also recollect, that when I translate the first word of Genesis by the word *Wisdom*, I am giving no new theory of my own, but only the orthodox exposition of the Jewish religion, as witnessed in the Jerusalem Targum, read in their synagogues, supported by the authorities of the most eminent of the Jewish Rabbis, Maimonides, &c., and the most learned of the Christian fathers, Clemens, Origen, &c. All this is of importance to be remembered, because a great consequence will be deduced from this word *Wisdom*. It was, as it were, the foundation on which a mighty structure was erected.

It was by what may be called a peculiar Hypostasis, denominated *Wisdom*, that the *higher principle* operated when it formed the world. This is surely quite sufficient to shew its great importance—an importance which we shall see demonstrated hereafter, when I treat of the celebrated Buddha of India.

## CHAPTER IV.

WHY CYRUS RESTORED THE TEMPLE.—MELCHIZEDEK.—ABRAHAM, WHAT HE WAS.—ABRAHAM THE FATHER OF THE PERSIANS.—DANIEL.—BOOK OF ESTHER, PERSIAN.—ZOROASTER.—VARIATION BETWEEN PERSIANS AND ISRAELITES.—SACRIFICES.—RELIGION OF ZOROASTER.—RELIGION OF ZOROASTER CONTINUED.—ZENDAVESTA.—OBSERVATIONS ON THE RELIGION OF JEWS AND PERSIANS.—ALL ANCIENT RELIGIONS ASTROLOGICAL.

1. FROM the striking similarity between the religion of Moses and that of the Persians, it is not difficult to see the reason why Cyrus, Darius, and the Persians, restored the temples of Jerusalem and Gerizim, when they destroyed the temples of the idolaters in Egypt and other places, which, in fact, they did wherever they came. It appears probable that the temple on Gerizim, was built or restored within a few years of the same time with that at Jerusalem. and for

the same reason—because the religion was that of the Persians, with such little difference as distance of country or some peculiar local circumstances in length of time might produce.

In Genesis xiv. 20, we read, that when Abraham returned from the pursuit of the five kings who were smitten by him as far as Hobah and Damascus, he received gifts from Melchizedek, King of Salem, and paid him tithes of all he had taken from his enemies. The situation of this Salem has been much disputed, and concerning it I shall have much to say hereafter: but it was evidently somewhere West of the Jordan, in the country of the Canaanites. Now this king and priest is said to have been a priest of the most high God. And as the Canaanites *were then in the land* (Gen. xii. 6), or were then its inhabitants, it is evident that he could be no other than their priest. There is nothing in the sacred history which militates against this in the slightest degree. It is quite absurd to suppose that there should be priests without a people, and there were no others besides the Canaanites. There is no expression which would induce us to believe that they were idolaters in the time of Abraham. The covenants and treaties of friendship which Abraham entered into with them, raise a strong presumption that they could not then have been so wicked as they are represented to have been in the time of Moses, five hundred years afterward. As the history supplies no evidence that the Canaanites were idolaters in the time of Abraham, the fact of a priest of the true God, and this priest a king, being in the midst of them, almost proves that they were not idolaters. The conduct of Abimelech (Genesis xx.), in restoring Sarah to her husband, as soon as he found her to be a married woman, and his reproof of Abraham for his deceit, shew, whatever his religion might be, that his morality was at least as good as that of the father of the faithful. But several circumstances named in the context, prove him of the same religion.

Dr. Shuckford not only agrees with me that Abraham and the Canaanites were of the same religion, and that Melchizedek was their priest, but he also shews that Abimelech and the Philistines were at that time of the same religion.<sup>1</sup> He also gives some reason to suppose that the Egyptians were the same.<sup>2</sup>

The circumstance that the old inhabitants of Palestine (Palli-stan) were of the same religion as the tribe which came with Abraham, will be seen by and by to be of consequence. This can scarcely be

<sup>1</sup> Book v. pp. 309, 310.

<sup>2</sup> Ibid. pp. 312, 313.

accounted for, except we suppose them to have come from the same country from which he came.

Joseph could hardly have married a daughter of the priest Potiphar, if he had been an idolater. And it is curious that he was priest of On or Heliopolis, a place which will be found to be of great importance in the following observations. Shuckford says,

"Melchizedec, the King of Salem, was a priest of the most high God, and he received and entertained Abraham as a true servant and particular favourite of that God, whose priest he himself was; *blessed* (said he) *be Abraham*, servant of the most high God, *possessor of heaven and earth.*"<sup>1</sup>

Respecting the rites or ceremonies performed by this priest, few particulars are known. It appears his votaries paid him tithes. Abraham, we have seen, paid him tithes of all the plunder which he took from the five kings whom he had defeated. This contribution is enforced in the religion of the ancient Persians, and also in the religious ordinances of the Jews. It is very singular that the exact *tenth* should be found in all the three religions to be paid. It might be asked, If they were not the *same* religions, how came they all to fix upon the exact number of ten, and not the number of eight or twelve? There is nothing in the number, that should lead their adherents to it, rather than to any other. The second of the rites of Melchizedek's religion which is known, is the offering or sacrifice of bread and wine, about which more will be said hereafter.

It is not possible to determine from *Genesis* where the Salem was of which Melchizedek was priest. (I pay no attention to the *partisan Josephus*.) Taking advantage of this uncertainty the Christians have settled it to be Jerusalem. But it happens in this case that a Heathen author removes the difficulty. Eupolemus states that Abraham received gifts from Melchizedek in the Holy City of Hargerizim, or of Mount Gerizim. Har, in the ancient language, signifies mount. This proves that there was a place holy to the Lord upon Gerizim, long before Joshua's time, whatever the Jews may allege to the contrary against the Samaritans.

There is much reason to believe that this Melchizedek was the priest of the Temple of Jove, Jupiter, or Iao, without image, spoken of by the Greeks, to which Pythagoras and Plato are said to have resorted for study; the place where Joshua placed his unhewn stones. The mountain Carmel, probably, extended over a consider-

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<sup>1</sup> Gen. xiv. 19; Shuckford, Book v. p. 310.

able extent of country. Hargerizim was probably looked on as a mount of Carmel, as Mount Blanc is a mount of the Alps.

Melchizedek (Gen. xiv. 19) ought to be written מלכי-צדק *mlki-zdq*, and means literally *Kings of Justice*; but it is evidently a proper name. The proper translation is, "And Melchizedek, king of "peace, brought forth bread and wine, because he (*was*, understood) "priest to the most high God. And he blessed him (or he bestowed "his benediction upon him, first addressing a prayer to God) "and said, Blessed be Abram, by the most high God, possessor of "heaven and earth (he then addresses Abraham); and blessed be "the most high God who hath delivered thine enemies into thine hand," &c. I cannot conceive how any person who comes to the consideration of this text with an impartial and candid mind can find any difficulty.

When David and the priests removed the holy place from Gerizim to the city of the Jebusites, they then, perhaps, first called it *Jerusalem*; and to justify themselves against the charges of the Samaritans, they corrupted the text in Joshua, as some of the most eminent Protestant divines are obliged to allow, substituting Ebal for Gerizim, and Gerizim for Ebal. The whole is a description of the sacrifice of bread and wine, repeated by Jesus Christ a few hours previous to his crucifixion: the same, probably, as was offered by Pythagoras at the shrine of the bloodless Apollo. It was sometimes celebrated with wine, sometimes with water. The English priests, in the time of Edward the Sixth, not knowing what to make of it, ordered it in the rubric to be celebrated with both, mixing them together. It is still continued by the Jews at their pascal feast, and is altogether, when unaccompanied by nonsense not belonging to it, the most beautiful religious ceremony that ever was invented. It is found in the Buddhist rites of Persia before they were corrupted, in the rites of Abraham, of Pythagoras, and, in a future page I shall shew, of the ancient Italians, and of Jesus Ναζωπαῖος, the Nazarite, of the city of Nazarites, or of Nazareth. Of this city of Nazareth it might be said, that it was nothing, in fact, but a suburb of the sacred city *which God had chosen to place his name there*. (Deut. xii. 5-14). It was a convent of Essenian Monks, or Carmelites, for all monks were Carmelites before the fifth century after Christ. If Pythagoras were one of them, in this very place, it is probable that he took the vows, *Tria vota substantialia*, Poverty, Chastity, and Obedience, still taken by the Buddhists in India, and Carmelites in Rome. These constituted the companies of prophets named in 1st

Sam. xix. 20, and I see no reason why Jesus may not have been the head of the order, though I admit we have no proof of it; but of this more hereafter.

Melchizedek could not be king of the city of Jerusalem in the time of Abraham, because it was not built; for it was in the *thicket* in this place, Mount Moriah, where he found the ram fast by the horns, when he prepared to sacrifice his son Isaac. It therefore follows, that the city of the Jebusites must have been built between the time fixed for the sacrifice by Abraham, and the time of David; or rather, perhaps, between the time of Moses and of David; and for this to have been effected, there was a space of about five hundred years. By building an altar here it might be made a holy place, and thus a city might be drawn to it. If there had been a city here in the time of Abraham, the history would have said, that he went to the *town* to sacrifice, not to the *mount*. The whole context implies that there was no town.

2. It is very clear that Abraham is represented in the history as a rich and powerful shepherd king, what we should now call an Arab or Tartar chieftain, constantly migrating with his tribe from place to place to seek pasture for his flocks and herds. He probably never remained long in one situation, but dwelt in the mountains in summer, and in the plains in winter. How formidable, and indeed ruinous, wandering tribes of this description have been in later times to the Romans and other civilized nations is well known. And though the distance from Canaan to Persia is considerable, it is not greater than migratory shepherd tribes often pass, and by no means equal to Abraham's journey which we learn from Genesis that he did take from Haran, in the upper part of Mesopotamia, to Egypt. Terah, the father of Abraham, seems to have been of the same migratory character, for he removed from Ur in Chaldea, to Haran in Mesopotamia—no little distance (Gen. xi. 31).

Palestine is now nearly in the same situation in which it was in the time of Abraham. The nomade tribes under the patriarchal government of their Sheiks, ramble about the country, sometimes attacking the towns, sometimes making treaties and confederacies with them.

When I speak of Abraham I mean the tribe which became known by the name of Israelites. Whether there was such a man as Abraham, and whether the tribe did not come from much more eastern countries, will be discussed hereafter.

It appears that Abraham attacked the confederate kings, and

drove them before him (Gen. xiv. 15), and that the war raged (ver. 6) from near Damascus to Mount Seir: from which it is evident, that it must have been a very great one. When, therefore, it is said that Abraham divided his 318 trained servants against the confederate kings, the literal meaning cannot be intended. Some very learned persons have supposed, that the whole of this account is an astronomical allegory, and every one must confess that this is not destitute of probability. But allowing all that Sir W. Drummond has said to be true, it is still evident from the terms used, such as Damascus, Mount Seir, &c., &c., the names of places must have been used in the allegory (and if the names of *places* be used, why should not the names of *persons*?) by way of accommodation: and whether it be all allegory or not, the argument will not be affected, because it is only here undertaken to produce such probable proofs that the worship of Abraham and his family and that of the Persians were the same, as that no unprejudiced person can refuse his assent to them.

Dr. Hyde<sup>1</sup> not being able to account for the great similarity, which could not be denied, between the religion of Moses and of Zoroaster (without any authority), supposes, that the latter was a slave or servant in the family of Daniel or of Ezra, at Babylon, during the captivity; and that he was by birth a Jew. This ridiculous fancy is supported by Prideaux;<sup>2</sup> but as it is completely laughed down by Maurice,<sup>3</sup> no more need be said about it, except merely that the similarity, indeed identity, of the two religions being clearly seen by the learned doctor, it was necessary to find some plausible reason for it. Dr. Hyde observed also, that a marked similarity was to be found between Abraham and the Brahma of the Hindoos, but I reserve that point for another chapter.

3. The Persians also claim Ibrahim, *i. e.* Abraham, for their founder, as well as the Jews. Thus we see that according to all ancient history the Persians, the Jews, and the Arabians, are descendants of Abraham.

But Abraham was not merely the founder of the Persians, but various authors assert that he was a great Magician, at the head of the Magi, that is, he was at the head of the priesthood, as our king is, and as the Persian kings always were, and as the Roman Emperors found it necessary to become in later days: no doubt a sound and wise policy. His descendants, Jacob for instance, con-

<sup>1</sup> Hist. Rel. Vet. Pers. Chap. xxiv. p. 314.

<sup>2</sup> Con. Vol. I. p. 213.

<sup>3</sup> Ind. Ant. Vol. II. p. 118.

tinued to occupy the same station. The standards of the tribes of the Israelites, the ornaments of the Temple, the pillars *Joaachim* and *Boaz*, the latter with its orrery or sphere at the top of it, the Urim and Thummim, in short, the whole of the Jewish system betrays judicial astrology, or, in other words, magic, in every part. The Magi of Persia were only the order of priests—Magi in Persia, Clergymen in England. It must not be supposed that the word Magus or Magi, conveyed the vulgar idea attached to modern Magicians, persons dealing with the devil, to work mischief. They probably became objects of detestation to the Christians in the eastern nations from opposing their religion, and in consequence were run down by them, and held up to public odium, in the same way as philosophers are now endeavoured to be, and not without some success. To be versed in *magic* is something horrid, not to be reasoned about. It is to be as bad as Voltaire, or as Lord Byron.

There can be no doubt that judicial astrology, or the knowledge of future events by the study of the stars, was received and practised by all the ancient Jews, Persians, and many of the Christians, particularly the Gnostics and Manicheans. The persons now spoken of, thought that the planets were the signs, that is, gave information of future events, not that they were the causes of them<sup>1</sup>—not that the events were controlled by them: for between these two there is a great difference. Eusebius tells us, on the authority of Eupolemus, that Abraham was an astrologer, and that he taught the science to the priests of *Heliopolis* or *On*. This was a fact universally asserted by the historians of the East. Origen was a believer in this science as qualified above; and M. Beausobre observes, it is thus that he explained what Jacob says in the prayer of Joseph: *He has read in the tables of heaven all that will happen to you, and to your children.*<sup>2</sup>

4. When the Jews were carried away to Babylon, Daniel is said to have been one of the prisoners, and to have risen to a very high situation at the court of the great king; and in fact to have become almost his prime minister. (Dan. ii. 48.) On the taking of the city, he appears to have been a principal performer: he was occupied in explaining the meaning of the writing on the wall at the very

<sup>1</sup> It is not meant to say that, at a very early period, the planets were not believed to be the active agents of a superior power: they probably were.

<sup>2</sup> "Il a lu dans les tables du ciel, tout ce qui doit vous arriver, et à vos enfans." Beausobre, *Hist. Manich.* Liv. vii. ch. i. p. 429.

moment that the city was stormed. After the success of the Persians, we find him again in great power with the new king, who was of his own sect or religion, and as bitter against idolaters as himself. We also find that the Jews were again almost immediately restored to their country.

If Daniel opened the gates of Babylon to admit the enemy, certainly of all men he must have been the best qualified to tell Belshazzar that his city was taken. If he were a Jew, he had been carried away and reduced to slavery by the enemy of his country, and under all the circumstances, if he made the restoration of his countrymen the price of what in him can hardly be called his treason, very few people will be found to condemn him.

There can be no doubt, but that if the story of Daniel had been met with in a history of the Chinese or the Hindoos, or of any nation where religious prejudice had not beclouded the understanding, all historians would have instantly seen, that the Assyrian despot was justly punished for his egregious folly, in making a slave, whose country he had ruined, one of his prime ministers, and for entrusting him with the command of his capital when besieged by his enemies—by persons professing the same religion as his minister. Upon any other theory, how are we to account for Daniel's being, soon after the capture of Babylon, found to be among the ministers of its conqueror?

I suspect that Daniel was a Chaldee or Culdee or Brahmin priest—a priest of the same order of which, in former times, Melchizedek had been a priest.

The gratification of that spirit which induced Darius, Cyrus, and their successors, to wage a war of extermination wherever they came against the temples, &c., of idolaters, would probably greatly aid Daniel in pleading the cause of his country. But it is worthy of observation that, although the temples, altars, and priests were restored, both in Judæa and Samaria, yet the country was kept in a state of vassalage to the Persian kings. They had no more kings in Judæa or Samaria, till long after the destruction of the Persian empire by Alexander.<sup>1</sup>

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<sup>1</sup> Cyrus is described as a Messiah or Saviour. He restored the temple, but not the empire. He saved the priests, though he kept the country in slavery; therefore, he was a Messiah, a holy one of God. This is natural enough, and gives us the clue to all the Jewish sacred books. They were the writings of the priests and prophets or monks, not of the nation. An established priesthood generally cares nothing for the nation; it only cares for itself. Though the nation

5. Perhaps in the Old Testament there is not a more curious book than that of Esther. It is the only remaining genuine specimen of the ancient chronicles of Persia.

The object of putting this book into the canon of the Jews is to record, for their use, the origin of the feast of Purim. Michaelis is of opinion, from the style of the writing and other circumstances, that the last sixteen verses of this book were added at Jerusalem. This seems very probable. It is pretty clear, from this book, that the religion of Persia in the time of Ahasuerus, as he is named in Scripture, had begun to fall into idolatry; and that it was reformed by Mordecai, who slew seventy-five thousand of the idolaters, and restored it to its former state, when it must have been in all its great features like that of the Jews, if not identically the same. A very ingenious writer in the old Monthly Magazine,<sup>1</sup> supposes "that Ezra was the only Zoroaster, and that the twenty-one books of Zertusht were the twenty-one books of our Hebrew Bible; with the exception, indeed, that the canon of Ezra could not include Nehemiah, who flourished after the death of Ezra, or the extant book of Daniel, which dates from Judas Maccabeus, or the Ecclesiastes, which is posterior to Philo: and that it did include the book of Enoch, now retained only in the Abyssinian canon."

6. No person who has carefully examined will deny, I think, that all the accounts which we have of Zoroaster are full of inconsistencies and contradictions. Plato says, he lived before him 6000 years. Hyde or Prideaux and others, make him contemporary with Darius Hystaspes, or Daniel. By some he is made a Jew; this opinion arose from the observation of the similarity of many of his doctrines to those of the Jews. Now, what is the meaning of the complicated word Zoroaster, or Zoradust? Of the latter I can make nothing; but of the former, which is the name by which he was generally called in ancient times, Mr. Faber (I think) has made *Astre*, *Zur*, or *Syr*. Here is the star or celestial body *Syr* or *Sur*, which we shall presently find, is, without any great violence, the celestial body, the Bull or the Sun. Hence we arrive at an incarnation of the Deity, or

be kept in slavery, if the tithes and altars be restored all is well; and its conquerors are Saviours, Messiahs. When Alexander conquered Palestine and arrived at Jerusalem (if he ever did arrive there), we are told, that the high priest went out to meet him with the keys of the city,—thus renouncing the race of Messiahs who had formerly restored his temple and religion. And in this treachery the pious Rollin sees great merit: thus what weak people miscall religion obscures the understandings of the best of men.

<sup>1</sup> No. CCCLXXXV. Aug. 1823.

the Sun, or of Taurus—a renewed incarnation. This accounts for the antiquity assigned to him by Plato, and for the finding of him again under Darius Hystaspes. In short, he is a doctrine, or a doctrine taught by a person. He was the founder of the Magi, who were priests of the religion of the Sun, or of that Being, of whom the Sun was the visible form or emblem.

Dr. Hyde, after allowing that the religion of the Persians was originally the same with that of Abraham, and that it fell into Sabiism, says, he thinks that it was reformed by him. He adds, that the ancient accounts call it the religion of Ibrahim or Abraham. The idea of its reformation by Abraham seems to be without proof. However, we may safely admit that it consisted in the worship of the one true God, or of the sun, merely as an emblem; and that it was really reformed and brought back to this point, from which it had deviated, by some great man, whether he were Abraham or Zoroaster; as that of the Jews was, from the worship of Apis or the Calf, by Moses. Hyde says, they had a true account of the creation of the world,<sup>1</sup> meaning thereby the account in Genesis. This may be very true if the religion of the Jews came from Persia, and was, in fact, identically the same. How, indeed, could it be essentially different, if, as Dr. Hyde believed, they both worshipped the same God, with nearly the same ceremonies?<sup>2</sup>

There can be no doubt that the Persians and Assyrians had their religion originally from the same source; but that the latter, in the time of Cyrus, had degenerated into idolatry, from which the former were at that time free. This greater purity was probably owing to the reformation which is related by several authors to have been effected by Zoroaster, by whom it had been brought back to its first principles. It had probably degenerated before his time as much as that of the Assyrians. The authorities in proof of the fact of some one having reformed the Persian religion, are so decided as to make it almost unquestionable.

7. Notwithstanding the general similarity between the two religions, there are several particulars in which they so pointedly differ, after the time of Moses, that unless the reason of the difference could be shewn, they might be thought to invalidate the argument already adduced. But as we happen to know, in most cases, the precise reasons for the difference, this very discrepancy rather tends to confirm than to weaken the argument, as they are, in fact, for particular reasons, exceptions to a general rule.

<sup>1</sup> Rel. Vet. Pers. Cap. iii.

<sup>2</sup> See Shuckford, Book v. p. 309.

When it is said that the religions of the descendants of Abraham and of the Persians were the same, considerable allowance must be made for the peculiar circumstances in which they were then placed, and in which they are viewed by us. We see them in records or histories, whose dates are acknowledged to be long after the time of Abraham, written by persons, strangers, probably, to the religion and language of both these nations. The Persians have a sacred book, called *Sohfi Ibrahim*, or the book of Abraham, but which ought to be called *the book of the wisdom of Abraham*.<sup>1</sup> The Jews also have a sacred book, called the book of Moses, and the first of which, known to us under the name of Genesis, is called by them *ראשית* *rasit*, or *the book of wisdom*. Now, supposing them to have been the same in the time of Abraham, we may reasonably suppose considerable changes and additions would be made,<sup>2</sup> to both religions in the space of five or six hundred years, merely from the natural effects of time: but besides this, we know that they both underwent a great change, one by Zoroaster and the other by Moses, who reformed or formed them anew. The two chiefs or reformers resided at a great distance from each other, and unless they had had some communication it is evident that in their reforms they would not establish the same rites and ceremonies. This may account for several ordinances being found in the law of Moses which are not found in the law of Zoroaster, and *vice versâ*.

After the migration of Moses and his tribes from Egypt, before he undertook the invasion of the beautiful country of Palestine, he spent many years in rambling about the deserts or uncultivated pasture lands bordering on the Northern end of the Red Sea, and Arabia Petræa. The settled natives of these countries were sunk into the grossest and most degrading idolatry and superstition, much worse than even that of the Assyrians, or that of the Persians, before it was reformed by Zoroaster. In order to prevent his people from being contaminated by this example, Maimonides informs us, *on the authority of the old Jewish authors*, that Moses made many of his laws in direct opposition to the customs of these people. And for this same reason we are told, in Exodus, that he punished the alliance of his people with any of the natives of these countries, with the most horrible severity: a policy, though sufficiently cruel

<sup>1</sup> Sohfi is nothing but a word represented by the Greek *Σοφία*, and by the *Sophoun* of the Arabians.

<sup>2</sup> Shuckford, Book v.

and unjust, as exercised by him in several cases, certainly wisely contrived for the object he had in view.

The observance of the Sabbath on the *seventh* instead of the *first* day of the week, and in its extreme degree of strictness, was ordained effectually to separate the Jews from the neighbouring nations:<sup>1</sup> and experience has shewn that nothing could have been better contrived for that purpose.

The learned Maimonides says, "they [the Arabians] worshipped "the sun at his rising; for which reason, as our Rabbins expressly "teach in Gemara, Abraham our father designed the West for the "place of the Sanctum Sanctorum, when he worshipped in the "mountain Moriah. Of this idolatry they interpret what the "prophet Ezekiel saith of the men with their backs toward the "temple of the Lord and their faces toward the East, worshipping "the Sun toward the East." (Ezek. viii. 16.) Perhaps a better knowledge of the Arabian superstitions might enable us to account for many other of the ordinances of Moses, which appear to us unmeaning and absurd.<sup>2</sup> In this instance of adoration toward the rising Sun, we see that the religion of the Magi had become corrupted by the Arabians, and that in order to avoid this very corruption, and preserve the worship of one God (which was the great object of Moses, that to which all the forms and ordinances of discipline, both of the Magi and Moses, were subservient), he established a law directly in opposition to that whence his religion had originally sprung. For the Persians always worshipped turning their faces to the East, which the Jews considered an abomination, and uniformly turned to the West when they prayed. And certainly this would be against the author's hypothesis, if we did not know exactly the reason for it.

Though Maimonides says that Abraham designed the *West* for the place of adoration, he does not say that he ordered it; if he had, it would have been mentioned in the Pentateuch. It seems much more likely to have been ordered by Moses, for the same reason that he made the several laws as observed above, in opposition to the corruptions of the Persians or Arabians; but it might be adopted by Moses for the same reason also that he adopted very many other religious rites of the Egyptians,<sup>3</sup> who sometimes worshipped towards the West as well as the Jews.

<sup>1</sup> See my *Horæ Sabbaticæ*, in the British Museum.

<sup>2</sup> Vide Stanley's *Hist. Phil. Chal.* Part xix. Ch. ii. pp. 38, 801, 4to.

<sup>3</sup> Perhaps it was ordained by either Moses or Abraham, as no directions

The third chapter and twenty-fourth verse of Genesis informs us, that a tabernacle was erected to the East of Eden. This tends to prove that this book was of Persian origin, and of a date previous to the time when the Exodus was written; and that the people whose sacred book it was originally worshipped towards the East. See Parkhurst,<sup>1</sup> who shews that there were tabernacles before that erected by Moses. He also shews that at a time not long after the Exodus the idolaters had the same things.

There can be no doubt that when ignorant fanatics, like the early fathers, Papias, Hegisippus, &c., were travelling, as we know that they did, to find out the true doctrines of the gospel, they would make the traditions bend in some respects to their preconceived notions. Thus the Jewish sects of Nazarenes and Ebionites kept the Sabbath, and other Jewish rites; and thus, men like Justin, converts from Heathenism, who had no predilection for Judaism, abolished them. Hence we find, at a very early period of the Christian era, the advocates of these opposite opinions persecuting one another, each calling the other *heretic*. The converts from Heathenism, taking their traditions from the Persian fountain, abolished the Sabbath, but adopted the custom of turning to the East in prayer, and the celebration of the Dies Solis or Sunday as well as some other days, as will afterward be shewn, sacred among the Heathens to that luminary. It is curious to observe the care shewn in every part of the Gospels and the Epistles of the orthodox to discourage the pharasaical observance of the Sabbath, so much and so inconsistently cried up by modern Puritans. Whenever the commandments are ordered to be kept, the injunction is always followed by an explanation of what commandments are meant, and the Sabbath in every instance is omitted.

8. Learned men have exercised great ingenuity in their endeavours to discover the origin and reason of sacrifices (a rite common to both Jews and Heathens), in which they have found great difficulty. They have sought at the bottom of the well what was swimming on the surface. The origin of sacrifice was evidently a gift to the priest, or the cunning man, or the Magus or Druid,<sup>2</sup> to induce him

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relating to it are to be found in the Pentateuch, but by the builders of the temple, in which the Sacred part, or Kebla, was placed in the West. Beaus. Hist. Manich. Vol. II. Liv. vi. Ch. viii. p. 385; Windet de vit. Func. Stat. Sect. vii. p. 77; Pirke, Eliez. p. ii.; Porph. de Ant. Nymph. p. 268.

<sup>1</sup> Lex. p. 634.

<sup>2</sup> Druid is a Celtic word and has the meaning of *Absolver from Sin*.

to intercede with some unknown being, to protect the timid or pardon the guilty; a trick invented by the rogues to enable them to cheat the fools; a contrivance of the idle possessing brains to live upon the labour of those without them. The sacrifice, whatever it might be in its origin, soon became a feast, in which the priest and his votary were partakers; and if, in some instances, the body of the victim was burnt, for the sake of deluding the multitude, with a show of disinterestedness on the part of the priest, even then, that he might not lose all, he reserved to himself the skin. See Lev. vii. 8.

But it was in very few instances that the flesh was really burnt, even in burnt-offerings. Deut. xii. 2: *And thou shalt OFFER thy BURNT-OFFERINGS, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt EAT the flesh: not burn it.* At first the feast was a sacrifice between the priest and devotee, but the former very soon contrived to keep it all for himself; and it is evident from Pliny's letter to Trajan, that when there was more than the priest could consume, he sent the overplus to market for sale.

It is difficult to account for the very general reception of the practice of sacrifice, it being found among almost all nations. The following is the account given of it by the Rev. Mr. Faber:

"Throughout the whole world we find a notion prevalent, that the Gods could only be appeased by bloody sacrifices. Now this idea is so thoroughly arbitrary, there being no obvious and necessary connection, in the way of cause and effect, between slaughtering a man or a beast, and recovering of the divine favour by the slaughterer, that its very universality involves the necessity of concluding that all nations have borrowed it from some common source. It is in vain to say, that there is nothing so strange, but that an unrestrained superstition might have excogitated it. This solution does by no means meet the difficulty. If sacrifice had been in use only among the inhabitants of a *single* country, or among those of some few neighbouring countries, who might reasonably be supposed to have much mutual intercourse; no fair objection could be made to the answer. But what we have to account for is, the universality of the practice; and such a solution plainly does not account for such a circumstance; I mean not merely the existence of sacrifice, but its *universality*. An apparently irrational notion, struck out by a wild fanatic in one country and forthwith adopted by his fellow-citizens (for such is the hypothesis requisite

“to the present solution), is yet found to be equally prevalent in all countries. Therefore if we acquiesce in this solution, we are bound to believe either that all nations, however remote from each other, borrowed from that of the original inventor; or that by a most marvellous subversion of the whole system of calculating chances, a great number of fanatics, severally appearing in every country upon the face of the earth, without any mutual communication, strangely hit upon the self-same arbitrary and inexplicable mode of propitiating the Deity. It is difficult to say which of the two suppositions is the most improbable. The solution therefore does not satisfactorily account for the fact of the *universality*. Nor can the fact, I will be bold to say, be satisfactorily accounted for, except by the supposition, that no one nation borrowed the rite from another nation, but that all alike received it from a common origin of most remote antiquity.”

Such is the account given of this disgusting practice. Very well has the Rev. Mr. Faber described it, *as apparently an irrational notion struck out by a wild fanatic,—an arbitrary and inexplicable mode hit upon by fanatics of propitiating the Deity*. As he justly says, *why should that righteous man (meaning Abel) have imagined that he could please the Deity, by slaying a firstling lamb, and by burning it upon an altar? What connection is there betwixt the means and the end? Abel could not have known that God, as a merciful God, took no pleasure in the sufferings of the lamb. How, then, are we to account for his attempting to please such a God, by what abstractedly is an act of cruelty?*<sup>1</sup> Very true, indeed, Reverend Sir, an act of cruelty, as a type of an infinitely greater act of cruelty and injustice, in the murder by the Creator of his only Son, by the hands of the Jews: an act not only of injustice and cruelty to the sufferer, but an act of equal cruelty and injustice to the perpetrators of the murder, whose eyes and understandings were blinded lest they should see and not execute the murder—and lest they should repent *and their sins be forgiven them*. What strange beings men, in all ages, have made their Gods!

I cannot ascribe such things to *my* God. This may be *will* worship; but belief is not in my power. I am obliged to believe it more probable that men may lie, that priests may be guilty or selfish fraud, than that the wise and beneficent Creator can direct such irrational, fanatical, cruel proceedings, to use Mr. Faber's words. The doctrine of the Atonement, with its concomitant dogmas, is so

<sup>1</sup> See Faber, *Pagan Idol*. B. ii. Ch. viii. pp. 466, 482.

subversive of all morality, and is so contrary to the moral attributes of God, that it is totally incredible: as the Rev. Dr. Sykes justly observes of actions contrary to the moral attributes of God, that they are incredible even if supported by miracles themselves. However, I am happy to say that belief in this doctrine is no part of the faith declared by Jesus Christ to be necessary to salvation—no part in short of his gospel, though it may be of the gospel of Bishop Magee.

That in later times the practice of sacrifice was very general cannot be denied; but I think a time may be perceived when it did not exist, even among the Western nations. We read that it was not always practised at Delphi. Tradition states that in the earliest time no bloody sacrifice took place there, and among the Buddhists, who are the oldest religionists of whom we have any sacred traditions, and to whom the first book of Genesis probably belongs, no bloody sacrifices ever prevailed. With Cristna, Hercules, and the worshippers of the Sun in Aries, they probably arose. The second book of Genesis I think came from the last. No doubt the practice took its rise in the Western parts of the world (after the sun entered Aries), even among the followers of the Tauric worship, and was carried to a frightful extent. But the prevalence of the practice, as stated by Mr. Faber, is exaggerated. It never was practised by the followers of Buddha, and they have constituted, perhaps, a majority of the inhabitants of the world.

I believe the history of Cain and Abel is an allegory of the followers of Cristna, to justify their sacrifice of the firstling of the flock—of the Yajna or Lamb in opposition to the Buddhist offering of bread and wine or water, made by Cain and practised by Melchizedek.

9. Dr. Shuckford has satisfactorily shewn that the sacrifices and ceremonies of purification of the Heathens, and of Abraham and his family and descendants, were in fact all identical, with such trifling changes as distance of countries and length of time might be expected to produce.<sup>1</sup> Moses can hardly be said to have copied many of his institutions from the Gentiles. The Israelites had them probably before the time of Moses. The prohibition of marrying out of the tribe was one of these. The custom was evidently established by Abraham, Isaac, and Jacob, with their wives.—But to return to my subject.

How many Zoroasters there were, or whether more than one, it is

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<sup>1</sup> Shuckford, *Con.* Book v. p. 314.

difficult to determine; but one of them was thought by Hyde, as we have already shewn, to have lived in the time of Darius Hystaspes; but whether he really lived then or not is of no consequence, except that the account given of him shews what the religion of the Persians at that time was. Sir W. Drummond thinks he really lived much earlier, as does also Mr. Moyle.<sup>1</sup> He is said to have been deeply skilled in the Eastern learning, and also in the Jewish Scriptures. Indeed, so striking is the similarity between his doctrines and those of Moses, that Dean Prideaux is almost obliged to make a Jew of him: and this he really was, in religion. But why he should abuse him, and call him many hard names it is difficult to understand. He does not appear to have formed a new religion, but only to have reformed or improved that which he found.

The following is Dean Prideaux's account of the religion of Zoroaster: "The chief reformation which he made in the Magian religion was in the first principle of it: for whereas before they had held the being of two first causes, the first light, or the good god, who was the author of all good; and the other darkness, or the evil god, who was the author of all evil; and that of the mixture of those two, as they were in a continued struggle with each other, all things were made; he introduced a principle superior to them both, one supreme God who created both light and darkness, and out of these two, according to the alone pleasure of his own will, made all things else that are, according to what is said in the 45th chapter of Isaiah, ver. 5-7.—In sum, his doctrine, as to this particular, was, that there was one Supreme Being, independent and self-existing from all eternity; that under him there were two angels, one the angel of light, who is the author and director of all good; and the other the angel of darkness, who is the author and director of all evil; and that these two, out of the mixture of light and darkness, made all things that are; and that they are in a perpetual struggle with each other; and that where the angel of light prevails, there the most is good, and where the angel of darkness prevails, there the most is evil; that this struggle shall continue to the end of the world; that then there shall be a general resurrection, and a day of judgment, wherein just retribution shall be rendered to all according to their works: after which, the angel of darkness and his disciples shall go into a world of their own, where they shall suffer in everlasting darkness the

<sup>1</sup> Pliny mentions a Zoroaster who lived sex millibus annorum ante Platonis mortem. Maurice, Vol. II. p. 124.

“punishment of their evil deeds; and the angel of light, and his  
 “disciples shall also go into a world of their own, where they shall  
 “receive in everlasting light the reward due unto their good deeds:  
 “and that after this they shall remain separated for ever, and light  
 “and darkness be no more mixed together to all eternity. And all  
 “this the remainder of that sect which is now in Persia and India,  
 “do, without any variation, after so many ages, still hold even to  
 “this day. And how consonant this is to the truth is plain enough  
 “to be understood without a comment. And whereas he taught  
 “that God originally created the good angel only, and that the  
 “other followed only by the defect of good, this plainly shews, that  
 “he was not unacquainted with the revolt of the fallen angels, and  
 “the entrance of evil into the world that way, but had been  
 “thoroughly instructed how that God at first created all his angels  
 “good, as he also did man, and that they that are now evil became  
 “such wholly through their own fault, in falling from that state  
 “which God first placed them in. All which plainly shews the  
 “author of this doctrine to have been well versed in the sacred  
 “writing of the Jewish religion, out of which it manifestly appears  
 “to have been all taken.”<sup>1</sup>

Another reformation which Zoroaster is said to have introduced, was, the building of temples, for before his time the altars were all erected upon hills and high places in the open air. Upon those the sacred fire was kept burning, but to which they denied that they offered adoration, but only to God in the fire.<sup>2</sup> It is said that Zoroaster pretended to have been taken up into heaven, and to have heard God speak from the midst of a flame of fire; that therefore, fire is the truest shekinah of the Divine presence; and that the sun is the most perfect fire—for which reason he ordered them to direct their worship towards the sun, which they called Mithra. He pretended to have brought fire from heaven along with him, which was never permitted to go out. It was fed with clean wood, and it was deemed a great crime to blow upon it, or to rekindle it except from the sun or the sacred fire in some other temple. Thus the Jews had their shekinah or sacred fire in which God dwelt, and which came down from heaven upon their altar of burnt-offerings: and Nadab and Abihu were punished with death for offering incense

<sup>1</sup> Prid. Con. Part I. Lib. iv. p. 267. 8vo.

<sup>2</sup> These are nothing but the Hill-altars of the Canaanites (of which we often read in the Old Testament), the ancient circles of the Druids, which I have lately discovered are as common in India, Persia, and Syria, as in Britain.

to God with other fire. The Jews used clean peeled wood for the fire, and, like the Persians, would not permit it to be blown upon with the mouth.

To feed the sacred fire with unhallowed fuel, was punishable with death; to blow upon it the same. But though it was thus treated with the most profound veneration, as a part of the glorious luminary of heaven, it was not worshipped; though the Lord Jehovah, who shrouded himself in the sacred fire, or took up his residence in the sun, was worshipped. Thus God upon Sinai or Horeb, or in the bush, appeared in a flame of fire to Moses, who fell down on his face to it. Yet the text means to represent that he worshipped God, not fire.

A very ingenious and learned critic,<sup>1</sup> in his controversy with Dean Prideaux, has maintained, that the Persians destroyed the temples in Egypt, because they disapproved the worshipping of God in temples, when the whole earth was his temple; and that they had only *two* Principles and never acknowledged a *third*, superior to the Good and Evil ones, till about the time of the Christian æra. He seems to be mistaken in both these respects. The fact that the Persians had no closed temples in the time of Herodotus, may be very true, and cannot well be disputed, as he affirms it: but notwithstanding this, it is plain that though they did not choose to have temples of their own, they had no objection to the temple-worship of others; because if they had, they would not have restored the temples of the Jews and Samaritans at Jerusalem and Gerizim. This fact proves that their enmity was against the temples of idolaters, not against those of the true God, nor against temples merely as temples. For the same reasons the pious Theodosius destroyed the temples at Alexandria; but he had no objection to temple-worship or worship in buildings.

The Israelites had no temple till the time of Solomon, but they had circles of stone pillars at Gerizim and Gilgal, exactly the same as those at the Buddhist temple of Stonehenge.

10. Zoroaster retired to a cavern where he wrote his book, and which was ornamented on the roof with the constellations and the signs of the Zodiac; whence came the custom among his followers of retiring to caves which they called Mithriatic caves, to perform their devotions, in which the mysteries of their religion were performed. Many of these caves of stupendous size and magnificence

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<sup>1</sup> Moyle, Works, Vol. II.

exist at this day in the neighbourhood of Balck, and in different parts of upper India and Persia.

They had several orders of priests like our parochial priests and bishops, and at the head of them an Archimagus or Archpriest, the same as the Pope or the High Priest of the Jews: the word Magus, in the Persian language, only meant priest: and they did not forget that most useful Jewish rite, the taking of tithes and oblations. At stated times the priests read part of their sacred writings to the people. The priests were all of the same family or tribe, as among the Jews.

Dr. Pococke and Hyde acknowledge that many things in their sacred books are the same as those in the Pentateuch, and in other parts of the Bible. Of course they easily account for this by the assertion, that they were taken from the Jews. But the fact of the identity is not denied: which copied from the other is not *now* the question. All that it is necessary to shew is, that they were the same. They contain many of the Psalms, called by the Jews and Christians, absurdly enough, *the Psalms of David*, and nearly the same account of Adam and Eve, the deluge, &c. The creation is stated, as already mentioned, to have taken place in *six* periods, which together make up a year; and Abraham, Joseph, Moses, and Solomon, are all spoken of in the same manner as in the Jewish Scriptures. In these books are inculcated similar observances about beasts, clean and unclean,—the same care to avoid pollution, external and internal,—the same purifyings, washings, &c. &c. Zoroaster called his book *the book of Abraham*, because he pretended that, by his own reformation, he had only brought back the religion to the state in which it was in the time of Abraham.<sup>1</sup> Can any one, after this, doubt the identity of the two religions? If they were not the same, what would make them so?

The Zendavesta which we have, and which was translated by Anquetil Du Perron, is said, by Sir W. Jones, to be spurious; but it is admitted by the best authors to agree with the ancient one, at least “in its tenets and the terms of religion.”<sup>2</sup> Upon the question of its genuineness it is not necessary to give an opinion. Probably Sir W. Jones would find anachronisms in it, such as have been pointed out in the Old Testament. These would be quite sufficient to prove to him the spuriousness of the Zend, though not of the

<sup>1</sup> Prid. Con. Part I. Book iv. pp. 278, &c., 8vo.

<sup>2</sup> Marsh's Mic. Ch. iv. Sect. ix. p. 161.

Pentateuch. The fact is, they both stand exactly upon the same grounds with respect to genuineness.<sup>1</sup>

Much might have been spared which has been said respecting the *fire worshippers* of Persia. It is very probable that, in some degree, the charge of worshipping fire may be substantiated against them, in the same way as the worship of saints, images, and relics, in some parts of Christendom may certainly be proved to have existed; but it is equally as unjust to call the Persians *fire worshippers*, as it is to call the Christians *idolaters*. The religion of Persia became corrupted, and so did the Christian. Zoroaster reformed the one, Luther, &c., the other.

If we are to credit the history, the religion of Abraham's descendants by Sarah, became also corrupted whilst they were in Egypt; and was restored to its original state, at least in all its great and leading features, by Moses. That they were addicted to the idolatry of Egypt is evident from their setting up for themselves a *golden calf*, the image of the God Apis, in less than three months after their escape into the desert of Sinai.

The religion of Abraham was that of the Persians, and whether he were a real or a fictitious personage (a matter of doubt) both the religions must have been derived from the same source. If Abraham really did live, then the evidence both Jewish and Persian shews that he was the founder of both nations. If he were an *allegorical personage*, the similarity of the religions shews them to have had the same origin. Why should not his family by his wife Keturah, as historians affirm they did, have conquered Persia, as his family by Sarah, conquered Canaan? Both worshipped the solar fire,<sup>2</sup> as an emblem of their God, of God the Preserver and Saviour—of that God with whom Abraham made a covenant; the same Jehovah or Lord who Jacob (Gen. xxviii. 21) vowed should be his God, if he brought him back to his father's house in peace; the same God worshipped by the brother of Abraham, Nahor, in the land of Ur of the Chaldees (Gen. xi. 29, xxxi. 53), and of whom it is written, "The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool." Ps. cx. 1; Matt. xxii. 44; Mark xii. 36; Luke xx. 42, 43; Acts ii. 34, 35.

<sup>1</sup> Marsh's Mic. Vol. IV. p. 288, Vol. I. p. 433.

<sup>2</sup> Ireneus says, God is *fire*; Origen, a *subtle fire*; Tertullian, a *body*. In the Acts of the Council of Elvira it is forbidden to light candles in the cemeteries, for fear of disturbing the souls of the saints. A great dispute took place in Egypt among the monks on the question, whether God was corporeal or incorporeal.

11. Now perhaps perverseness, bigotry, and ill-temper, will observe, Then you take Abraham and Moses for nothing but Persian magicians and idolaters. I do no such thing. The God of Abraham, of Melchizedek, of the Brahmins, and of the Persians, originally, or about the time of Abraham, was *one* precisely *the same*—the oriental divine Triad or Trinity, *three* Persons and *one* God. Why Abraham left his country and came into Canaan may be doubtful: but it is not unlikely that he emigrated because the priests had corrupted the religion, as they always corrupt it when they can; and that he came into Canaan because he there found his religion in a state of purity, and a priest of the most high God, Melchizedek, at whose altar he could sacrifice, and to whom he could pay his tithes. And it is not unlikely, that he and his family or tribe might have been banished from their country at the time they left it, for endeavouring to oppose the corruption of the priests,—to enlighten or reform their countrymen. Indeed some authors have actually said, and before I conclude this work I shall prove that this was the case. It is probable, as the Bible says, that the descendants of Abraham, if there were such a man, were induced to take refuge in Egypt for some reason or other; probably, as stated, by famine; that after residing in Egypt for some time, two hundred years or upwards, they were beginning to fall into the idolatrous practices of the people among whom they dwelt, and by whom also endeavours were made to enslave them; that to prevent this or to stop its progress, after a severe struggle, they left Egypt, and betook themselves to the desert, under the command of Moses, who was both the restorer or reformer of their religion, and their leader and legislator; that after various wars with other Arab tribes, or settled nations, on whose territories they encroached when in search of pasturage, for they had then no country of their own, they at last succeeded in conquering Canaan—where they finally established themselves—though not completely till the time of David. This country they always occupied along with remnants of the ancient Canaanites, till about the time of Jesus Christ (in the same way as the Turks have occupied Greece), when they were finally expelled from it by the Romans, and their tribe dispersed. The country then became partly occupied by Roman colonies, and partly by the remains of the old idolatrous Canaanites, the worshippers of Adonis, Venus, &c., &c. The Jews occupied Canaan, as the Moriscoes occupied Spain. They never completely mixed or amalgamated with the old inhabitants, who continued in slavery or subjection. Every page almost of the

Jewish history shews that the Canaanites continued, and had temples. During what is called the time of the Judges it is evident that an almost incessant warfare was carried on between the old inhabitants and the Israelites. The Jebusites possessed, in spite of the latter, the fortress of the city of Jerusalem, until the time of David, who took it by storm; and the city of Tyre, with its king, set even the power of Solomon at defiance, and never was taken by the Israelites at all.

The difference between the religion of Moses and that of the surrounding nations, consisted merely in this: the latter had become corrupted by the priests, who had set up images in allegorical representation of the heavenly bodies or Zodiacal signs, which in long periods of time the people came to consider as representations of real deities. The true and secret meaning of these emblems, the priests, that is the initiated, took the greatest pains to keep from the people. The king and priest were generally united in the same person: and when it was otherwise, the former was generally the mere tool and slave of the latter. But in either case, the sole object of the initiated was, as it yet is, to keep the people in a state of debasement, that they might be more easily ruled. Thus did the Magi in *ancient* and thus do the chief priests in *modern* times wallow in wealth on the labour of the rest of mankind.

If we may judge of the state of Egypt and Canaan, and the countries in the neighbourhood of Canaan, from the collection of ancient tracts or traditionary histories, called the Jewish canon, we must allow that they had become, in matters of religion, sunk to the very lowest state of debasement. The sacrifices and rites of Baal and Moloch, and the idolatry of Tyre, Sidon, &c., were of the most horrible kind. The priests in almost all ages have found that the more gloomy and horrible a religion is, the better it has suited their purpose. We have this account of the state of the religion, not only from the history of the Jews, but from that of the Gentiles, therefore it can scarcely be disputed. It was to keep his people from falling into this degraded state, that Moses framed many of his laws. To the original religions of these nations, before their degradation, he could have had no objection; or else he would never have adopted so many of their astronomical and astrological emblems: nay, have even gone so far as to call his God by the same names.

Though the adoption of the astronomical and astrological emblems of the Magi and the Egyptians may be no proof of the wisdom or

sagacity of Moses, they are sufficiently clear proofs of the identity of his religion with the religion of the Magi, &c., before their corruption. What are we to make of the brazen serpent set up by Moses in the wilderness, and worshipped by the Israelites till the time of Hezekiah? What of the Cherubim under the wings of which the God of the Jews dwelt? These Cherubim had the faces of the beings which were in the four cardinal points of the Zodiac, when the Bull was the equinoctial sign, viz., the ox, the lion, the man, and the eagle.<sup>1</sup> These were clearly astrological.

12. Every ancient religion, without exception, had Cabala or secret doctrines: and the same fate attended them all. In order that they might not be revealed or discovered, they were not written, but only handed down by tradition; and in the revolutions of centuries and the violent convulsions of empires they were forgotten. Scraps of the old traditions were then collected, and mixed with new inventions of the priests, having the double object in view, of ruling the people and of concealing their own ignorance.

The twelve signs of the Zodiac for the standards of the twelve tribes of Israel, the scorpion or typhon, the devil or the emblem of destruction, being changed for the eagle by the tribe of Dan, to whom it was allotted; the ark, an exact copy of the ark of Osiris, set afloat in the Nile every year, and supposed to sail to Biblos, in Palestine; the pillars of Joachim and Boaz; the festival of the Passover at the vernal equinox, an exact copy of the Egyptian festival at the same time; almost all the ornaments of the temple, altar, priest, &c., all these are clearly astrological. The secret meaning of all these emblems, and of most parts of the books of the Pentateuch, of Joshua and Judges (almost the whole of which was astrological, that is, magical allegory), was what in old times, in part at least, constituted the Jewish Cabala, and was studiously kept from the knowledge of the vulgar. There is no reason to believe that the Cabala of the modern Jews has any similitude to that of the ancients. The childish nonsense of the modern Cabalists, it would indeed be very absurd to attribute to the sages, who, on Carmel, taught Pythagoras the true system of the planetary bodies—or to Elias, whose knowledge of chemistry, perhaps, taught him to out-manœuvre the priests of Baal.

On the subject of the reason why Abraham or his tribe left his or its home, I shall have much more to say in the course of this

<sup>1</sup> See a picture of them in Parkhurst's Hebrew Lexicon in voce כרוב *krb*. See also Jurieu, Rel. Vet. Vol. I. Part II. Cap. i.

work, when I flatter myself that *that*, and many other things on which I slightly touch here, will be accounted for.

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## CHAPTER V.

### CHARACTER OF THE OLD TESTAMENT.—NATURE OF THE ALLEGORY IN GENESIS.

1. The reader will now perhaps ask, What in the result is the truth respecting the Old Testament? It is very difficult to answer this question in a few words. Is it the produce of deep learning and profound wisdom, hidden under the veil of allegory, or is it the mere literal history of transactions of past events, as believed by the Christians and modern Jews? It is probably both: a collection of tracts mixed up with traditions, histories or rumours of events, collected together by the priests of an ignorant, uncivilized race of shepherds, intermixed also with the allegories and fictions in which the ancient philosophers of the eastern nations veiled their learning from the eyes of the vulgar. The Pentateuch is evidently a collection of different mythological histories of the creation, and of the transactions of Moses, the chief of a tribe of wandering Arabs, who was believed to have brought his tribe from the borders of Egypt and to have conquered Palestine: and there is little doubt that it contains a considerable portion of truth. The priests of the hilly part of Judea, after the tribes had united under one government, wanting something whereon to found their system, collected from all quarters the different parts, connecting them together as well as they could, though very unskilfully. And this was probably not all done at once, but by degrees, without any regular preconceived design. The only part of it which shews any thing like a regular system, is the invariable tendency evident in every page to support the power of the priests or prophets. And this may perhaps be attributed more to a natural effect, arising from the manufacture of the work by priests, than to design.

The treatises in the Pentateuch are put together, or connected with one another, in so very awkward and unskilful a manner, that they would have passed as the work of one person with none but such uncivilized barbarians as the Jews, if they had related to any

of the common concerns of life, and *where the reasoning faculty of the human mind could be brought into fair action*; but in matters connected with religion this has never been done, and never will be done: reason has nothing to do with the religion of the generality of mankind.

To this the priests will reply, The circumstances which mark identity in the religions of the Jews and Gentiles we do not deny: the Heathens copied almost all their superstitions from Moses and the Prophets; and probably to multitudes of believers this will be very satisfactory: this satisfaction may naturally be expected to be enjoyed by such persons; reason does not operate with them. To them it is of no consequence, that those heathenish superstitions which are alleged to have been copied from Moses, were in existence hundreds, perhaps thousands, of years before Moses was born or thought of.

That many parts of the books of the Jews are allegorical, cannot be for a moment doubted, and, as was said before, no doubt the true knowledge of these allegories constituted their first Cabala, and the learning of their priests. But as they are evidently made up of loose, unconnected accounts, very often different accounts of the same history or allegory, it is not possible that any complete and regular system should be made out of them. For instance, Genesis contains two histories of the creation; Deuteronomy a history of the promulgation of the law by Moses, different from that given in Exodus, which was evidently written by a different author from that of Genesis. This view of the Jewish writings does not militate against parts of them being the produce of the profound wisdom of the oriental philosophers, which was probably the case, as maintained by M. Dupuis. A person may readily believe that the first book of Genesis was written by an ancient philosopher, whose descendants may have taught Pythagoras (perhaps on Carmel) the demonstration, that the square of the hypotenuse is equal to the square of the two sides of a right-angled triangle. From these circumstances it has followed, that in every part of these writings we meet with a strange mixture of oriental learning, and, to outward appearance, nonsensical and degrading puerilities and superstitions, which in all ages have perplexed the understandings of those persons who have endeavoured to use them on these subjects. No *reasoning* being could believe them literally, no ingenuity could make out of them, taken collectively, a consistent allegory.

But as far as concerns the generality or industrious class of the

Jews and modern Christians, they are taken literally. In this sense they were and are yet received. Whether the later Jewish collectors of them into one code understood the allegorical meaning of any of them, remains doubtful; probably they might in part. But it is equally, if not more probable, that they would care very little whether they understood them or not, so long as they assisted them in establishing their temple, their tithes, and their order. Perhaps after these objects were secured, they would amuse themselves in their leisure hours, like our own priests and bishops, in endeavouring by explanations to make order out of disorder, sense out of nonsense. Hence arose their modern Cabala. And as they were generally men of the meanest capacities, though perhaps men understanding several languages, the modern Cabala is just what might be expected.

The modern and Romish religion being partly founded upon that of the Jews, which was founded upon writings thus connected together, it is not surprising that, like its parent, it should be difficult or impossible to make out a complete system, to fit into or account for every part of it.

2. M. Dupuis, in the first chapter of his third volume, has made many curious observations on the book of Genesis, tending to prove that it was an allegory descriptive of the mythology of the oriental nations in the neighbourhood of Palestine. That it was allegorical was held by the most learned of the ancient fathers of the Church, such as Clemens Alexandrinus and Origen, as it had been by the most learned of the Jews, such as Philo, Josephus, &c., so that its allegorical nature may perhaps be safely assumed, notwithstanding the nonsense of modern devotees. The following extract from the work of Maimonides, called *More Nevochim*,<sup>1</sup> exhibits a fair example of the policy of the ancient philosophers: "Taken to the letter, this work (Genesis) gives the most absurd and extravagant ideas of the Divinity. Whoever shall find the true sense of it ought to take care not to divulge it. This is a maxim which all our sages repeat to us, and above all respecting the meaning of the work of the six days. If a person should discover the meaning of it, either by himself or with the aid of another, then he ought to be silent: or if he speak of it, he ought to speak of it but obscurely, and in an enigmatical manner as I do myself; leaving the rest to be guessed by those who can understand me."<sup>2</sup>

<sup>1</sup> Pars II. Cap. xxix.

<sup>2</sup> Dupuis, sur tous les Cultes, Vol. III. p. 9, 4to.

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| Chap. 24. Poetic Testimony.  | Chap. 33. Law of Judgment.    |
| — 25. Existence of God.      | — 34. Evil Spirits.           |
| — 26. The Divine Image.      | — 35. Hell.                   |
| — 27. Moral Status of Jesus. | — 36. Heaven.                 |
| — 28. The Holy Spirit.       | — 37. Historic Immortality.   |
| — 29. Baptism.               | — 38. Resurrection.           |
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| — 31. Beauty of Faith.       | — 40. The Freedom & Functions |
| — 32. Repentance.            | — of Love.                    |

Chap. 41. Genius of Spiritualism.

LONDON : J. BURNS, 15 SOUTHAMPTON ROW, W.C.

By the same Author, price in wrappers, 1s. 6d., cloth, 2s. 6d., "Jesus : Myth, Man, or God ; or the Popular Religion and the Popular Theology Contrasted,"

Although it is clear from the works of Philo and others, that the learned in all ancient times acknowledged an allegorical sense in the accounts of Genesis; it is equally clear from the works of that learned man, that in his time its meaning was in a great degree lost. The most celebrated of the Christian fathers equally admitted it to be allegorical, but the moderns have a difficulty to contend with, unknown to them and to the Jews. To admit the accounts in Genesis to be literal, would be to admit facts directly contrary to the moral attributes of God. Fanatical as the ancient fathers were, their fanaticism had not blinded them, as it has blinded the moderns, so far as to admit this. But if the story of the garden of Eden, the trees of knowledge and of life, the talking serpent, and the sin of Adam and Eve were allegorical, redemption by the atonement from the consequences of his allegorical fault could not but be equally allegorical. This, it is evident, instantly overthrows the whole of the present orthodox or fashionable scheme of the atonement—a doctrine not known in the early ages of the religion, but picked up in the same quarter whence several other doctrines of modern Christianity will be found to have been derived. If the history of the fall be allegorical, we repeat, that the allegorical nature of the redemption seems to follow as a necessary consequence.

In reasoning from cause to effect, this seems to be a necessary consequence. From this difficulty arose a great mass of contradictions and absurdities. It is impossible to deny, that it has always been a part of the modern corrupt Christian religion, that an evil spirit rebelled against God, and that he having drawn other beings of his own description into the same evil course, was, for this conduct, expelled along with them from heaven, into a place of darkness and intense torment. This nonsense, which is no part of the religion of Jesus the Nazarite, came from the same quarter as the atonement. We shall find them both in India.

It is quite impossible, that the doctrine of the fallen angels can be taken from the Pentateuch; for not a word of the kind is to be met with there: but it is the identical doctrine of the Brahmins and later Magi. The Devil is the Mahasoor of the Brahmins, and the Ahriman of the Magi; the fallen angels are the Onderah and Dewtahs of the Brahmins, and the Dowzakh and Dews of the Magi. The vulgar Jews and Christians finding the story of the serpent, did not know how to account for it, and in consequence went to the Persians for an explanation. They could not have gone to a better place, for the second book of Genesis, with its serpent

biting the foot of the woman's seed, is nothing but a part of a Hindoo-Persian history, of which the story of the fallen angels, &c., is a continuation.

In several places in this chapter, the reader will have observed that I have used an expression of doubt respecting the existence of Abraham. This I have done because I feel that in inquiries of this kind a person can scarcely ever be too careful. And after reading the works of Sir William Drummond, Mons. Dupuis, &c., suspicion cannot be entirely banished. Besides, I wish not to take any thing for granted, particularly the questions under examination; and this question will be amply discussed hereafter. I think it is perfectly clear that magical or astrological theories or doctrines were connected with every part of the Mosaic system. It is impossible to separate or conceal them; they are connected with the numbers, the names of cities, and of men,—in short, with every thing: but this no more proves that there were not such men as Abraham, Moses, Joshua, &c., than it proves that there were not such cities and places as Damascus, Hobah, Gilgal, Gerizim, Bethel, Jericho, &c. The existence of the cities and places, having astronomical names, is clear. There is nothing in these astrological allusions against the existence of the men, any more than there is against the existence of the cities: and those have gone much too far who, *for no other reason*, have run away with the opinion that there were not such men. Their premises will not warrant their conclusions.

*BOOK III.*

## CHAPTER I.

ORPHIC AND MITHRAITIC TRINITY SIMILAR TO THAT OF THE CHRISTIANS.—SIR WILLIAM JONES ON THE RELIGION OF PERSIA.—PERSIAN OROMASDES, MITHRA, ARIMANIUS.—OPINIONS OF HERODOTUS, PORPHYRY, STRABO, JULIAN, ON THE ABOVE.—HYDE AND BEAUSOBRE RESPECTING TIMES OF PYTHAGORAS AND ZOROASTER.—FOLLOWERS OF ZOROASTER, NOT YET EXTINCT—WORSHIP FIRE.—THE VEDAS DESCRIBE THE PERSIAN RELIGION TO HAVE COME FROM UPPER INDIA.—MAURICE ON THE HINDOO TRINITY.

1. In the former part of this work, in treating of the Trimurti or Trinity, it was found scarcely possible to avoid anticipating part of what was intended to form the subject of the present book, but the author flatters himself that the apparent repetition will not be found useless or uninteresting.

Having proved the absolute identity of the religions of the family of Abraham and of the Persians, in this book will be shewn a similar identity between several of the dogmas of the Romish and Protestant Christians, generally accounted of the greatest importance, particularly the Trinity and similar dogmas of the religions of Orpheus and Mithra, or the Sun, held by the Persian Magi : of the latter of which Zeradust was either the great prophet or founder, or the reformer. It is very possible that the moral doctrines of two races of people, totally unconnected, may be the same, or nearly so, because the true principles of morals must be the same : there can be only one true morality ; and each, without any connexion, may originally discover the truth. But it is evidently impossible that such artificial regulations and peculiar opinions, as will be pointed out, could have been adopted by two races of people without some very intimate connexion existing between them. Justin Martyr observed the striking similitude, and very easily explained it. He says, the evil spirits, or demons, introduced the Christian ceremonies into the religion of Mithra. Though this explanation of ceremonies and

doctrines, existing long anterior to Christianity, might be satisfactory to the ancient and venerable fathers of the church, it will hardly prove so to modern philosophers. It cannot be expected that the author should go through the whole of the ceremonies of each religion, and shew that in every individual instance they exactly agreed. The unceasing exertions of Christian priests to conceal the truth, and the change, arising from various other causes, which we know always takes place in long periods of time in every religion, and indeed in every sublunary concern, render such an expectation unreasonable and absurd; but it is presumed that the circumstances which will now be pointed out, in addition to what has already been stated, will leave no doubt on the mind of any reasonable and unprejudiced person that the religions under consideration were originally the same.

In contemplating the different, and often contradictory, circumstances of the religion of the ancient Persians, it is impossible not to observe the striking similarity both of its doctrines, and discipline or practices, to those of their Eastern neighbours of India, on one side; and their Western neighbours, the Christians of Europe, on the other. That religion appears to have been a connecting link in the chain, and probably in this point of view it will be regarded by every unprejudiced person, when all the circumstances relating to it are taken into consideration. Like almost all the ancient systems of theology, its origin is lost in the most remote antiquity. Its foundation is generally attributed to a sage of the name of Zoroaster, but in order to reconcile the accounts given of him with any thing like consistency, or with one another, several persons of this name must be supposed to have lived.

2. Treating of the religion of Persia, Sir W. Jones says, "The primeval religion of Iran, if we may rely on the authorities adduced by Mossani Fâni, was that which Newton calls the oldest (and it may justly be called the noblest) of all religions; a firm belief that "one Supreme God made the world by his power, and continually "governed it by his providence; a pious fear, love, and adoration "of him; and due reverence for parents and aged persons; a fraternal affection for the whole human species; and a compassionate "tenderness even for the brute creation." <sup>1</sup>

Firdausi, speaking of the prostration of Cyrus and his paternal grandfather before the blazing altar, says, "Think not that they were

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<sup>1</sup> Sir W. Jones on the Persians, Diss. VI. p. 197.

"adorers of fire, for that element was only an exalted object, on the lustre of which they fixed their eyes; they humbled themselves a whole week before God; and if thy understanding be ever so little exerted, thou must acknowledge thy dependance on the Being supremely pure." <sup>1</sup>

However bigoted my Christian reader may be, he will hardly deny that there is here the picture of a beautiful religion. On this subject Mr. Maurice says, "The reader has already been informed that the first object of the idolatry of the ancient world was the Sun. The beauty, the lustre, and vivifying warmth of that planet, early enticed the human heart from the adoration of that Being who formed its glowing sphere and all the host of heaven. The Sun, however, was not solely adored for its own intrinsic lustre and beauty; it was probably venerated by the devout ancients as the most magnificent emblem of the Shechinah which the universe afforded. Hence the Persians, among whom the true religion for a long time flourished uncorrupted, according to Dr. Hyde, in a passage before referred to, asserted, that the *throne* of God was seated in the Sun. In Egypt, however, under the appellation of Osiris, the Sun was not less venerated, than under the denomination of Mithra, in Persia." <sup>2</sup>

3. The first dogma of the religion of Zoroaster clearly was, the existence of one Supreme, Omnipotent God. In this it not only coincides with the Hindoo and the Christian, but with all other religions; in this, therefore, there is not any thing particular: but on further inquiry it appears that this great First Cause, called Ormusd or Oromasdes, was a being like the Gods of the Hindoos and of the Christians, consisting of *three* persons. The triplicate Deity of the Hindoos of three persons and one God, Bramha the Creator, Vishnu or Cristna, of whom I shall soon treat, the Saviour or Preserver, and Siva the Destroyer; and yet this was all *one* God, in his different capacities. In the same manner the Supreme God of the Persians consisted of three persons, Oromasdes the Creator, Mithras the Saviour, Mediator, or Preserver, and Ahriman the Destroyer. The Christians had also their Gods, consisting of *three* persons and *one* God, the Father, Son, and Holy Ghost. Psellus informs us, Oromasdes and Mithras were frequently used by the Magi for the τὸ Θεῖον, or *whole Deity* in general, and Plethro adds a *third*, called Arimanius, which is confirmed by Plutarch, who says, "That Zoro-

<sup>1</sup> Ib. p. 201.

<sup>2</sup> Maurice, Ind. Ant. Vol. IV. p. 605.

"aster made a threefold distribution of things, and that he assigned "the first and highest rank of them to Oromasdes, who, in the "oracles, is called the Father; the lowest to Arimanes; and the "middle to Mithras, who, in the same oracles, is called the second "mind. Whereupon he observes, how great an agreement there "was betwixt the Zoroastrian and the Platonic Trinity, they differing "in a manner only in words." <sup>1</sup>

"And, indeed, from that which Plutarch affirms, that the Persians "from their God Mithras, called any Mediator, or middle betwixt "two, Mithras, it may be more reasonably concluded, that Mithras, "according to the Persian theology, was properly the middle "hypostasis, of that triplasian, or triplicated deity of theirs, than "that he should be a middle, self-existent God, or Mediator, betwixt "two adversary Gods, unmade, one good, and the other evil, as "Plutarch would suppose."<sup>2</sup> If it were now needful, we might make it still further evident that Zoroaster, "notwithstanding the multitude "of Gods worshipped by him, was an asserter of one Supreme, from "his own description of God, extant in Eusebius: *God is the first "incorruptible, eternal, indivisible, most unlike to every thing, the head or "leader of all good; unbriable, the best of the good, the wisest of the "wise; He is also the Father of law and justice, self-taught, perfect, "and the only inventor of the natural holy.*—Eusebius tells us that the "Zoroastrian description of God was contained *verbatim* in a book, "entitled *A Holy Collection of the Persian Monuments*: as also, that "Ostanes (himself a famous Magician and admirer of Zoroaster) had "recorded the very same of him in his *Octateuchon*."<sup>3</sup>

4. Porphyry, in his treatise, *de Antro Nympharum*, says, "Zoroaster first of all, as Eubolus testifieth, in the mountains adjoining "to Persia, consecrated a native orbicular cave, adorned with flowers "and watered with fountains, to the honour of Mithras, the maker "and father of all things; this cave being an image or symbol to him "of the whole world which was made by Mithras; which testimony "of Eubolus is the more to be valued because, as Porphyrius else- "where informs us, he wrote the history of Mithras at large in many "books,—from whence it may be presumed that he had thoroughly "furnished himself with the knowledge of what belonged to the "Persian religion. Wherefore, from the authority of Eubolus, we "may well conclude also, that notwithstanding the Sun was generally "worshipped by the Persians as a God, yet Zoroaster and the ancient

<sup>1</sup> Cudworth, Book i. Ch. iv. p. 289.

<sup>2</sup> Ib. p. 290.

<sup>3</sup> Ib. p. 293.

"Magi, who were best initiated in Mithraick mysteries, asserted another Deity, superior to the Sun, for the true Mithras, such as was the maker and father of all things, or of the whole world, whereof the Sun is a part. However, these also looked upon the Sun as the most lively image of the Deity in which it was worshipped by them, as they likewise worshipped the same Deity symbolically in fire, as Maximus Tyrius informeth us; agreeable to which is that in the Magic oracles; *All things are the offsprings of one fire*; that is, of one Supreme Deity. And Julian, the Emperor, was such a devout Sun worshipper as this, who acknowledged, besides the Sun, another incorporeal deity, transcendant to it."<sup>1</sup> The first kind of things (according to Zoroaster) is eternal, the Supreme God. In the first place (saith Eusebius) they conceive that God the Father and King ought to be ranked. This the Delphian Oracle (cited by Porphyrius) confirms:—Chaldees and Jews wise only, worshipping purely a self-begotten God and King." "This is that principle of which the author of the Chaldaic Summary saith, *They conceive there is one principle of all things, and declare that is one and good*.

"God (as Pythagoras learnt of the Magi, who term him Oromasdes) *in his body resembles light; in his soul truth*.

In the same sense the Chaldeans likewise termed God a fire; for *Ur*, in Chaldee, signifying both light and fire, they took light and fire promiscuously.<sup>2</sup> "The name and image whereby they represented the Supreme God was that of Bel, as appears by the prohibition given by God himself not to call him so any more. 'Thou shalt call me no longer Baali:' Bel with the Chaldeans is the same as Baal with the Phenicians, both derived from the Hebrew Baal."<sup>3</sup>

"They who first translated the Eastern learning into Greek for the most part interpret this Bel by the word *Zeus*, Jupiter. So Herodotus, Diodorus, Hesychius, and others: Berosus (saith Eusebius) was priest of Belus, whom they "interpret (*Δία*) Jupiter."<sup>4</sup>

From the Worship of the one Supreme God, (in Assyria,) they very early fell off to the worship of numbers of gods, dæmons, angels, planets, stars, &c. They had twelve principal Gods for the twelve signs of the Zodiac, to each of which they dedicated a month.<sup>5</sup> The identity of the name Baali among the Chaldeans and the Israelites, as observed by Stanley, raises a strong presumption, that all these

<sup>1</sup> lb. p. 287.

<sup>2</sup> Stanley, Hist. Phil. Part xv. Ch. i. p. 765.

<sup>3</sup> Ibid. p. 784.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid. ch. vii.

religions were fundamentally the same, with only such greater or less adventitious variations as circumstances produced.

Sir W. Jones informs us that the letters *Mihr* in the Persian language denote the sun,<sup>1</sup> and he also informs us, that the letters *Mihira* denote the sun in the Hindoo language.<sup>2</sup> Now it is pretty clear that these two words are precisely the same: and are in fact nothing but the word *Mithra*, *the sun*.

5. Dr. Hyde thought that Zoroaster and Pythagoras were contemporaries, but Mr. Stanley was of opinion this was not the fact, but that the latter lived several generations after the former. This subject has been well discussed by M. Beausobre,<sup>3</sup> who has undertaken to shew that they might have lived at the same time, and that there is nothing in the chronology to render it improbable.

It appears that the question respecting Pythagoras and Zoroaster was simply, whether they, or either of them, admitted a first moving, uncreated cause, superior to and independent of any other, or whether they admitted two equal, co-eternal beings, the authors of good and evil. The meaning of the expressions used by these great philosophers must always remain a subject of very considerable doubt. It seems surprising that such men as Stanley and Beausobre should pretend to reduce to a certainty that which, from peculiar circumstances, must always be involved in difficulty. In the first place, the line between the *unity* and *duality*, as explained, is so fine, that in our native language, which we understand, it is difficult to distinguish it; then how much more difficult must it be in a foreign and dead language! Besides, we have it not in the language of the philosophers themselves, but retailed to us in a language foreign to that in which it was delivered, and that also by foreigners, living many years after their deaths. After all the ingenuity displayed by M. Beausobre, who has exhausted the subject, considerable doubt must always remain upon this point, whether the two principles professed by the philosophers were identically the same or not. But yet one thing seems certain, all accounts tending to confirm the fact, that the principles were both derived from the same school, situated on the East of the Euphrates; and that they are, in fact, so nearly the same, that no one can tell with absolute certainty wherein they differ. No one can doubt that the doctrines of Pythagoras and those of Zoroaster, as maintained when the former was at Babylon after its

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<sup>1</sup> Diss. I. on the Gods of Greece, Italy, and India.

<sup>2</sup> Supplement to Ess. on Ind. Chron.

<sup>3</sup> Liv. i. Ch. iii. p. 31.

conquest by Cyrus, were, as it has been already remarked, the same or nearly so ; nor can any one doubt that Pythagoras was either the fellow-labourer and assistant of Zoroaster, or a pupil of his school.

Manes lived long after both of them ; and if it should be contended that he differed from them in any very abstruse speculative point, this will not be admitted as a proof that he did not draw his doctrine from their fountain, when it is known that it came from the East of the Euphrates, and when it is evidently the same in almost every other particular.

6. The ancient followers of Zoroaster are not yet extinct. There is "a colony of them settled in Bombay, an island belonging to the English, where they are allowed, without any molestation, the full freedom and exercise of their religion. They are a poor, harmless sort of people, zealous in their superstition, rigorous in their morals, and exact in their dealings, professing the worship of one God only, and the belief of a resurrection and a future judgment, and utterly detesting all idolatry, although reckoned by the Mahometans the most guilty of it ; for although they perform their worship before fire and towards the rising sun, yet they utterly deny that they worship either of them. They hold that more of God is in these his creatures than in any other, and that therefore they worship God towards them, as being in their opinion the truest Shekinah of the Divine presence among us, as darkness is that of the devil's : and as to Zoroastres, they still have him in the same veneration, as the Jews have Moses ; looking on him as the great prophet of God, by whom he sent his law, and communicated his will unto them." <sup>1</sup> Thus it appears that if the Jews have preserved their religion for the last two thousand years, in order to fulfil a miracle or prophecy, the Persians have preserved the same religion without any miracle or prophecy whatever. And it must not be said, that this is confined to one little spot, for they are, like the Jews, dispersed all over Asia.

Although there is the most indisputable evidence that the Magi, who were the priests of Persia, acknowledged one Supreme Being, called Oromasdes, yet they certainly worshipped the sun under the name of Mithra, the second person of their Trinity. They are said to have done this as only to an emblem or symbol—the seat and throne—of the Supreme Being. But it probably soon came to pass that the Supreme Being was forgotten, and that His image only was

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<sup>1</sup> Prid. Con. Part i. Book iv. p. 285. 8vo.

adored by the people. The Persian Magi have always denied that they worshipped *fire* in any other sense than as an emblem of the Supreme Being, but it is extremely difficult to ascertain the exact truth; and the difficulty is increased by the circumstance that most ancient philosophers, and, in fact, almost all the early Christian fathers, held the opinion that God consisted of a subtile, ethereal, igneous fluid, which pervaded all nature—that God was *fire*. Thus, as I have before remarked, he appeared to Moses in the burning bush, and again upon Sinai.

All the Oriental and Grecian writers agree in ascribing to the Persians the worship of one Supreme God: they only differ as to the time when this first began to take place. Much more attention is due to the ancient Oriental, than to the Grecian, histories of Persia, and they all represent the worship of one Supreme God as having begun very early, and this is confirmed, in a considerable degree, by the rebuilding of the Temple of Jerusalem by Cyrus. There is no doubt that the Persian religion was reformed, or improved by some one, that the capital of the empire of the Magi was at one time at Balch, and that it was from this place their religion spread both into India and the west. It was in the neighbourhood of that city where the first orbicular caves, of which we have heard so much, were excavated, long before the time of Cyrus.

Mr. Maurice says, "But it is now necessary that we should once more direct our attention towards Persia. The profound reverence, before noticed, to have been equally entertained by the Magi of Persia and the Brachmans of India, for the solar orb and for fire, forms a most striking and prominent feature of resemblance between the religion of Zoroaster and that of Brahma."<sup>1</sup>

7. The Vedas are supposed by the Brahmins to have existed from the most remote antiquity. The *words* are Sanscrit and the *letters* Nagari.<sup>2</sup> On this subject Sir W. Jones says, "That the Vedas were actually written before the flood, I shall never believe." Sir William, in his first Dissertation, makes many professions of disinterestedness, of a mind perfectly free from prejudice; but the author must be excused by his friends for observing, that the declaration of his firm resolution not to believe a plain historical fact, "*I shall never believe,*" gives us very little reason to hope for a fair and candid examination of any question which shall in any way concern the

<sup>1</sup> Maur. Ind. Ant. V. II. p. 116.

<sup>2</sup> Jones, Diss. VI. on the Persians, p. 185.

truth or falsity of the doctrines he had previously determined to receive or reject. As might be expected, the result of this pious determination may be seen in almost every page of his works. The author finds no fault with the declaration; it is a mark of candour and sincerity, and it has had two good effects: it has secured to Sir William the praise of the priesthood; and it has put the philosophical inquirer upon his guard. But it would have been a great advantage if so learned a man, and a man possessing so powerful an understanding, as Sir William Jones, could have been induced to examine the subject without prejudice or partiality, or any predetermination to believe either one thing or another. After this declaration of Sir William's, every thing which he admits in opposition to his favourite dogma, must be taken as the evidence of an unwilling witness.

The Vedas are four very voluminous books; which contain the code laws of Brahma. Mr. Dow supposes them to have been written 4887 years before the year 1769. Sir W. Jones informs us that the principal worship inculcated in them is that of the solar fire; and, in the discourse on the Literature of the Hindoos, he acquaints us that "The author of the *Dabistan* describes a race of old Persian sages,<sup>1</sup> "who appear, from the whole of his account, to have been Hindoos; "that the book of Menu, said to be written in a celestial dialect, and "alluded to by the author, means the Vedas, written in the Devanagari character, and that as Zaratusth was only a reformer, in India "may be discovered the true source of the Persian religion."<sup>2</sup> This "is rendered extremely probable by the wonderful similarity of the "caves, as well as the doctrines, of the two countries. The principal "temple of the Magi in the time of Darius Hystaspes was at Balch, "the capital of Bactria, the most Eastern province of Persia, situated "on the north-west frontiers of India, and very near to where the "religion of Brahma is yet in its greatest purity, and where the most "ancient and famous temples and caverns of the Hindoos were "situate."<sup>3</sup> As we know very well that there are no caves in the Western or Southern part of Persia answering to the description above, we are under the necessity of referring what is said here and in the quotation in Section 4, from Porphyry, to the great caves of the Buddhists and the Brahmins in the Northern parts of India and Northern Thibet. This proves their existence in the reputed time of Zoroaster.

<sup>1</sup> A sage is a sagax, or sagacious or wise man, a sophi.

<sup>2</sup> *Asiat. Res.* Vol. I. p. 349.      <sup>3</sup> Hyde, *Hist. Rel. Vet. Pers.* Cap. xxiv. p. 320; Maurice, *Ind. Ant.* Vol. II. pp. 120, 126.

8. Mr. Maurice says, "Of exquisite workmanship, and of stupendous antiquity—antiquity to which neither the page of history nor human traditions can ascend—that magnificent piece of sculpture so often alluded to in the cavern of Elephanta decidedly establishes the solemn fact that, from the remotest æras, the Indian nations have adored a *Triune Deity*. There the traveller with awe and astonishment beholds, carved out of the solid rock, in the most conspicuous part of the most ancient and venerable temple of the world, a bust, expanding in breadth near twenty feet, and no less than eighteen feet in altitude, by which amazing proportion, as well as its gorgeous decorations, it is known to be the image of the grand presiding Deity of that hallowed retreat : he beholds, I say, a bust composed of three heads united to one body, adorned with the oldest symbols of the Indian theology, and thus expressly fabricated, according to the unanimous confession of the sacred sacerdotal tribe of India, to indicate the *Creator*, the *Preserver*, and the *Regenerator* of mankind."<sup>1</sup>

To destroy, according to the Vedantas of India and the Sufis of Persia, that is, the σοφοί or wise men of Persia, is only to regenerate and reproduce in another form ; and in this doctrine they are supported by many philosophers of our European schools. We may safely affirm that we have *no experience* of the actual destruction,—the *annihilation* of any substance whatever. On this account it is that Mahadeva of India, the destroyer, is always said to preside over generation, is represented riding upon a bull, the emblem of the sun, when the vernal equinox took place in that sign, and when he triumphed in his youthful strength over the powers of hell and darkness : and near him generally stands the gigantic Lingham or Phallus, the emblem of the creative power. From this Indian deity came, through the medium of Egypt and Persia, the Grecian mythos of Jupiter Genitor, with the Bull of Europa, and his extraordinary title of Lapis—a title probably given to him on account of the stone pillar with which his statue is mostly accompanied, and the object of which is generally rendered unquestionable by the peculiar form of its summit or upper part. In India and Europe this God is represented as holding his court on the top of lofty mountains. In India they are called mountains of the Moon or Chandrasichara ; in the Western countries Olympuses. He is called Trilochan and has three eyes. Pausanias tells us that Zeus was called Triophthalmos,

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<sup>1</sup> Maurice, Ind. Ant. Vol. IV. p. 736

and that, previous to the taking of Troy, he was represented with three eyes. As Mr. Forbes<sup>1</sup> says, the identity of the two Gods falls little short of being demonstrated.

In the Museum of the Asiatic Society is an Indian painting of a Cristna seated on a lotus with three eyes—emblems of the Trinity.

## CHAPTER II.

THE WORD OM.—OMPHE, OMPHALOS.—OLYMPUS, AMMON, DELPHI.—DIGRESSION CONCERNING THE WORD ON.—SUBJECT OF AMMON RENEWED.—HAM THE SON OF NOAH, AND AMMON THE SUN IN ARIES.—NIEBUHR ON THE OMBRICI OF ITALY: SEVERAL REMARKABLE SYNONYMES.—ON THE SPIRIT OR RUH, THE DOVE.—PRIESTLEY'S OPINION.—SUBJECT OF THE PERSIAN AND HINDOO TRINITY RESUMED.

1. MR. HASTINGS, one of the most early and liberal patrons of Sanscrit literature in India, in a letter to Nathaniel Smith, Esq., has remarked how accurately many of the leading principles of the pure, unadulterated doctrines of Brahma correspond with those of the Christian system. In the Geeta, (one of the most ancient of the Hindoo books), indeed, some passages, surprisingly consonant, occur concerning the sublime nature and attributes of God, as well as concerning the properties and functions of the soul. Thus, where the Deity, in the form of Cristna, addresses Arjun: "I am the Creator of all things, and all things proceed from me,"—"I am the beginning, the middle, and the end of all things; I am time: I am all-grasping death, and I am the resurrection: I am the mystic figure "OM! I am generation and dissolution." Arjun in pious ecstasy exclaims, "Reverence! reverence! be unto thee, a thousand times repeated! again and again reverence! O thou who art all in all! infinite in thy power and thy glory! Thou art the father of all things animate and inanimate! there is none like unto thee."<sup>2</sup> In our future investigations we shall find this mystic figure OM of the greatest importance; for which reason I shall now inquire into the meaning of this celebrated, *not-to-be-spoken* word.

<sup>1</sup> Mem. Orien. Vol. III. Ch. xxxv. p. 444.

<sup>2</sup> Maurice, Ind. Ant.

"In the Geeta, Arjun is informed by Creeshna, that 'God is in "the fire of the altar, and that the devout, with offerings, direct "their worship unto God in the fire.' 'I am the fire, I am the "victim.' (P. 80.) The divinity is frequently characterized in that "book, as in other Sanscreeet compositions, by the word OM, that "mystic emblem of the Deity in India." The ancient Brahmins, as well as the Buddhists, of India, regarded this word with the same kind of veneration as the Jews did the word IEUE, which they never pronounced except on certain very solemn occasions. This is what is meant by the fourth commandment, which we render, "Thou shalt not take the name of the Lord thy God" (but which ought to be *Ieue thy God*) "in vain." As a pious Jew will not utter the word Ieue, so a pious Hindoo will not utter the word OM. It is the duty of the Jews and Hindoos to meditate on the respective words in silence, and with the most profound veneration.

The word OM is always prefixed in pronouncing the words which represent the seven superior worlds, as if to shew that these seven worlds are manifestations of the power signified by that word. In an old Purana we find the following passage: "All the rites ordained "in the Vedas, the sacrifices to the fire, and all other solemn "purifications, shall pass away; but that which shall never pass away "is the word *Om*—for it is the symbol of the Lord of all things." M. Dubois adds, that he thinks it can only mean the true God. (P. 155.)—The sacred monosyllable is generally spelled OM: but, being trilateral, it seems better expressed by AUM or AOM or AWM, it being formed of the three Sanscrit letters that are best so represented. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.<sup>1</sup>

Sir W. Jones informs us that the names of Brahma, Veeshnu, and Seeva, coalesce and form the mystical word OM, which he says signifies neither more nor less than the solar fire.<sup>2</sup> Here I apprehend we have the identical word used by the ancient Egyptians and their neighbours for the Sun, Ammon.

2. The Hindoo word Om, I think, will be found in the celebrated Greek word  $\text{Ομφη}$ , which I will now examine, before I proceed with the subject of this chapter, as it will often be found to meet us in our investigations.

In the Greek,  $\text{Ομφη}$  signifies divina vox, responsum à Deo datum consulenti.  $\Phi\eta$  or  $\phi\iota$  by itself, according to Scapula, has no meaning,

<sup>1</sup> Moore's Pantheon, pp. 413, 414.

<sup>2</sup> Jones, Asiat. Res.

but is merely a paragogic syllable, as is also the word  $\text{Om}$ ; <sup>1</sup> but  $\phi\eta$  is the root of  $\phi\alpha\omega$ , to speak or pronounce, and of  $\phi\eta\mu$ , to say. I therefore go to the parent language, the Hebrew, and I find the word  $\phi\eta$  or  $\phi$ ,  $\text{פֶּה}$  *pe* or  $\text{רֵי}$  *ri*, to be a noun in regimine, and to mean an opening, a mouth, a measure of capacity. Then the literal meaning will be, the mouth, or the opening, of Om. This is not far from the *divina vox* of the Greek. Hesychius, also Suidas in voce, interprets the word  $\text{OM}\Phi$  to be *θεῖα κληδων*, the sacred voice, the holy sound—and hence arose the *ομφαλος*, or *place of Omphē*. But its real meaning is still further unravelled by explaining it as  $\text{OM}\Phi\text{H}$ , the enunciation of the mysterious OM of Hindoo theology, the sacred trilateral AUM, but often written as it is pronounced, OM. The Greeks often call the oracles, or places where the oracles were delivered, the *ομφαλοι*, or, as it is interpreted, *the navels* of the earth. These *ομφαλοι της γης*, (so Euripides, in *Medea*, calls Delphi,) are by the scholiasts said to be the navels or centres of the earth; now, as Delphi could not be considered the centre by the Greeks, and as they had many *ομφαλοι* or centres, it is evident that the true meaning of the word was unknown to them.

The Jews consider Jerusalem to be the navel of the earth.<sup>2</sup>

The above etymon of the word does not quite meet all the circumstances, does not quite satisfy me—unless we consider this MYSTIC WORD to have had more meanings than one. We have seen that *ομφαλος* meant a navel. It is the name given to Delphi: and Delphi, as Mr. Faber has observed, has the meaning of the female organ of generation, called in India *Yoni*, the Os Minxæ. Jones says,  $\text{OM}\Phi\text{H}$  Oracle,  $\Delta\text{E}\Lambda\Phi\Upsilon\text{Σ}$ —Matrix, womb. In one of the plates in Moore's Hindoo Pantheon, Brahma is seen rising from the navel of Brahme-Maia with the umbilical cord uncut: this justifies the last rendering of Jones, *Matrix*. Closely allied to *ομφη* seems to be the word *ομφαλη*, or *ομφαλος*. I find *φαλη* or *φαλος* to mean Phallus or Linga, the *membrum virile*, constantly used for the generative power. Then *ομφαλη* will mean the generative power  $\text{Om}$ , or the generative power of Om. I find the oracle or Divina vox at Delphi called Omphalos, and the word Delphi or  $\Delta\epsilon\lambda\phi\upsilon\varsigma$  means the female generative power; and in front of the temple at Delphi, in fact constituting

<sup>1</sup> This assertion of Scapula only shews what he had better have confessed, that he knew nothing about it. There are not, I am of opinion, any paragogic syllables, that is, syllables without meaning, in any of the old languages.

<sup>2</sup> Basnage, Hist. Jud. B. iii. Ch. xiv. p. 194.

a part of the religious edifice, was a large Phallus or Linga, anointed every day with oil. This, all taken together, shews very clearly that Omphale means the oracle of the generative (androgynous) power of Om. But it might also come from the sacred word  $\text{Om}$  and  $\varphi\alpha\lambda\omicron\varsigma$ —BENIGNUS—the benignant Om. In the religious ceremonies at Delphi a boat of immense size was carried about in processions; it was shaped like a lunar crescent, pointed alike at each end: it was called an Omphalos or Umbilicus, or the ship ARGO. Of this Argo I shall have very much to say hereafter. My reader will please to recollect that the os minxæ or  $\Delta\epsilon\lambda\phi\upsilon\varsigma$  is called by the name of the ship Argo. The Aum of India, as might well be expected, is found in Persia, under the name of Hom, and particularly in the mountains of Persia, amongst the Arii, before they are said to have migrated, under Djemchid, to the South. As usual, we get to the North-east, for the origin of things.<sup>1</sup>

Bacchus was called Omestes, explained *the devourer*. This is in fact the Om-Esta,<sup>2</sup> of Persia. “Ista-char, or Esta-char, is the place “or temple of Ista or Esta, who was the Hestia ‘Eōia of the Greeks, “and Vesta of the Romans.” This Persian ista or esta, is the Latin ista and est, *he* or *she is*; it is also Sanscrit, and means the same as the *Jah* of the Hebrews. Bacchus, at Chios and Tenedos, was also called Omadius. This is correctly the God, or the holy Om.

3. Mr. Bryant connects the word Olympus with the Omphē. He observes, that wherever there was an Olympus, of which there were a great number, there was also an Omphi or Ompi, and that the word came from the Hebrew Har-al-ompi, (*Har* means *mount*,) which al-ompi was changed by the Greeks into  $\text{O}\lambda\upsilon\mu\pi\omicron\varsigma$  Olympus.<sup>3</sup> The word means the mount of the God Omphi, according to Bryant’s exposition; but more correctly, I think, the mount of the Phi, or the prophetic voice or oracle of the God Om: whence *tri-om-phe* chaunted in the mysteries at Rome, the triple Omphē. Mr. Bryant’s etymon completely fails in accounting for the syllable Om. He probably did not know of the Hindoo Aum, Om. In his work cited above may be found many very learned and curious observations respecting the word Om and its connexion with various places. He shews that the meaning of the  $\text{O}\mu\phi\iota$  was totally unknown to the Greeks.

From Parkhurst, (in voce  $\text{רשׁ}$  *sr*, p. 771,) it is pretty clear that the

<sup>1</sup> Creuzer, notes, p. 686.

<sup>2</sup> Bryant, Anal. Vol. I. p. 227.

<sup>3</sup> Ibid, p. 239.

omphalos had both the meaning of beeve and umbilicus, and that it had also the same meaning as שר *sr*.

Amon is the *Om* of India, and *On* or אן *an* of the Hebrews. Strabo calls the temple of Jupiter Ammon, Ἱερον Ομᾶνς. Bryant<sup>1</sup> says, חמה *eme* is called Hom.<sup>2</sup> Gale says, "In the Persian language "Hama means the sun."<sup>3</sup> These are all evidently the *Om* of India, variously translated.

The word *Am*, *Om*, or *Um*, occurs in many languages, but it has generally a meaning some way connected with the idea of a circle or cycle, as ambire, ambages, or circum. This is particularly the case in all the Northern languages. I need not name again the Umbilicus, nor the way in which this seems to be connected with the idea conveyed by the Greek word Δελφός. Nonnus says, that the Babylonian Bel and the Lybian Hammon were, ἐν Ἑλλάδι, ΔΕΛΦΟΣ Ἀπολλος.

An attentive perusal of what Jamieson has said, in his *Hermes Scythicus*, (pp. 6, 7,) on the word *Am*, *Om*, *Um*, will satisfy the reader that there is a strong probability that the radical meaning of this word is cycle or circle. The importance of this will be seen hereafter.

It would be going too far to quote Dr. Daniel Clarke as an authority in support of my explanation of the word Ammon, but I will give a note of his in the seventh chapter of his *Travels in Egypt*, and leave the reader to judge for himself: "Plane ridiculum est, velle *Ammonis* nomen petere à Græcis: cùm Ægyptii ipsi Ἀμουν appellant, teste Herodoto.<sup>4</sup> The name of the Supreme Being "among the Brahmins of India is the first syllable only of this word "pronounced *AM*." Again,<sup>5</sup> "Sol superus et clarus est *AMMON*."<sup>6</sup> The ancients had a precious stone called Ombria. It was supposed to have descended from heaven.<sup>7</sup> The place of its nativity seems to connect it with the mysterious *Om*. The Roman nurses used the letter *M*, pronounced *Mu*, as a charm against witchcraft, and from the effects of the evil eye—from being fascinated by the God *Fascinus*, who had the figure of the membrum virile, and was worn about the necks of women and children, like the *Agnus Dei*s worn

<sup>1</sup> Heathen Myth. p. 3.

<sup>2</sup> Ibid.

<sup>3</sup> Gale's Court of the Gentiles, Vol. I. ch. xi. p. 72.

<sup>4</sup> Vossius de Orig. &c., Idolat. Tom. i. Lib. ii. Cap. ii. p. 362, Amst. 1642.

<sup>5</sup> Ibid. p. 282.

<sup>6</sup> Jablonski, Panth. Ægypt.

<sup>7</sup> Plin. Hist. Nat. Lib. xxxvii. Cap. x.

by Romish Christians. The latter, I have no doubt, borrowed the custom from the Gentiles.<sup>1</sup>

4. Various derivations are given of the word ON, but they are all unsatisfactory. It is written in the Old Testament in two ways, און *aun* and אנ *an*. It is usually rendered in English by the word *On*. This word is supposed to mean the sun, and the Greeks translated it by the word ἥλιος or sol. But I think it only stood for the sun as emblem of the procreative power of nature. Thus, in Genesis xlix. 3, *Reuben, thou art my firstborn, my might, and the beginning of my* MY STRENGTH: principium roboris mei:<sup>2</sup> אוני *auni*, ראשית *u-rasit*. It meant the beginning or the first exercise of his pro-creative power. Again, in Deut. xxi. 17, the words אנ ראשית *rasit anu*, refer to the firstborn, and have the same meaning: *For he is the beginning of his strength; the right of the firstborn is his*. Again, in Psalm lxxviii. 51, we find it having the same meaning: *And smote all the firstborn in Egypt: the CHIEF OF THEIR STRENGTH in the tabernacles of Ham:* אונים *aunim* ראשית *rasit*: Primitias omnis laboris eorum, in tabernaculis Cham.<sup>3</sup> In the hundred and fifth Psalm and the thirty-sixth verse, it has the same meaning.

It was from Oenuphis, a priest of On, that Pythagoras is said to have learnt the system of the heavenly bodies moving round the sun in unceasing revolutions. The priests of this temple were esteemed the first in Egypt.<sup>4</sup>

Ænon or עֵינן *oinn*, where John baptized, was called by a figure of speech only Ænon, or the fountain of the sun. The literal meaning was, The Fountain of the Generative Power.

Mr. Faber, speaking of the calves set up by Jeroboam, says, "that they were, in their use and application, designed to be images of the two sacred bulls which were the living representations of Osiris and Isis, is both very naturally asserted by St. Jerome, and may be collected even from Scripture itself. Hosea styles the idols of Jeroboam *the calves of Beth-Aven*: and immediately afterwards speaks of the high places of the God Aven, whom he denominates *the sin of Israel*. Now we are told, that when Jeroboam instituted the worship of the calves, he likewise made high places in which their priests might officiate. The high places, therefore, of the calves are the high places of Aven; the temple of Aven is the temple of the calves; and Aven, the sin of Israel, is the same as at

<sup>1</sup> Vide Plin. Hist. Nat. Lib. xxviii. Cap. iv.

<sup>2</sup> Ar. Montanus.

<sup>3</sup> Vulg.

<sup>4</sup> See Plut. de Is. et Osir.

"least one of the calves, which are also peculiarly described as being "the sin of Israel. But the God, whose name by the Masoretic "punctuation is pronounced *Aven*, is no other than the Egyptian "deity Aun or On: for the very God whose worship Hosea identifies "with that of the calves, is he of whom Potipherah is said to have "been the priest: the two appellations, which our translators variously "express, *Aven* and *On*, consisting in the Hebrew of the self-same "letters. *On*, however, or *Aun*, was the Egyptian title of the sun, "whence *the city of On* was expressed by the Greeks *Heliopolis*: and "the sun was astronomically the same as the Tauric God Osiris: "consequently *On* and *Osiris* are one deity. Hence it is evident, "that the worship of Jeroboam's calves being substantially the "worship of *On* or *Osiris*, the calves themselves must have been "venerated, agreeably to the just supposition of Jerome, as the "representatives of *Apis* and *Nevis*."<sup>1</sup> The calves were probably emblematical of the Sun in his male and female character—*Baal* and *Baaltis*.

5. We have seen that Strabo says, the temple of Ammon was called *ἱερον Ομνυς*, and we have also seen, that the first syllable of the word **DN** *am* was no other than the celebrated Hindoo word *Aum*, which designated the Brahmin Trinity, the Creator, the Preserver, and the Destroyer. These three letters, Sir W. Jones tells us, as stated above, coalesce and form the mystic word *Om*. In the *Geeta*, *Cristna* thus addresses *Arjun*: "I am generation and *DIS-* "SOLUTION." It was from the last idea that *Heliopolis*, or the city of *On*, was called in some of the old versions of the Bible *the city of destruction*. Here are evidently the Creator and the Destroyer. Mr. Strauss says, that *Bethaven* means *place of unworthiness*.<sup>2</sup>

The word **DN** *am* in the Hebrew not only signifies might, strength, power, firmness, solidity, truth, but it means also *mother*, as in *Genesis* ii. 24, and *love*, whence the Latin *Amo*, *mamma*. If the word be taken to mean strength, then *Amon* will mean (the first syllable *am* being in regimine) the temple of *the strength of the generative* or *creative power*, or the temple of the mighty procreative power. If the word *am* mean mother, then a still more recondite idea will be implied, viz., the mother generative power, or the maternal generative power: perhaps the *Urania* of Persia, or the *Venus Aphrodite* of Crete and Greece, or the *Jupiter Genetrix*, of

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<sup>1</sup> Pagan Idol. Vol. I. p. 437.

<sup>2</sup> Hos. x. 5; Amos. iv. 4; Helon's Pilgrimage. B. iv. Ch. i.

the masculine and feminine gender, or the Brahme-Maia of India, or the Alma Venus of Lucretius. And the city of On or Heliopolis will be the *city of the Sun* or *city of the procreative powers of nature*, of which the Sun was always the emblem.<sup>1</sup>

I have proved in my Celtic Druids, Ch. ii. Sect. xxiv., that the old Latin was Sanscrit, and I may affirm, that the Alma of Lucretius is of Oriental, not Grecian, origin. The Greeks knew not the word Alma. This word, I think, means *Al* the preserver, and *ma* mother: it will then mean, the preserving mother Venus. I think in this case no one can doubt that the עֹלַמָּה *olma* of the Phœnicians, and the עֹלְמָה *olme* of the Hebrews, which both mean *Virgin*, or young woman, were the same as the Latin *Alma*. The Om or Aum of India is evidently the Omh of the Irish Druids, which means *He who is*.<sup>2</sup> It is a very curious circumstance that in almost all etymologies, when probed to the bottom, the Celtic language is found along with the Hebrew.

There was in Syria or Canaan a place called *Ammon*, the natives of which were always at enmity with the Israelites. This was spelt עֹמֹן *omun* in the Hebrew, and by the Greeks was called Heliopolis. This seems to shew that it was dedicated to the same God as the Ἀμμὼν of Egypt.

This word is used in the writings of the Hindoos precisely as we use the word Amen, which I have no doubt, both in its meaning and use, comes from this word.

6. The name of the son of Noah was חָם *Hm*, called Ham. The name of the solar orb was חֲמָה *Hme*, the feminine of חָם *Hm*. It appears to me that, from misapprehension, the *Ham* of Noah has been confounded with the *Ham*, or *Hm* or *Om* of Egypt—the Jupiter *Ammon* or *Amon*, the God with the Ram's head, adored at the ἱεῖρον Οὐρανῶν. The word חָם *Hm*, the patriarch, and the word חֲמָה *Hme*, the Sun, being the same, were the cause of the mistake. Suppose the LXX. meant to say that Egypt was given to *Ham*, it by no means follows that this was the *Ham* or *Am* of the temples of the Sol Generator. As we have another much more probable way of accounting for the *Om* of the temple than that of supposing the deification of a man living a thousand miles from the temple of the Oasis, I think we are bound to take it. But if the history of the flood was a sacred mythos, the two words might have the same

<sup>1</sup> Drummond, Origines, B. i. Ch. iv. p. 47.

<sup>2</sup> Maurice, Hist. of Hind. Vol. II. p. 171, ed. 4to.

meaning without being copied from one another. I know no reason for believing that the son of Noah was deified—a mere fancy of modern priests; but I have many reasons for believing that Amon was the Sun as the generating power, first in Taurus, then in Aries. “Belus, Kronos, Apis, were solar symbols, and Nonnus ranks “Amon with these:

Βηλος ἐπ’ Εὐφρταο, Λιβυς κεκλημένος Ἀμμον,  
 Ἀπὶς ἐφ’ Νείλωος, Ἀραψ Κρονος, Ἀσσυριος Ζεὺς.

“Amon was clearly understood by the mythologists to represent the “Sun in Aries.”<sup>1</sup> Sir W. Drummond has given many other satisfactory reasons for Amon being the Sun: then how absurd is it to go any farther! All difficulties are easily explained by attending to the circumstance of the fundamental doctrine, that, in fact, all the Gods resolve themselves into the Sun, either as God or as emblem of the Triune Androgynous Being.

Wilkinson, in his Atlas, has placed on the eastern shore of Arabia, on a river named Lar, a town called Omanum, which was also called Om. Here a moderately fertile imagination may perhaps find a second or third Ammon—and thus several Ammons, several Helio-polises, several Memmons, &c., &c.<sup>2</sup> Some important words are connected with or derived from the word Om. Mr. Niebuhr says, “The Umbri were a powerful people previous to the Etruscans.”<sup>3</sup> He also says, that the Greeks detected in the name of these people, which they pronounced Ombrici, an allusion to *a very remote antiquity*. The reader will not be surprised that I should go to the East for the origin of the Om-brici and of Om-brica, and consequently of our Umber—North-umberland and C-umberland.

7. Mr. Niebuhr does not pretend to explain the meaning of the word Italia, but he informs us that the ancient Greeks referred it to Heracleian traditions, and to a Greek word *Ιταλος* or *Ιτῆλος*,<sup>4</sup> signifying a BULL. This recalls our attention in a very singular manner to the most ancient superstition. Pliny<sup>5</sup> says, “The people of Umbria “are supposed, of all Italy, to be of greatest antiquity, as whom “men think to have been of the Greeks named Ombri, for that, in “the general deluge of the country by rain, they only remained “alive.” I think it does not require a very fertile imagination to discover here traces of the flood, the first race of men, and the sacred

<sup>1</sup> Drum. Orig. B. iv. p. 330.

<sup>2</sup> Ibid. B. iii. Ch. iii. p. 360.

<sup>3</sup> Ch. vi.

<sup>4</sup> Ch. i. p. 31.

<sup>5</sup> Nat. Hist. Lib. iii. Cap. xiv.

mysterious OM. Br or Pr, in the Eastern language, means sacred and creative,<sup>1</sup> and Omberland will mean, The Land of the Sacred Om.

Thus we have several clear and distinct meanings of Ομφαλος. It was mitis, benignus. It was the *male* generative power, as Φαλλος. As Omphale, it was the *female* generative power, the wife of Hercules, and the navel of the Earth or Nabbi. It was also the prophetic voice of the benignant Om. We shall see by and bye how it came to have all these different meanings. Before we conclude this work, we shall find a similar variety arising from other names connected with this subject, and in particular it should be recollected that we have found the Indian Creeshna or Cristna calling himself Om.

I cannot help suspecting that the ancients often adopted an extraordinary play upon words—a kind of punning. Thus, שר *Sr*, is the root of Osiris, who changed himself into a bull. He is the Sun. *Surya* is the Sun, and is the favourite God of Japan, where the celebrated Bull breaks the mundane egg. שור *Sur*, is a beeve, as Taurus, at the vernal equinox, the leader of the heavenly hosts. שרר *Srr*, means ruler, or absolute director or Lord.

*Brahme* is the Sun, the same as *Surya*. *Brahma* sprung from the navel of *Brahme*. The Greeks call the oracles ομφαλοι, or navels of the earth. *Srr* has the same meaning as ομφαλος—and *Sr* means *funis umbilicalis*.

Ομφη means an oracle. The oracle was the spirit of the God, the sanctus spiritus, and came from the ομφαλος. It founded Delphi in the form of a black Dove. A Dove is always the emblem of the Holy Spirit. יונה *Iune*, is Hebrew for Dove. This is the Yoni of India, the Os Minxæ, the matrix. At Delphi the response came from a fissure or crack in the mountain, the Yoni of the earth. This was the emblem of the רוח *ruh* or Holy Ghost, the third person of the Trinity.

8. In Psalm xxxiii. 6, it is said, "By the word of Ieue were the שמים *smim* heavens made; and all the host of them by the רוח *ruh* "breath of his mouth." Again, ver. 9, "For he *spoke*, and it was "done; he *commanded*, and it stood fast."

The third person was the Destroyer, or, in his good capacity, the Regenerator. The dove was the emblem of the Regenerator. When a person was baptized, he was regenerated or born again. A Dove descended on to the head of Jesus at his baptism. Devotees profess

<sup>1</sup> Loubere, Hist. Siam.

to be born again by the Holy Ghost—Sanctus Spiritus. We read of an Evil Spirit and of a Holy Spirit; one is the third person in his *destroying* capacity, the other in his *regenerating* capacity. We read in the Acts of the Apostles (ch. xvi. 16) of a spirit of Python or a Pythonic spirit, an evil spirit. Python, or the spirit of Python, was the destroyer. But at Delphi he was also Apollo, who was said to be the Sun in Heaven, Bacchus on Earth, and Apollo in Hell.

M. Dubois has observed, (p. 293,) that the Prana or Principle of Life, of the Hindoos, is the *breath of life* by which the Creator animated the clay, and man became a living soul. Gen. ii. 7.

The Holy Spirit or Ghost was sometimes *masculine*, sometimes *feminine*. As the third person of the Trinity, it was as well known to the ancient Gentiles as to the moderns, as it will hereafter be shown.

Origen expressly makes the Holy Ghost *female*. He says, παιδική δὲ κυρίας τῆς ἁγίας Πνεύματος ἢ ψυχῆς—"The soul is maiden to her "mistress the Holy Ghost."<sup>1</sup>

I believe by almost all the ancients, both Jews and Gentiles, the Supreme Being was thought to be material, and to consist of a very refined igneous fluid; more like the galvanic or electric fire than any thing with which I am acquainted. This was also the opinion of most of the ancient Christian fathers. This was called the anima as feminine, or spiritus as masculine—and was the רוח *ruh* of the second verse of Genesis, which Parkhurst calls breath or air in motion, (Isaiah xi. 4,) an *incorporeal substance*, and the Holy Spirit. From this comes the expression *to inspire*, or *holy inspiration*. The word Ghost means spiritus or anima. This was often confounded with the igneous fluid of which God was supposed to consist; whence came the baptism by fire and the Holy Ghost. (Matt. iii. 11.) These were absurd refinements of religious metaphysicians, which necessarily arose from their attempts to define *that* of which they had not the means of forming an idea. I should be equally as absurd, if I were to attempt to reconcile their inconsistencies. In the above examples of the different names for the Holy Ghost, a singular mixture of genders is observable. We see the active principle, *fire*, the Creator and the Preserver, and also the Destroyer, identified with the Holy Ghost of the Christians, in the united form of the Dove and of Fire settling on the Apostles. Here we have most clearly the Holy Ghost identified with the Destroyer, Fire.

<sup>1</sup> Porson against Travis; Class. Jour. No. LXXVI., Dec. 1828, p. 207.

The Dove is the admitted emblem of the female procreative power. It always accompanies Venus. Hence in Sanscrit the female organ of generation is called Yoni. The Hebrew name is יונה *unie*. Evidently the same. The wife of Jove, the Creator, very naturally bears the name of the female procreative power, Juno. It is unnecessary to point out the close relation of the passion of love to the procreative power. There can scarcely be a doubt that the Dove was called after the Yoni, or the Yoni after the Dove, probably from its salacious qualities. And as creation was destruction, and the creative the destructive power, it came to be the emblem of the destructive as well as of the creative power. As the רוח *ruh* or spiritus was the passive cause (brooding on the face of the waters) by which all things sprung into life, the Dove became the emblem of the *ruh* or *Spirit* or Holy Ghost, the third person, and consequently the Destroyer. In the foundation of the Grecian Oracles, the places peculiarly filled with the Holy Spirit or Ghost, or inspiration, the Dove was the principal agent. The intimate relation between all these things, and their dependance upon one another, I think, cannot possibly be disputed. We have in the New Testament several notices of the Holy Ghost or the sanctus spiritus קדוש *pdīs*, רוח *ruh*, πνευμα ἁγιον, ψυχῆ κοσμου, or anima mundi, or alma Venus. It descended, as before remarked, upon Jesus at his baptism, in the form of a Dove, and according to Justin Martyr, a fire was lighted in the moment of its descent in the river Jordan. It is also said to have come with a sound as of a rushing mighty wind, but to have been visible as a tongue of fire, settling on each apostle, as described Acts ii. 2, 3. Here we have the רוח *ruh* or *air in motion*, according to Parkhurst's explanation, which brooded on the face of the deep, an active agent in the creation; and we have *fire* the *Destroyer*—the baptism of water, wind, and fire—the baptism of the Etruscans.<sup>1</sup> John says, "I indeed baptize you with water, but one shall come, "who shall baptize you with the Holy Ghost and with fire." (Luke iii. 16.) All this is part of the Romish Esoteric religion of Jesus, which, like other religions, has been lost; a few fragments only now remaining; unless it be concealed in the recesses of the Vatican.

8. We may see very clearly from the nonsense of Lactantius that my idea is correct. He says, the Son of God is the sermo or ratio (the speech or reason) of God; also, that the other angels are the breath of God, *spiritus Dei*. But *sermo* (speech) is breath emitted,

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<sup>1</sup> Vide Gori's Etruscan Monuments.

together with a voice expressive of something.<sup>1</sup> I shall, perhaps, be asked by a disciple of the philosophic Priestley how I conceive the soul to be connected with or related to the body—to matter. I reply, I know not. I only know that God is good, and that this goodness cannot exist without a state of reward and punishment hereafter to mankind. This makes me certain that, in some way or other, man will exist after death: but *how* the Deity has not given me faculties to comprehend. And if I wanted a proof of this latter proposition, I have only to go for it to the unsatisfactory nature of the Doctor's Disquisitions on Matter and Spirit, from which I think any unprejudiced person must see that he has involved himself in inextricable difficulties, from not attending to Mr. Locke's doctrine, and from attempting that which is beyond the reach of the human understanding.

If my reader will pay a little attention to what passes in his own mind, he will soon see, that when he talks of Spirit or Ghost, he generally has no idea of anything. This is one of the subjects of which he can acquire no knowledge or idea through the medium of the senses. Therefore, as might be expected, a great confusion of terms prevails. In the foregoing examination, the truth of what I have said will be instantly apparent. The terms betray, in their origin, the grossest materialism. I think the reader must now see that if the *spirit of God* mean anything, it is a mere figure of speech, and means that God has so modelled his law of creation, that the patient shall have a good disposition, or a good spirit. And if it be said that he has a spirit of prophecy or of foretelling future events, I reply, the expression may as well be, that he has a flesh to foretell as a spirit to foretell. If God have ever given a person a knowledge of what will happen at a future time, this has no more to do with the spirit or the air in motion, than with the flesh. Jesus said, the gates of hell should never prevail against his religion. According to your accounts, Christian doctors, they have prevailed and continue to prevail. But I say, No. They have not prevailed, and never will prevail; the pure, unadulterated doctrines of Jesus will stand for ever. They have only prevailed against the corruptions with which you have loaded his religion. The fine morality and the unity of God, which you would have destroyed, can never really be destroyed, though your idols, your relics, your saints, and your mother of God, will all pass away, like yesterday's shadow of a cloud on the mountain.

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<sup>1</sup> Priestly, Cor. Christ. Sect. ii.

## 9. It is now time to return to the Persians.

After enumerating various other instances to prove the existence of an Indian Trinity, Mr. Maurice says, "Degraded infinitely, I must repeat it, beneath the Christian, as are the characters of the Hindoo Trinity, yet in our whole research throughout Asia there has not hitherto occurred so direct and unequivocal a designation of a Trinity in Unity as that sculptured in the Elephanta cavern: nor is there any more decided avowal of the doctrine itself anywhere to be met with than in the following passages of the Bhagvat Geeta. In that most ancient and authentic book, the supreme Veeshnu thus speaks concerning himself and his divine properties: 'I am the holy one, worthy to be known.' He immediately adds, 'I am the *mystic (triliteral)* figure Om; the *Reig*, the *Yagush*, and 'the *Saman Vedas*.'<sup>1</sup> Here we see that Veeshnu speaks expressly of his *unity*, and yet in the same sense declares he is the mystic figure A U M, which three letters the reader has been informed, from Sir W. Jones, coalesce and form the Sanscreeet word OM." A little after, in the same page, Mr. Maurice tells us, that the figure which stands for the word OM of the Brahmins, is designated by the combination of three letters, which Dr. Wilkins has shewn to stand, the *first* for the *Creator*, the *second* for the *Preserver*, and the *third* for the *Destroyer*.<sup>2</sup>

M. Sonnerat also states that the Hindoos adore *three* principal deities, Brouma, Chiven, and Vichenou, who are still but one.<sup>3</sup>

M. Sonnerat also gives a passage from a Sanscrit Pooraun,<sup>4</sup> in which it is stated that it is God alone who created the universe by his *productive* power, who maintains it by his *all-preserving* power, and who will destroy it by his *destructive* power, and that it is this God who is represented under the name of *three Gods*, who are called *Trimourti*.<sup>5</sup> Mr. Forster<sup>6</sup> says, "One circumstance which forcibly struck my attention was the Hindoo belief of a Trinity; the persons are *Sree Mun Narrain*, the *Maha Letchimy*, a beautiful woman, and a *Serpent*. These persons are by the Hindoos supposed to be wholly indivisible; the *one* is *three*, and the *three* are *one*." Mr. Maurice then states that the Sree Mun Narrain, as Mr. Forster writes it, is Narayen—the Supreme God: the beautiful woman is the Imma of the Hebrews, and that the union of the sexes is perfectly consistent with that ancient doctrine maintained

<sup>1</sup> Geeta, p. 80.<sup>2</sup> Maurice, Ind. Ant. Vol. IV. pp. 744, 745.<sup>3</sup> Ibid. p. 747.<sup>4</sup> Voyages, Vol. I. p. 259.<sup>5</sup> Ibid. p. 749.<sup>6</sup> Sketches of Hindoo Mythology, p. 12.

in the Geeta, and propagated by Orpheus, that the Deity is both male and female.<sup>1</sup>

Mr Maurice, in his *Indian Antiquities*, says, "This notion of three persons in the Deity was diffused amongst all the nations of the earth, established at once in regions so distant as Japan and Peru, immemorially acknowledged throughout the whole extent of Egypt and India, and flourishing with equal vigour amidst the snowy mountains of Thibet, and the vast deserts of Siberia."

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## CHAPTER III.

ISRAEL WORSLEY'S ACCOUNT OF ANCIENT TRINITIES.—OPINION OF DR. PRITCHARD AND OTHERS ON THE TRINITIES.—OPINION OF MAURICE AND OTHERS ON THE TRINITIES.—THE CHRISTIAN TRINITY—ITS ORIGIN.—MACROBIUS ON THE TRINITY.—PHILO'S TRINITY OF THE JEWS.—FABER'S ACCOUNT OF THE UNIVERSAL BELIEF OF THE TRINITY.—OBSERVATIONS ON THE DOCTRINE THAT DESTRUCTION IS ONLY REGENERATION.

1. Mr. Worsley says, "This doctrine was of very great antiquity, and generally received by all the Gothic and Celtic nations. These philosophers taught, that the Supreme God, Teut or Woden, was the active principle, the soul of the world, which, uniting itself to matter, had thereby put it into a condition to produce intelligences or inferior gods and men. This the poets express by saying that Odin espoused Frea, or the Lady, by way of eminence. Yet they allowed a great difference between these two principles. The Supreme was eternal, whereas matter was his work, and of course had a beginning. All this was expressed by the phrase, Earth is the daughter and wife of the universal Father. From this mystical union was born the God Thor-Asa Thor, the Lord Thor. He was the first-born of the Supreme, the greatest of the intelligences, that were born of the union of the two principles. The characters given him correspond much with those which the Romans gave to their Jupiter. He, too, was the thunderer, and to him was devoted the fifth day, Thor's-dag; in German and Dutch, *Donder dag*, thunder day. The common oaths of these people mark the same origin. They swear by *donder and blexen*, thunder and lightning. Friday took its name from Frea, Frea's-dag; as Wednesday

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<sup>1</sup> Maurice, *Ind. Ant.* Vol. IV. p. 750.

"did from Woden, Woden's-dag. Tuis was the name which the old Saxons gave to the Son of the Supreme, whence Tuesday. Thor, being the firstborn, was called the eldest of the sons: he is made a middle divinity, a mediator between God and man. Such, too, was the Persians' God: for Thor was venerated also as the intelligence that animated the sun and fire. The Persians declared that the most illustrious of all the intelligences was that which they worshipped under the symbol of fire. They called him Mithras, or the mediator God. The Scythians called him Goeto-Syrus, the Good Star. All the Celtic nations were accustomed to worship the sun, either as distinguished from Thor, or as his symbol. It was their custom to celebrate a feast at the winter solstice, when that great luminary began to return again to this part of the Heavens. They called it Yuule, from Heoul, Helios, the sun, which to this day signifies the sun in the language of Bretagne and Cornwall: whence the French word Noel.

"How great a resemblance may be seen between the expressions which have been stated above, relative to these ancient Trinities, and those of some Christian worshipers, who imagine that the Father begat the Son—according to some in time, according to others from eternity—and that from these two sprang or proceeded the Holy Ghost!"<sup>1</sup>

According to Israel Worsley,<sup>2</sup> "It was Justin Martyr, a Christian convert from the Platonic school, who, about the middle of the second century, first promulgated the opinion, that the Son of God was the second principle in the Deity, and the creator of all material things. He is the earliest writer to whom this opinion can be traced. He ascribes his knowledge of it, not to the Scriptures, but to the special favour of God." *But Justin is the very earliest admitted genuine Christian writer whom we have*, not supposed to be inspired, and it seems that he did not attribute the knowledge of his doctrine to the gospel histories. The reason of this will be explained hereafter.

Mr. Worsley then proceeds to state that "Modern theologians have defined the three Hypostases in the Godhead with great precision, though in very different words: but the fathers of the Trinitarian Church were neither so positive nor so free from doubt and uncertainty, nor were they agreed in their opinions upon it. The very councils were agitated; nor is that which is now declared essential to salvation, the ancient Trinity. They who thought the

<sup>1</sup> Israel Worsley's Enquiry, p. 42.

<sup>2</sup> Ibid, p. 54.

"Word an attribute of the Father, which assumed a personality at the beginning of the creation, called this the generation of the Son; regarding him still as inferior to the Father, whom they called *the God* by way of eminence, while, after the example of the old Heathens, they called the Son God. This notion of descent implied inferiority, and on that ground was objected to, and the Nicene Council, in 325, issued a corrected and improved symbol; and Christ, instead of only Son, was styled God of God, and very God of very God. But even here the quality of the Son was not established, the Father by whom he was begotten being regarded as the great fountain of life. The investment of wisdom with a personality still implied a time when he was begotten, and consequently a time when he was not. From this dilemma an escape was in process of time provided by the hypothesis of an eternal generation; a notion which is self-contradictory. The Nicene Fathers, however, did not venture on the term Trinity; for they had no intention of raising their pre-existent Christ to an equality with the Father: and as to the Holy Spirit, this was considered as of subordinate rank, and the clauses respecting its procession and being worshiped together with the Father and the Son, were not added till the year 381, at the Council of Constantinople."<sup>1</sup> I give no opinion on the statement of Mr. Worsley, as it is not my intention to enter into a controversy as to what the Trinity is, but only to give an historical account of it.

2. Dr. Pritchard, in his *Analysis of Egyptian Mythology* (p. 271), describes the Egyptians to have a Trinity consisting of the *generative*, the *destructive*, and the *preserving power*. Isis answers to Seeva. Iswara, or "LORD," is the epithet of Siva, or Seeva. Osiris, or Ysiris, as Hellanicus wrote the Egyptian name, was the God at whose birth a voice was heard to declare, "that the Lord of all nature sprang forth to light." Dr. Pritchard again says (p. 262), "The oldest doctrine of the Eastern schools is the system of Emanations and the Metempsychosis." These two were also essentially the doctrine of the Magi, and of the Jews, more particularly of the sect of the Pharisees, or, as they ought to be called, of the Persees.<sup>2</sup> פרס *Prs*,<sup>3</sup> Mr. Maurice<sup>4</sup> observes that the doctrines of *Original Sin*

<sup>1</sup> Israel Worsley's *Enquiry*, p. 63.

<sup>2</sup> The Pharisees were merely Parsees (the Jews pronounced P like PH or F), persons who intermingled Magian notions (acquired during the captivity) with the law of Moses; hence a peculiar propriety in *child of fire*, *וילך גשמים*, Matt. xxiii. 15; Sup. to Palæromaica, pp. 63, 100.

<sup>3</sup> Parkhurst in Voce, p. 594; Beaus. Int. pp. 16, 132.

<sup>4</sup> Ind. Ant. Vol. V. p. 195

and that man *is a fallen creature*, are to be found both in the religion of Brahma and Christ, and that it is from this that the pious austerities and works of supererogation by the Fakirs and Yogees of the former are derived. The doctrine of the Metempsychosis was held by most of the very early fathers, and by all the Gnostic sects, at one time, beyond all doubt, the largest part of the Christian world. Beausobre thought that the transmigration of souls was to be met with in the New Testament. He says,<sup>1</sup> "We find some traces of "this notion even in the New Testament, as in St. Luke xvi. 23, "where there is an account of the abode of departed souls, conform- "able to the Grecian philosophy; and in St. John ix. 2, where we "find allusion to the pre-existence and transmigration of souls." The works of supererogation and purgatory of the Romish Church both come from this source. A celebrated modern apologist for Christianity believed the Metempsychosis.

The God Oromasdes was undoubtedly the Supreme God of the Persians, but yet the religion was generally known by the name of the religion of Mithra, the Mediator or Saviour.

In the same way in India the worship of the *first* person in their Trinity is lost or absorbed in that of the *second*, few or no temples being found dedicated to Brahma; so among the Christians, the worship of the *Father* is lost in that of the *Son*, the Mediator and Saviour. We have abundance of churches dedicated to the second and third persons in the Trinity, and to saints, and to the Mother of God, but none to the Father.<sup>2</sup> We find Jesus constantly called *a Son*, or, as (according to the Unitarians) the Trinitarians choose to mistranslate the Greek, *the Son* of God. In the same way, Plato informs us that Zoroaster was said to be "the son of Oromasdes or "Ormisdas, which was the name the Persians gave to the Supreme "God"—therefore he was *the Son of God*.<sup>3</sup>

Jesus Christ is called the Son of God; no doubt very justly, if the Evangelist John be right, for he says (ch. i. ver. 12) that every one who receives the gospel—every one, in fact, who believes in God the Creator—has power to become a Son of God. Ormusd, in Boundehesch, says, "My name is the principle (le principe) and the "centre of all things: my name is, He who is, who is all, and who "preserves all."<sup>4</sup>

As the Jews had their sacred writings to which they looked with profound respect, so had the Persians: and so they continue to have

<sup>1</sup> Int. p. 16.    <sup>2</sup> See Maur. Ind. Ant. Vol. V. p. 87.    <sup>3</sup> Cud. B. i. Ch. iv. p. 287.

<sup>4</sup> Notes to Creuzer's Religions de l'Antiquité, by Guigniault, p. 670.

them to this day. Mr. Moyle<sup>1</sup> has endeavoured to discredit the genuineness of these writings by stating "that they contain facts and "doctrines manifestly taken from the gospels." It is probable that these writings are no more the writings of Zoroaster, or of a man who lived five or six hundred or a thousand years before Cyrus, than that the Jewish Pentateuch is the writing of Moses. Yet they are probably partly his or his compilation, in the same way that the Pentateuch is partly the production or the compilation of Moses. Though these books may not be the writing of Zoroaster, they are the received sacred books of the Magi, the same as the books of the Pentateuch are of the Jews, and their genuineness is entitled to equal respect. It was, perhaps, on account of these matters that Dr. Hyde's translations of the Persian works never went to press.

3. The doctrine of the Trinity is first to be met with to the north-east of the Indus, and it may be traced westwards to the Greek and Latin nations; but the two latter seem almost to have lost sight of it as a national or vulgar doctrine; indeed, among the multitude in them nothing half so rational is to be found. It seems to have been confined to the philosophers, such as Plato—but whether as a secret doctrine or mystery may admit of doubt.

Whether the doctrine of the Trinity formed a part of the Christian religion has been disputed almost from its earliest period, by a great variety of sects, with a degree of bitterness and animosity hardly to be equalled in the history of the world. If the question had been of vital importance to the religion, or, which is of equal consequence in the estimation of too many, had involved the continuance of the hierarchy or tithing system, instead of being merely an idle speculation, its truth or falsity could not have been contested with greater virulence. Several considerable sects affirm that it was introduced by some of the early fathers from the school of Plato: this others as strongly deny. Mr. Maurice—who, being a Churchman, is, of course, on the Trinitarian side—candidly allows that it existed in the doctrines of the Jews, and of all the other Asiatic nations from the most remote antiquity. But so far from seeing any difficulty in this, he concludes from it that it must have been revealed by God to Adam, or to Noah, or to Abraham, or to somebody else, and from thence he most triumphantly concludes that it is true. The antiquity of the doctrine he has clearly proved. His conclusion is another affair. If it be satisfactory to his mind, it is all well; a worthy and good man is made happy at very little expense. In

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<sup>1</sup> Works, Vol. II. p. 57.

Chapter II. Mr. Maurice has brought together a vast variety of facts to prove that the doctrine of the Trinity was generally held by the Gentiles, but they all at last show its origin to have been the Egyptian Mithraic or Hindoo school. From this source the Trinity sprang—a doctrine which, it is seen, may be traced to very remote periods of time; indeed, long prior to the time fixed for the existence of the Jews, or probably of Noah; and it passed to them through the medium of the Persians and Egyptians, as it did also to the Greeks; and from them all it passed to the Christians in a later day. As it might have been supposed, it is found not to be altogether, but yet fundamentally, the same, and, in fact, to possess much more similarity than might have been expected from the eternal law of change to which it was subject during the time it was travelling through various climates, nations, and languages, for hundreds—indeed, thousands—of years. However, in all the great essential parts it is the same. There are the Father, the Creator; the Son, the Preserver or Saviour; and the evil principle, or the Devil—in his bad character the Destroyer, *in his good one the Regenerator*:—the same three persons as in the Christian Trinity, except that the ignorant monks of the dark ages, not understanding the refined doctrine of the Eternity of Matter, and that *destruction* was only *reproduction*, divided the third person into *two*—the Destroyer and Regenerator; and thereby, in fact, formed *four* Gods—the Father, the Son, the Holy Ghost, and the Devil.

4. The immediate origin of the complete and correct Christian Trinity, of that peculiar doctrine on which all orthodox persons seem to think their happiness in this life, as well as in that which is to come, actually depends, will now be exhibited on the unquestionable authority of a most unwilling witness, of one of the most learned and orthodox of its priests—the Rev. Mr. Maurice. Speaking of the Trinity in the oracles of Zoroaster, he says, “Since, exclusive of the “error of placing PRINCIPLES for HYPOSTASES,<sup>1</sup> which was natural “enough to an unenlightened Pagan, it is impossible for language “to be more explicit upon the subject of a divine Triad, or more “conformable to the language of Christian theologers.

Ὅπερ πατρικὴ μονὰς ἐστὶ,  
Ταυτὴ ἐστὶ μονὰς ἡ δύο γέννα.

<sup>1</sup> This almost alone proves that these were not copies from the Christian doctrines. According to the authors cited both by Kircher and Stanley, these oracles were originally written in the Chaldee language, and were translated into Greek. Maurice, Ind. Ant. Vol. IV. p. 258.

“Where the *paternal monad* is, that paternal monad amplifies itself, ‘and generates a duality.’ The word *πατρική*, or paternal, here at once discovers to us the two first hypostases, since it is a relative term, and plainly indicates a Son. The paternal monad produces a duality, not by an act of creation, but by generation, which is exactly consonant to the language of Christianity. After declaring that the duad, thus generated, *καθεται*, sits by the monad, and, shining forth with intellectual beams, governs all things, that remarkable and often-cited passage occurs :

Παντι γαρ εν κοσμῳ λαμπει τριας  
Ἦς μονας ἀρχει.

“For a triad of deity shines forth throughout the whole world, of ‘which a monad is the head.’”<sup>1</sup> Thus, after describing the PATER-NAL MONAD, as he calls it, he describes a duality, and it is certainly very remarkable that this DUALITY is not produced by creation or emanation, but by GENERATION ; and is said to SIT by the side of the MONAD, and to govern all things. It is impossible after reading this, not to recollect the words of our creed, in which this doctrine is clearly expressed : “Begotten of his Father.” “Begotten not made.” “He sitteth on the right hand of the Father.” “And shall come again, to judge both the quick and the dead.”

Mr. Maurice then adds, “In the very next section of these oracles, ‘remarkable for its singular title of ΠΑΤΗΡ και ΝΟΥΣ, or the Father and the Mind, that Father is expressly said ‘to perfect all things, ‘and deliver them over to Νῶ δευτέρῳ,’ the second Mind ; which, ‘as I have observed in the early pages of this dissertation, has been ‘considered as allusive to the character of the mediatorial and all-preserving Mithra ; but could only originate in theological con-ceptions of a purer nature, and be descriptive of the office and ‘character of a higher MEDIATOR, even the eternal ΛΟΓΟΣ. The ‘whole of the passage runs thus :

Παντα γαρ ἐξετέλεσσε ΠΑΤΗΡ, και ΝΩ παρεδωκε  
ΔΕΥΤΕΡΩ, ὃν πρωτον κληῖζεται παν γενος ἀνδρῶν.

“That SECOND MIND,’ it is added, ‘whom the nations of men com-‘monly take for the first.’ This is, doubtless, very strongly in ‘favour of the two superior persons in the Trinity.”

Mr. Maurice goes on to shew that the term *second mind* is used, and is allusive to the *all-preserving Mithra*. He then adds, “The ‘following passage, cited by Proclus from these oracles, is not less

<sup>1</sup> Maur. Ind. Ant. Vol. IV. p. 259.

"indubitably decisive in regard to the *third* sacred hypostasis, than "the preceding passages in regard to the *second* :

"Μετα δε πατρικας Διανοιας Ψυχη εγω ναιω

"Θερμη, ψυχωσα τα παντα.

"That is, 'In order next to the paternal Mind I Psyche dwell warm, " 'animating all things.' Thus, after observing in the first section, "the Triad or το θειον, the whole Godhead collectively displayed, "we here have each distinct HYPOSTASIS separately and clearly "brought before our view." And thus, by this learned priest,<sup>1</sup> not by me, the whole correct Christian Trinity, with its various HYPOSTASES, is shewn to have existed in the religion of Mithra and the Magi, ages before Christ was born.

There is now no resource left to the priests, but to declare these oracles of Zoroaster spurious, which Bishop Synesius, in the fourth century, called *holy oracles*.<sup>2</sup> But Mr. Maurice provides against this, by informing his reader that he has only availed himself of passages in these oracles which have been quoted by such men as Porphyry, Damascius, and other Greek writers unfavourable to Christianity, and such as have a marked similitude to the ancient tenets of India, Persia, and Egypt;<sup>3</sup> and which, therefore, cannot be modern forgeries. The existence in these oracles of such passages as have been cited, is, the author believes, the only circumstance on which the priests have determined that they are spurious. They have said, These passages must have been extracted from the gospel histories, therefore the books containing them must be spurious. It never once occurred to them, that the gospel histories might copy from the oracles, or that they might have both drawn from a common source. And it also never occurred to them, that the fact of their quotation by old authors proves that they must have existed before the gospels. In pointing out this circumstance Mr. Maurice has really great merit for his candour and honesty. I believe there are very few priests who would not have found an excuse to themselves, for omitting to point out the conclusive and damning fact.

Plutarch<sup>4</sup> says, "Zoroaster is said to have made a *threefold* distribution of things: to have assigned the first and highest rank to "Oromasdes, who, *in the oracles*, is called the Father; the lowest to "Ahrimanes; and the middle to Mithras; who, *in the same oracles*, "is called τον δευτερον Νεν, the second Mind." As Mr. Maurice says,<sup>5</sup> Plutarch, born in the first century, cannot have copied this

<sup>1</sup> Maurice, Ind. Ant. Vol. IV. p. 267.

<sup>2</sup> Ibid. p. 262.

<sup>3</sup> Ibid. p. 291.

<sup>4</sup> De Iside et Osiride, p. 370.

<sup>5</sup> Vol. IV. p. 367.

from a Christian forgery. Besides, he expressly says it is taken from the oracles—herein going very far to confirm the genuineness of the oracles; indeed, he actually does confirm it, in those parts where the quotations are found.

This doctrine of the oracles is substantially the same as that of Plato. It was taken from the Hymns of Orpheus, which we now possess, and which Mr. Parkhurst allows are the very same that were revered by the ancient Greeks as his, and, as such, were used in their solemn ceremonies. He proves this from a passage in Demosthenes.<sup>1</sup> In the Pythagorean and Platonic remains, written long anterior to the Christian era, all the dogmas of Christianity are to be found. Witness the *Δημιουργος* or *Zeus Βασιλευς*; the *δευτερος Θεος*, or second God; *δευτερος Νους*, or second Mind; the *Μιθρας μεσιτης*, or mediatorial Mithra; and *γεννητος Θεος*, or generated God, begotten not made. Again, the *ψυχη κοσμου*, or soul of the world; i.e., the *רוח ruh* or spiritus, of Osiris and Brahma, *in loto arbore sedentem super aquam*, brooding on the waters of the deep; the *θειος Λογος*, or divine Word, verbum, which Jesus announced to his mother that he was, immediately on his birth, as recorded in the Gospel of his Infancy.<sup>2</sup>

Upon the Logos, Bishop Marsh, in his Michaelis, says, "Since, therefore, St. John has adopted several other terms which were used by the Gnostics, we must conclude that he derived also the term *Λογος* from the same source. If it be further asked, Whence did the Gnostics derive this use of the expression, 'WORD'? I answer, that they derived it most probably from the Oriental or Zoroastrian philosophy, from which was borrowed a considerable part of the Manichean doctrines. In the Zendavesta we meet with a being called '*The Word*,' who was not only prior in existence, but gave birth to Ormuzd, the creator of good; and to Ahriman, the creator of evil. It is true, that the work which we have at present under the title of Zendavesta is not the ancient and genuine Zendavesta; yet it certainly contains many ancient and genuine Zoroastrian doctrines. It is said, likewise, that the Indian philosophers have their *Λογος*, which, according to their doctrines, is the same as the *Μονογενης*."

In reply to this, attempts will be made to show that the *Λογος* of John is different from the Oriental Logos: all mere idle, unmeaning verbiage, fit only for those described by Eusebius, who wish to be

<sup>1</sup> See his note in voce *□Ψ sm*, XI.

<sup>2</sup> Maur. Ind. Scep. Conf. pp. 53 and 139.

deceived : the doctrines as well as the terms are *originally* the same, in defiance of the ingenuity of well-meaning devotees to hide from themselves the sources whence they are derived. The variation is not greater than might be expected from change of place, of language, and lapse of time.

Eusebius acknowledges that the doctrines of the Christians, as described in the first chapter of John, are perfectly accordant with those of the Platonists, who accede to every thing in it, until they come to the sentence, *Et verbum caro factum est*. This seems to be almost the only point in which the two systems differed. The philosophers could not bring themselves to believe that the Logos, in the gross and literal sense of the Christians, quitted the bosom of God, to undergo the sorrowful and degrading events attributed to him. This appeared to them to be a degradation of the Deity. Eusebius allows, what cannot be denied, that this doctrine existed long anterior to Plato ; and that it also made part of the dogmas of Philo and other Hebrew doctors. He might have added also, had he known it, of the priests of Egypt and of the philosophers of India.

The origin of the *verbum caro factum est* we shall presently find in the East. It was not new, but probably as old as the remainder of the system. Its grossness well enough suited such men as Justin, Papias, and Ireneus.<sup>1</sup> For the same reason that it suited them, it was not suitable to such men as Plato and Porphyry.

In the doctrines of the Hindoos and Persians, as it has already been stated, the third person in the Trinity is called both the Destroyer and the Regenerator. Although in the Christian Trinity the *Destroyer* is lost sight of, yet the *Regenerator* is found in the Holy Ghost. The neophyte is said to be regenerate, or born again, by means of this holy spiritus or mind. Plutarch says, that Mithras or Oromasdes was frequently taken for the *το θεον*, or whole Deity, and that Mithras is often called the second Mind. "Whereupon he "observes, how great an agreement there was betwixt the Zoroastrian and the Platonic Trinity, they differing in a manner only in "words!"<sup>2</sup> This second mind is evidently the Holy Ghost of the Christians, so accurately described above in the oracles of Zoroaster, the *רוח ruh* of the second verse of Genesis, which moved, or more

<sup>1</sup> These, the early fathers of Christianity, believed that persons were raised from the dead *sepissime*; that Jesus would come, before that generation passed away, to reign upon earth for a thousand years; and that girls were frequently pregnant by demons.

<sup>2</sup> Cudworth, Book i. Ch. iv. p. 289.

correctly brooded (see Fry's Dictionary), upon the face of the waters. This, in sacred writ, is often called יהוה רוח *Ieue ruh*, or אלהים רוח *Aleim ruh*. These words *Ieue* and *Aleim* not being in regimine, which would make it the Spirit of *Aleim*, or of *Jehovah*, but being in the nominative case, they make it the *Ieue ruh* or *Aleim ruh*.

The figure in the Hindoo caves (whose date cannot be denied to belong anterior to the time of Moses) of the second person, *Cristna*, having his foot bitten by the serpent, whose head he is bruising, proves the origin of *Genesis*.

There can be no longer any reasonable doubt that it came from India, and as the Christian Trinity is to be found in its first chapter, it raises, without further evidence, a strong presumption that that also came from India. By the word אלהים *Aleim*, the το Θεον, or whole Deity, or Christian Trinity, is meant. By the word ראשית *rasit*, the *first* Emanation or *Æon*, *Wisdom* or the *Logos* is meant, and by the word רוח *ruh*, the Spirit of God, the *second* mind, the second emanation, the *third* person in the Trinity is meant—forming altogether the whole Godhead, *three* persons and *one* God.

5. Macrobius, in his Commentary on the Dream of Scipio (a work of Cicero's), which he explains by the great principles of the philosophy of the Pythagoreans and Platonists, has given in the clearest manner, in his account of the Trinity of the Gentiles, a description of the Triad or Trinity of the orthodox, the triple distinction of God the Father, of his *Logos*, and of the *Spiritus*, with a filiation similar to that which exists in the theology of the Christians, and an idea of their unity inseparable from that of the Creator. It seems, in reading it, as if we were listening to a Christian Doctor, who was teaching us how the *Spiritus* proceeds, and the Son is engendered from the Father, and how they both remain eternally attached to the Paternal unity, notwithstanding their action on the intellectual and visible world. The following is in substance what Macrobius says.<sup>1</sup> This learned theologian distinguishes first, after Plato, the God Supreme, the first God, whom he calls with the Greek philosophers τ' Αγαθον, *the Good*, par excellence, the First Cause. He places after his *Logos* his *intelligence* which he calls *Mens* in Latin, and Νος in Greek,<sup>2</sup> which contains the original ideas of things, or *the* ideas—intelligence born and produced from the Supreme God. He adds, that they are above the human reason, and cannot be comprehended but by images and similitudes. Thus, above the corporeal being or matter, either celes-

<sup>1</sup> Macrobi. Som. Scip. Lib. i. Cap. ii.—vi.

<sup>2</sup> Heb. *Rasit*, *Wisdom*.

tial or terrestrial, he establishes the divinity, of which he distinguishes three degrees, Deus, Mens, and Spiritus. God, says he, has engendered from himself, by the superabundant fecundity of his Majesty, *Mens* or Mind, with the Greeks Νες or Λογος. Macrobius then describes an immense graduated chain of beings, commencing with the First Cause, to be born or produced from itself. He says that the three first links of this immense chain are the Father, his *Logos*, Νες, *Mens*, and *Anima* or *Spiritus Mundi*; or, in the Christian phraseology, the Father, Son, and Holy Spirit, the principles of all things, and placed above all created beings. After this he goes on to explain, in exact Christian style of language, the manner in which the Spirit *proceeds*, and in which the Son is *begotten*—*engendered* by the Father. If a trifling difference can be discovered between the doctrine of the Pagan Macrobius and that of the orthodox Christian, it is not so great as that which may be met with between the doctrines or opinions of different sects of even orthodox Christians upon this subject. Surely a greater resemblance need not be desired between the Platonic and Christian Trinities.

Upon the Trinity of Plato, M. Dupuis observes, that all these abstract ideas, and these subdivisions of the first *Unity*, are not new; that Plato is not the author of them; that Parmenides before him had described them; that they existed long anterior to Plato; that this philosopher had learned them in Egypt and the schools of the East, as they might be seen in the writings of Mercury Trismegistus and Jamblicus, which contain a summary of the theology of the Egyptians, and a similar theory of abstractions. Marcilius Ficinus has well observed that the system of the three principles of the theology of Zoroaster and the Platonicians, had the greatest similarity with those of the Christians, and that the latter philosophy was founded upon the former. He might have said, that it was not only *similar*, but in reality the same. The curious reader will do well to consult the beautiful and luminous essay of M. Dupuis, *Sur tous les Cultes*, on this subject; he will find himself amply repaid for his trouble.

For proofs that the Grecians worshipped a Trinity in Unity, the reader may consult the Classical Journal, Vol. IV. p. 89. It is there shown that their Trinity was the JUPITER (that is, the Iao) MACHINATOR.

Speaking of the doctrine of the Chaldeans, Thomas Burnet says,<sup>1</sup> "In prima ordine est Suprema TRIAS. Sic philosophatur Psellus."

<sup>1</sup> Cap. iv. p. 29

Though he gives no account of what this Trias consisted, there is not much room to doubt that it was the Hindoo, Zoroastrian, Platonic Triad.

Mercury was called Triceps; Bacchus, Triambus; Diana, Triformis; and Hecate, Tergemina.

Tergeminamque Hecatem, tria virginis ora Dianæ.<sup>1</sup>

ΣΩΤΕΙΡΑ occurs as a title of Diana on the brass coins of Agathocles.<sup>2</sup>

Plutarch<sup>3</sup> says, *διο και Μιθρην Περσαι τον Μεσιτην ονομαζουσι*. Orpheus also calls Bacchus *Μισης*, Mediator, the same as Mithra of the Persians.<sup>4</sup> Proserpine had three heads; the Triglaf of the Vandals had also three heads; and Mithras was called *Τριπλασιος*.

The Trimurti was the Trimighty of the Saxons, the Trimégas of the Greeks, and the Ter-magnus of the Latins.<sup>5</sup> The Trinity is equally found amongst the Druids of Ireland in their Taulac Fen Molloch.<sup>6</sup>

Navarette, in his account of China,<sup>7</sup> says, "This sect (of Foe) has "another idol they call SANPAO. It consists of *three*, equal in all "respects. This, which has been represented as an image of the "most blessed Trinity, is exactly the same with that which is on the "high altar of the monastery of the Trinitarians at Madrid. If any "Chinese whatsoever saw it, he would say the SAN PAO of his "country was worshipped in these parts."<sup>8</sup>

I must now beg my reader to turn to Book I. Chapter II. Sect. 4, and read what I have there said respecting the material or Pantheistic Trinity, endeavoured to be fixed upon Plato and the Orphic and Oriental philosophers, and I think he must be perfectly satisfied of the improbability that the persons who held the refined and beautiful system which I have developed, could ever have entertained a belief that the Sun, the Moon, and the Earth, were the creators or formers of themselves.

6. As the whole, or nearly the whole, of the ceremonies of the Jews were borrowed from their Gentile neighbours, it would be very extraordinary if their most important doctrine of the Trinity had not been found in the Jewish religion. I shall, therefore, add several more authorities to those already laid before my reader, in Book II. Ch. II. Sect. 5, and particularly that of the celebrated Philo.

<sup>1</sup> Æneid, iv. 511; Maur. Hind. Ant. Vol. IV. p. 238; Parkhurst, p. 347.

<sup>2</sup> Payne Knight, Essay, Gr. Al. Sect. v. p. 105

<sup>3</sup> De Iside et Osiride, p. 43.

<sup>4</sup> Stukeley, Palæog. Sac. No. I. p. 54.

<sup>5</sup> D'Ancarville, p. 95.

<sup>6</sup> See Celtic Druids, Chap. v. Sect. xix.

<sup>7</sup> Book ii. Ch. x., and Book vi. Ch. xi.

<sup>8</sup> Parkhurst, p. 348.

Mr. Maurice<sup>1</sup> says that the first three sephiroth of the Jewish cabala consist of—*First*, the Omnipotent Father; *second*, Divine Wisdom; and *third*, the *Binah* or Heavenly Intelligence, whence the Egyptians had their *CNEPH*, and Plato his *Nous δημιουργος*. But this demiourgos is supposed to be the Creator, as we have before seen that he must necessarily be, if he be the Destroyer. Thus some of the early Christians confounding these fine metaphysical distinctions, and at a loss how to account for the origin of evil, supposed the world to be created by a wicked demiourgos. The confusion arising from the description of *three in one*, and *one in three*—the community of Persons and unity of Essence—the admitted mysterious nature of the Trinity, and the difficulty, by means of common language, of explaining and of reconciling things apparently irreconcilable, may nevertheless be easily accounted for. On the subject of the Destroyer, Mr. Maurice says,<sup>2</sup> “I must again repeat that it would be in the highest degree absurd to continue to affix the name of Destroyer to their third hypostasis in the triad,<sup>3</sup> when it is notorious that the Brahmins deny that anything can be destroyed, and insist that a change alone, in the form of objects and their mode of existence, takes place. One feature, therefore, in that character, hostile to our system, upon strict examination, vanishes.” He then shows, from the Sephir Jetzirah, that the three superior sephiroths of the Jewish cabala were invariably considered by the *ancient Jews* in a very different light from the other seven; that the first three were regarded as PERSONALITIES, but the last seven only as *attributes*.<sup>4</sup>

Rabbi Simeon Ben Jochai<sup>5</sup> says, “Come and see the mystery of the word Elohim: there are *three degrees*, and each degree by itself alone, and yet, notwithstanding, they are all one, and *joined together* in one, and cannot be divided from each other.” This completely justifies what I have formerly said, respecting the words אל אלהים *al alaim*, having a reference to the Trinity.

Priestley says, “But Philo, the Jew, went before the Christians in the personification of the Logos, and in this mode of interpreting what is said of it in the Old Testament. For he calls this divine word a second God, and sometimes attributes the creation of the world to this second God, thinking it below the majesty of the great God himself. He also calls this personified attribute of God

<sup>1</sup> Maur. Hind. Ant. Vol. IV. p. 183, 184.

<sup>2</sup> Ibid. p. 388.

<sup>3</sup> He here alludes to the Hindoos.

<sup>4</sup> Ibid. p. 182.

<sup>5</sup> Comment. on the 6th Sec. of Leviticus.

"his *πρωτογονος*, or his first-born, and the image of God. He says "that he is neither unbegotten, like God, nor begotten, as we are, "but the middle between the two extremes. We also find that the "Chaldee paraphrasts of the Old Testament often render *the word* "of God, as if it were a being distinct from God, or some angel who "bore the name of God, and acted by deputation from him."<sup>1</sup>

In reply to this I shall be told that Philo Platonized or was a Platonist. To be sure he was; because recondite, cabalistic, esoteric Judaism, was the same as Platonism. It would have been as correct, probably, to have said that Plato Hebraized; for as it is evident that the Israelites held the doctrine of the Trinity, where was it so likely for him to obtain it as from them? Philo was a Jew of elevated rank, great learning, and the highest respectability; the very man to whom we have a right to look for the real doctrines, both esoteric and exoteric of the Israelites: and we find him maintaining all the doctrines of the Platonic and Oriental Trinity—doctrines held by the nearest neighbours of the Jews, both on the East and West, and from whom Mr. Spencer has shown, that they took almost all their rites and ceremonies. I contend, therefore, that the doctrines taught by Philo afford the strongest presumption that these were also the doctrines of the Jews.

Of Orpheus, who is said to have brought the knowledge of the Trinity into Greece, very little is known. But Damascius, *Περὶ Ἀρχῶν*, giving an account of the Orphic theology, among other things acquaints us, that Orpheus introduced *τριμορφον Θεον*, a Triform Deity.<sup>2</sup> This was the Platonic philosophy above described.

Of this person Mr. Payne Knight<sup>3</sup> says, "The history of Orpheus "is so confused, and obscured by fable, that it is impossible to "obtain any certain information concerning him. He appears to "have been a Thrasian, and to have introduced his philosophy and "religion into Greece; viz., plurality of worlds, and the true solar "system; nor could he have gained this knowledge from any people "of which history has preserved any memorial: for we know of "none among whom science has made such a progress, that a truth "so remote from common observation, and so contradictory to the "evidence of unimproved sense, would not have been rejected, as it "was by all the sects of Greek philosophers, except Pythagoreans, "who rather revered it as an article of faith, than understood it as a "discovery of science.

<sup>1</sup> Priestley, *Cor. Christ. Sect. ii.*

<sup>2</sup> Maur. *Ind. Ant. Vol. IV. p. 336.*

<sup>3</sup> On Priapus, vide note, p. 33.

"Thrace was certainly inhabited by a civilized nation at some remote period; for when Philip of Macedon opened the gold mines in that country, he found that they had been worked before with great expense and ingenuity, by A PEOPLE WELL VERSED IN MECHANICS, OF WHOM NO MEMORIALS WHATEVER ARE EXTANT." I think memorials of these people may be found in the Pyramids, Stonehenge, the walls of Tyrrys, and the Treasury of Messina.

7. The following extract from Mr. Faber's work on the Origin of Heathen Idolatry, exhibits a pretty fair proof how very general was the ancient doctrine of the Trinity among the Gentiles :—"Among the Hindoos we have the triad of Brama-Vistnou-Siva, springing from the monad Brahm : and it is acknowledged that these personages appear upon earth at the commencement of every new world in the human form of Menu and his three sons. Among the votaries of Buddha we find the self-triplicated Buddha declared to be the same as the Hindoo Trimurti. Among the Buddhist sect of the Jainists we have the triple Jina, in whom the Trimurti is similarly declared to be incarnate. Among the Chinese, who worship Buddha under the name of Fo, we still find this God mysteriously multiplied into three persons, corresponding with the three sons of Fo-hi, who is evidently Noah. Among the Tartars of the house of Japhet, who carried off into their Northern settlements the same ancient worship, we find evident traces of a similar opinion in the figure of the triple God seated on the Lotos, as exhibited on the famous Siberian medal in the imperial collection at Petersburg : and if such a mode of representation required to be elucidated, we should have the exposition furnished us in the doctrine of the Jakuthi Tartars, who, according to Strahremberg, are the most numerous people of Siberia : for these idolaters worship a triplicated deity under the three denominations of Artugon, and Schugo-tangon, and Tangara. This Tartar god is the same even in appellation with the Tanga Tanga of the Peruvians, who, like the other tribes of America, seem plainly to have crossed over from the North-eastern extremity of Siberia. Agreeably to the mystical notion so familiar to the Hindoos, that the self-triplicated great Father yet remained but one in essence, the Peruvians supposed their Tanga-tanga to be one in three, and three in one : and in consequence of the union of Hero worship with the astronomical and material systems of idolatry, they venerated the sun and the air, each under three images and three names. The same opinions equally prevailed throughout the nations which lie to the West of Hindostan. Thus

"the Persians had their Ormusd, Mithras,<sup>1</sup> and Ahriman: or, as the matter was sometimes represented, their self-triplicating Mithras. The Syrians had their Monimus, Aziz and Ares. The Egyptians had their Emeph, Eicton, and Phtha. The Greeks and Romans had their Jupiter, Neptune, and Pluto; three in number though one in essence, and all springing from Cronus, a fourth, yet older God. The Canaanites had their Baal-Spalisha or self-triplicated Baal. The Goths had their Odip, Vile, and Ve, who are described as the three sons of Bura, the offspring of the mysterious cow. And the Celts had their three bulls, venerated as the living symbols of the triple Hu or Menu. To the same class we must ascribe the triads of the Orphic and Pythagorean and Platonic schools: each of which must again be identified with the imperial triad of the old Chaldaic or Babylonian philosophy. This last, according to the account which is given of it by Damascius, was a triad shining throughout the whole world, over which presides a monad."<sup>2</sup>

Again he says, "To the great Triad of the Gentiles, thus springing from a Monad, was ascribed the creation of the world, or rather its renovation after each intervening deluge. It was likewise supposed to be the governing power and soul of the universe. In short all the attributes of Deity were profanely ascribed to it. This has led many to imagine that the Pagans did fundamentally worship the true God, and that even from the most remote antiquity they venerated the Trinity in Unity."<sup>3</sup>

Thus it is evident, from the Rev. Mr. Faber's admission, that a Being called a Trinity, three persons and one God, was worshipped by all the ancient nations of the earth. He very properly says *to the same class we must ascribe the triads of the Orphic, Pythagorean, and Platonic schools.*

The school of Plato has been generally looked to for the origin of the Christian Trinity, but, as we have seen, it would be more correct to look to the oracles of Zoroaster. Christianity may have drawn from Platonism, but there can be no doubt that Plato had drawn from the oracles of the East. The Second Mind, or the Regenerator, correctly the Holy Ghost, was in the oracles of Zoroaster, and will be shewn to have been in the baptismal service of the Magi. And "the

<sup>1</sup> Voss., de Orig. et Prog. Idol. Lib. ii. Cap. ix., says, that the word Mither, in Persian, means Lord, that Mithras is derived from Mither. A Mediator is called Mithras in Persian. Mithras also means *love, pity*.

<sup>2</sup> Book vi. Ch. ii. p. 470.

<sup>3</sup> Ibid. p. 471.

"many" to whom Mr. Faber alludes, as believing that the Gentiles venerated the Trinity in Unity, believed what was perfectly true. There can be no doubt that the Heathens adored the Trinity before the Christians, and did not copy it from Christianity. If either copied, the Christians must have copied from their Heathen predecessors. But all this has a strong tendency to prove that what Ammonius Saccas said was true, namely, that the religions of the Christians and the Gentiles were the same, when stripped of the meretricious ornaments with which the craft of priests had loaded them.

8. Before I quit the subject of the Persian doctrines, it may not be irrelevant again to observe, that the ancient philosophers, meditating upon the nature of the universe, and confining their theories and systems to the knowledge which they derived from experience or through the medium of their senses, the only mode by which knowledge or ideas can be acquired, discovered that they had no experience of the destruction of matter; that when it appears to the superficial observer to be destroyed, it has only changed its mode of existence; that what we call destruction, is only reproduction or regeneration. On this account it is that we always find the Destroyer united with the Creator, and also with the Preserver or Saviour, as one person. Upon this curious philosophical and very true principle an infinite variety of fictions have been invented, by the sportive genius of poets, or the craft of priests. But the simple philosophical principle was at the bottom of them all; and it was that only which philosophers believed. God only knows whither the vanity of the moderns has carried them, or will carry them; but the ancients confined their wisdom or knowledge, in this instance at least, within the compass of their ideas—the limit of real knowledge; and as, in their present state of existence, they could not receive the idea of the annihilation of matter through the medium of the senses, they could not form an idea of it at all; and consequently could not receive as an article of faith that of which they must necessarily remain in profound ignorance. Matter might be created from nothing, or it might not be created; their senses told them it existed; but to them it was unknown whether it had ever not existed; and they did not pretend to decide, as an article of faith, the question—for in its very nature it was not possible to decide it by human means. Not so the wise Christian: he and his priest laugh at the ignorance of the ancient philosopher, and at once declare that matter *was* created; and that they have a perfect idea respecting its creation, which they can by no

possibility have received from experience, or through the medium of the senses. With the ancient philosopher, the Author confesses his ignorance. The Oriental philosopher, who penned the first verse of Genesis, was too wise to give an opinion upon the subject. He merely says, "God formed (or re-formed) the earth;" the question of its creation *from nothing*, or *its eternity*, he did not touch.

Thus the reader sees that from the caves of Upper India, Persia, and Egypt, the doctrine of the Christian Trinity was undoubtedly drawn. But though these countries were the places where this doctrine flourished many ages before Christianity, yet it has been supposed that it was from the Platonists of Greece, who had learned it from these three nations, that the Christians immediately drew their doctrine. And if the keen eye of a modern Thomas Aquinas should discover some minute metaphysical variation between the ancient and modern systems, this will only be what we may expect to arise from the lapse of ages, and the difficulty of conveying ideas, so very abstruse, from one language into another. Nor will it be very surprising if the profound doctrines of philosophers, like Plato and Pythagoras, should happen to have been misunderstood by such philosophers as Papias and Ireneus. And if this should prove to have been the fact, the philosopher of the present day may not think the modern deviation any improvement upon the system.

I shall add no more at present on the subject of the Trinity or Cabala. I shall return to it very often; and it will not be till I come nearly to the end of this volume of my work that I shall unfold the whole of what I have to disclose on this subject, when several apparent inconsistencies will be reconciled

## BOOK IV.

## CHAPTER I.

PROPER MODE OF VIEWING THE RELIGION.—LIFE OF CRISTNA.—  
 SUBJECT CONTINUED. MATUREA.—SIR W. JONES'S EXPLANATION  
 OF THE CIRCUMSTANCES, AND MR. MAURICE'S ADMISSIONS.—  
 REFLECTIONS ON THE ABOVE.—SOLEMN CONSIDERATIONS OF MR.  
 MAURICE'S IN EXPLANATION.—DIGRESSION ON THE BLACK COL-  
 OUR OF ANCIENT GODS; OF THE ETYMOLOGY OF THE NILE AND  
 OSIRIS.—SUBJECT CONTINUED.—CHRIST BLACK, AN ANSWER TO  
 A SOLEMN CONSIDERATION.—OTHER SOLEMN CONSIDERATIONS.  
 —OBSERVATIONS ON MR. MAURICE'S SOLEMN CONSIDERATIONS.  
 —MR. MAURICE'S PAMPHLETS.—BACK RECKONINGS. MATUREA.  
 —BRYANT AND DR. A. CLARKE ON THIS MYTHOS.

1. Having shown that the Hindoos and Persians had certain of the leading articles of what is usually called the Christian religion, some thousands of years, probably, before the time assigned to JESUS,—the actual history of the birth and life of the Second Person of the Trinity, or of the Saviour of the Romish or modern Christian religion, will now be given; from which it will be evident to the reader whence most of the corruptions in the histories of the Gospel of Jesus have been derived.

When a person takes a view of the whole of what has constituted the Christian system, at any period of the time during which it has existed, if he mean to form a correct idea of it, he must not confine his observations to any one or two of the divisions of which it consists at the time of his survey, but he must take, as it were, a bird's eye view of it. He must bring all its numerous subdivisions within the field of his telescopic vision. No doubt each of them will dispute the propriety of this, because there is not one of them, however small and contemptible it may be, which will not maintain that *it* is the sole and true religion, all the others being merely heresies or corruptions. To this, however, the philosopher, inquiring only for

the truth, will pay no attention : each is an integral part, and the union of the whole forms the religion of that day ; though it is very possible that it may differ essentially from that taught by Jesus, or from the religion of the present day.

If a person be disposed to dispute the doctrine here laid down, I would beg to ask him what he would do if he undertook to make a survey of the religion of India. Would he consider only the religion of the followers of Vishnu ; or of that of the followers of Cali ; or of that of the followers of Buddha ? No : he would consider each of these as parts of the grand whole ; all derived from one common source ; and reason upon them accordingly. In the same manner he will consider the sects of Christians, when he takes a philosophical view of the religion. In carrying this intention into effect, I shall, of course, often have occasion to notice the writings of Christians of former times, but which are now little known. Of this kind are what are called the Apocryphal Gospels. This being the correct mode of viewing the religion, it seems evident that if a general corruption have pervaded all its sects, we must not expect to find the cause or origin of this corruption applicable to *one* sect only ; but, on the contrary, we shall find it apply in a very considerable degree to the whole of them.

It will not apply alone to the gospel of Paul, or of Montanus, or of Marcion, or of the Egyptians, but it will apply to them all indiscriminately, orthodox and heterodox, without any partiality to any one of them. But it cannot be reasonably expected that the exact place should be pointed out where every one of the facts stated in the whole of the numerous gospels, or histories of the religion, came from. The only question will be, whether sufficient be pointed out to convince the mind of the impartial reader of the identity of the systems, or of the truth of the propositions meant to be established.

It will now be shown, in the first place, that from the history of the second person of the Indian Trinity, many of the particulars of the gospel histories of the Christians have been compiled.

The book called the Bhagavat Geeta, which contains the life of Cristna, is allowed to be one of the most distinguished of the puranas, for its sublimity and beauty. It lays claim to nearly the highest antiquity that any Indian composition can boast : and the Rev. Mr. Maurice, a very competent judge, allows that there is ample evidence to prove that it actually existed nearly four thousand years ago. Sir William Jones says, "That the name of Chrishna, and the general "outline of his story, were long anterior to the birth of our Saviour,

"and probably to the time of Homer, we know very certainly." In fact, the sculptures on the walls of the most ancient temples,—temples by no one ever doubted to be long anterior to the Christian era—as well as written works equally old, prove, beyond the possibility of doubt, the superior antiquity of the history of Cristna to that of Jesus. The authority of the unwilling witness, Sir W. Jones, without attempting any other proof of this fact, is enough. But in the course of this work many other corroborating circumstances will be produced, which, independently of his authority, will put the matter beyond question.

2. These observations being premised respecting the Bhagavat Geeta, we will now consider some of the leading facts which are stated in it relating to the God Cristna, Crisna, or Chrishna.<sup>1</sup> These we shall find are copies of the Christian gospel histories, or the Christian gospel histories are copies from them, or they have both been copied from an older mythos.

In the first place, the Cristna of India is always represented as a Saviour or Preserver of mankind, precisely the same as Jesus Christ. While he is thus described as a Saviour, he is also represented to be really the Supreme Being, taking upon himself the state of man; that is, to have become *incarnate in the flesh*, to save the human race, precisely as Jesus is said to have done, by the professors of the orthodox Christian faith. This is the *Verbum caro factum est* of St. John, to which I alluded in Book III. Chap. III. Sect. 4.

As soon as Cristna was born, he was saluted with a chorus of Deutas or Devatas or Angels, with divine hymns, just as it is related of Jesus in the orthodox Gospel of Luke, ch. ii. 13, 14. He was cradled among shepherds, to whom were first made known the stupendous feats which stamped his character with marks of the divinity. The circumstances here detailed, though not literally the same as those related of Jesus, are so nearly the same, that it is evident the one account has been taken from the other. The reader will remember the verse of the gospel history, *And there were shepherds tending their flocks by night*. Luke ii. 8.

Soon after Cristna's birth, he was carried away by night and concealed in a region remote from his natal place, for fear of a tyrant whose destroyer it was foretold he would become, and who had, for that reason, ordered all the male children born at that period to be slain. This story is the subject of an immense sculpture in the cave

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<sup>1</sup> Sir W. Jones always spells the name of this celebrated person Chrishna.

at Elephanta,<sup>1</sup> where the tyrant is represented destroying the children. The date of this sculpture is lost in the most remote antiquity. It must, at the very *latest* period, be fixed at least many *hundred* years previous to the birth of Jesus Christ, as we shall presently see. But with much greater probability *thousands* instead of *hundreds* of years might be assigned to its existence. Cristna was, by the *male* line, of royal descent, though he was actually born in a state the most abject and humiliating—in a dungeon—as Jesus was descended from King David and was born in a cave, used as a stable. The moment Cristna was born the whole room was splendidly illuminated, and the countenances of his father and mother emitted rays of glory. According to the *Evangelium Infantia* “Spelunca repleta erat luminibus, lucernarum et candelarum fulgorum excedentibus, et *solari luce* majoribus.” Cristna could speak as soon as he was born, and comforted his mother, as did the infant Jesus, according to the same gospel history. As Jesus was preceded and assisted by his kinsman, John, so Cristna was preceded by his elder brother, Ram, who was born a little time before him, and assisted him in purifying the world, polluted with demons and monsters. Ram was nourished and brought up by the same foster parents as Cristna. Thus the Gospel of James<sup>2</sup> states that the prophecy of Zachariah and the supernatural pregnancy of his wife being notorious, Herod suspected that John might be the expected Messiah, and commanded him to be delivered up in order that he might murder him; but Elizabeth had sent him into the wilderness to his cousin, by which means he escaped. Cristna descended into Hades, or Hell, and returned to Vaicontha, his proper paradise. One of his epithets was that of a *good shepherd*, which we know was that of Jesus. After his death, like Jesus Christ, he ascended into heaven.<sup>3</sup> From the glory described above, in the *Evangelium Infantia*, we see the reason why, in all pictures of the Nativity, the light is made to arise from the body of the infant, and why the father and mother are often depicted with glories round their heads.

3. After the birth of Cristna, the Indian prophet Nared, Σοφος, having heard of his fame, visited his father and mother at Gokul, examined the stars, &c., and declared him to be of celestial descent. As Mr. Maurice observes, here is a close imitation of the Magi guided by his star and visiting the Infant in Bethlehem. Cristna

<sup>1</sup> Maur. Ind. Ant. Vol. II. p. 149.

<sup>2</sup> Protevangelium Jacobi, p. 23, apud Fabric., p. 25.

<sup>3</sup> Maur. Ind. Ant.

was said to have been born at Mathura (pronounced Mattra), on the river Jumna, where many of his miracles were performed, *and in which at this day he is held in higher veneration than in any other place in Hindostan.* Mr. Maurice says, "The Arabic edition of the *Evangelium Infantiae* records Matarea, near Hermopolis, in Egypt, "to have been the place where the Infant Saviour resided during "his absence from the land of Judæa, and until Herod died. At "this place Jesus is reported to have wrought many miracles; and, "among others, to have produced in that arid region a fountain of "fresh water, the only one in Egypt. Hinc ad Sycamorum illam "urbem digressi sunt, quæ hodie Matarea vocatur; et produxit "Dominus Jesus fontem in Matarea, in quo Diva Maria (*Cristna's* "mother has also the epithet *DEVA* prefixed to her name) tunicam ejus "lavit. Ex sudore autem, qui à Domino Jesu defluxit, balsamum "in illâ regione provenit." <sup>1</sup>

M. Savary says, that at a little distance from Heliopolis is the small village of Matarea, so called because it has a fresh-water spring, the only one in Egypt. This spring has been rendered famous by tradition, which relates that the holy family fleeing from Herod came hither; that the Virgin bathed the holy child Jesus in this fountain; and that much balsam was formerly produced in the neighbourhood.<sup>2</sup>

Eusebius and Athanasius state, that when Joseph and Mary arrived in Egypt, they took up their abode in a city of the Thebais, in which was a superb temple of Serapis. On their going into the temple, all the statues fell flat on their faces to the Infant Saviour. This story is also told by the *Evangelium Infantiae*.<sup>3</sup>

After Cristna came to man's estate, one of his first miracles was the cure of a leper. Matthew (in chap. viii. ver. 3) states an early miracle performed by Jesus to have been exactly similar, viz., the cure of a leper. Upon another occasion a woman poured on the head of Cristna a box of ointment, for which he cured her of her ailment. Thus, in like manner, a woman came and anointed the head of Jesus. Matt. xxi. 7.

At a certain time Cristna, taking a walk with the other cowherds with whom he was brought up, they chose him for their king, and every one had a place under him assigned to him. Nearly the same

<sup>1</sup> *Evangelium Infan. Arab. et Lat.* p. 71, ed. Syke, 1697; Maur. *Hist.* Vol. II. p. 318; Jones on the Canon, Vol. II. Part III. Ch. xxii.

<sup>2</sup> Savary's *Travels in Egypt*, Vol. I. p. 126.

<sup>3</sup> Vide Euseb. *Demon. Evang. Lib. vi. Cap. xx.*; Athan. *de Incarnat. Verbi*, Vol. I. p. 89.

story is related of Jesus and his playfellows. At another time, the Infant Jesus declaring himself to be *the good shepherd*, turned all his young companions into sheep; but afterward, at the solicitation of their parents, restored them to their proper form. This is the counterpart of a story of the creation, by Cristna, of new sheep and new cow-boys, when Brahma, to try his divinity, had stolen those which belonged to Nanda's, his father's, farm.<sup>1</sup> To show his humility and meekness, he condescended to wash the feet of the Brahmins, as Jesus did those of his disciples. John xiii. 5, &c.

Cristna had a dreadful combat with the serpent Calinaga,<sup>2</sup> which had poisoned all the cowherds. In the Apocryphal Gospel above alluded to, the infant Saviour had a remarkable adventure with a serpent, which had poisoned one of his companions.<sup>3</sup>

Cristna was sent to a tutor to be instructed, and he instantly astonished him by his profound learning. In the Gospel of the Infancy it is related, that Jesus was sent to Zaccheus to be taught, and, in like manner, he astonished *him* with his great learning. This also must remind the reader of the disputation in the temple with the Jewish doctors. (Luke ii. 46, 47) Cristna desired his mother to look into his mouth, and she saw all the nations of the world painted in it. The Virgin saw the same in the mouth of Jesus.<sup>4</sup> Mr. Maurice observes that the Gospel of the Infancy is alluded to by Ireneus,<sup>5</sup> which shows that it was among the earliest of the ancient gospel histories.

Finally, Cristna was put to death by being *crucified*; he descended into hell, and afterward ascended into heaven. For further particulars, see Maurice's Ind. Ant. Vol. II. pp. 149, &c. The descent into hades or hell, and the ascent into paradise or heaven, is stated by Mr. Maurice; the crucifixion is not stated by him; but my authority for the assertion I shall adduce presently.

It is impossible for any one to deny the close connection between the histories of Jesus and of Cristna. We now come to the most important point—how such connection is to be rendered consistent with the existence of the whole of the Christian system as at present expounded by our priests,—how the priests are to explain it away,—how those men who are so unfortunate as to feel themselves

<sup>1</sup> Maurice, Hist. Hind. Vol. II. p. 322.

<sup>2</sup> *Cali* is now the Goddess of a sect in opposition to that of Cristna, and *Naga* means serpent. It is evidently the same as the old English word for serpent—*Hag*.

<sup>3</sup> Hist. Hind. Vol. II. p. 322.

<sup>4</sup> Maur. Bram. Fraud Exposed, p. 114.

<sup>5</sup> Adv. Heres. Lib. i. Cap. xvii. p. 104, ed. fol. 1596.

obliged to yield to such *conclusive* evidence can be proved to be what the Rev. Mr. Maurice, in true orthodox strain, calls *impious infidels*.

4. The mode in which Sir W. Jones gets over the difficulty is very easy. Without pretending that he has any variation of manuscripts, or other authority, to justify him, but merely because he finds the facts to be inconsistent with the existence of the whole of the present Christian system, as he chooses to expound it, he asserts the passages containing them to be interpolations from spurious gospels; but, unfortunately for his credit, this, for many reasons, will not obviate the difficulty. It is evident that much of the history is the same as the *orthodox* gospels, as well as of those called *spurious*.

In reference to the opinion of Sir W. Jones, Mr. Maurice says, "For, however happy and ingenious, as it certainly is, may be the conjecture of Sir W. Jones concerning the interpolation of the Bramin records from the Apocryphal Gospels, it still affords but a partial explanation of the difficulty. Many of the Mythological sculptures of Hindostan that relate to the events in the history of this Avatar, more immediately interesting to the Christian world, being of an age undoubtedly anterior to the Christian æra, while those sculptures remain unanswerable testimonies of the facts recorded, the assertion, unaided by these collateral proofs, rather strengthens than obviates the objection of the Sceptic. Thus, the sculptured figures, copied by Sonnerat, from one of the oldest pagodas, and engraved in this volume, the one of which represents Chreeshna dancing on the crushed head of the serpent; and the other, the same personage entangled in its enormous folds, to mark the arduousness of the contest, while the enraged reptile is seen biting his foot, together with the history of the fact annexed, could never derive their origin from any information contained in the Spurious Gospels."

Again, Mr. Maurice says, "To return to the more particular consideration of these parts of the life of Chreeshna, which are above alluded to by Sir William Jones, which have been paralleled with some of the leading events in the life of our blessed Saviour, and are, in fact, considered by him as interpolations from the Spurious Gospels; I mean more particularly his miraculous birth at midnight; the chorus of Devatus that saluted with hymns the divine infant as soon as born; his being cradled amongst shepherds, to whom were first made known those stupendous feats that stamped his character with divinity; his being carried away by night, and concealed in a

"region remote from the scene of his birth,<sup>1</sup> from fear of the tyrant Cansa, whose destroyer it was predicted he would prove, and who, therefore, ordered all the male children born at that period to be slain; his battle, in his infancy, with the dire, envenomed serpent Calija,<sup>2</sup> and crushing his head with his foot; his miracles in succeeding years; his raising the dead; his descending to Hades; and his return to Vaicontha, the proper paradise of Veeshnu," &c.

5. Upon the plea of interpolation, which Sir W. Jones has used to account for the extraordinary similarity in the lives of Jesus and of Cristna, and which Mr. Maurice has allowed, *happy and ingenious as it is!* to be altogether unsatisfactory; it may be asked, what could induce the Brahmins, the most proud, conceited, and bigoted of mankind, to interpolate their ancient books; to insert in them extracts from the gospel histories, or sacred books of people very nearly total strangers to them; very few in numbers, and looked on by them with such contempt that they would neither eat, drink, nor associate with them (which, if they had done, they would have been contaminated and ruined by becoming outcasts from their order);—people who came as beggars and wanderers soliciting a place of refuge? It cannot be pretended that the Brahmins wished to make converts; for this is directly contrary to their faith and practice. The books in which these interpolations are found, were obtained from them with the greatest difficulty; they have every appearance of very great antiquity; and are found concealed in the recesses of their temples, evidently built many centuries before the Christian æra. And though the books in which they are found are scarce, yet they are sufficiently numerous, and spread over a sufficient extent of country, to render it impossible to interpolate them all, if they had been so disposed. Upon the impossibility of interpolating the old Hindoo books, I shall treat at large hereafter.

But how is the figure in the cave at Elephanta to be accounted for; that *prominent* and *ferocious* figure, as Mr. Maurice calls it, surrounded by slaughtered infants, and holding a drawn sword? If it were only a representation of the evil principle, how came he only to destroy infants; and, as I learn from Mr. Forbes's Oriental Memoirs,<sup>3</sup> those infants, *boys*? He is surrounded by a crowd of figures of men and women, evidently supplicating for the children. This group of

<sup>1</sup> And Mr. Maurice might have added, called Mattra or Maturea, the same name as the place to which Christ was carried, according to Christian tradition, as we have already shown.

<sup>2</sup> Calija, this is another name for the Calinaga, explained in note p. 163.

<sup>3</sup> Vol. III. Ch. xxxv. p. 447.

figures has been called the Judgment of Solomon : as Mr. Forbes justly says, very absurdly. But, at the same time, he admits that there are many things in these caves which bear a resemblance to prominent features in the Old Testament. Over the head of the principal figure in this group, are to be seen the mitre, the crosier, and the cross—true Christian emblems.

Again Mr. Maurice says, "All these circumstances of similarity are certainly very surprising, and, upon any other hypothesis than that offered by Sir W. Jones, at first sight, seem very difficult to be solved. But should that solution, from the allowed antiquity of the name of Chrisna, and the general outline of his story, confessedly anterior to the birth of Christ, and probably as old as Homer, as well as the apparent reluctance of the haughty, self-conceited Brahmin to borrow any part of his creed, or rituals, or legends, from foreigners visiting India, not be admitted by some of my readers as satisfactory, I have to request their attention to the following particulars, which they will peruse with all the solemn consideration due to a question of such high moment."

We will now attend with SOLEMN CONSIDERATION to these particulars, offering such observations as occur upon each, as they come in order.

But, gentle reader, if you please, we will, as we go along with the Reverend Gentleman, not forget what Lord Shaftsbury so shrewdly observed, *that solemnity is of the essence of imposture.*

"And first with respect to the name of Christna, (for so it must be written to bear the asserted analogy to the name of Christ,) Mr. Volney, after two or three pages of unparalleled impiety, in which he resolves the whole life, death, and resurrection of the Messiah, into an ingenious allegory, allusive to the growth, decline, and renovation of the solar heat during its annual revolution ; and after asserting that, by the Virgin, his mother, is meant the celestial sign Virgo, in the bosom of which, at the summer solstice, the sun anciently appeared to the Persian Magi to rise, and was thus depicted in their astrological pictures, as well as in the Mithraic caverns ; after thus impiously attempting to mythologise away the grand fundamental doctrines of the Christian code, our Infidel author adds, that the sun was sometimes called Chris, or Conservator, that is, the Saviour ; and hence, he observes, the Hindoo god Chris-en or Christna, and the Christian Chris-tos, the son of Mary. Now, whatever ingenuity there may be displayed in the former part of this curious investigation, into which I cannot now

"enter, I can confidently affirm, there is not a syllable of truth in "the orthographical derivation; for Chrisna, nor Chris-en, nor "Christna (as to serve a worthless cause, subversive of civil society, "he artfully perverts the word), has not the least approach in signi- "fication to the Greek word Christos, anointed, in allusion to the "kingly office of the Hebrew Messiah; since this appellative simply "signifies, as we shall presently demonstrate, *black* or *dark blue*, and "was conferred on the Indian God solely on account of his *black complexion*. It has, therefore, no more connection with the name "of our blessed Saviour, supposed by this writer to be derived from "it, than the humble Mary of Bethlehem has with the Isis of Egypt, "the original Virgo of the Zodiac: or Joseph, as there asserted, has "with the obsolete constellation of præsepe Jovis, or stable of Jove, "as, in his rage for derivation, he ridiculously asserts."

Now, upon the observation of Mr. Maurice, relating to the celestial Virgin, and the Virgin Mary, the reader is requested to suspend his judgment till he comes to my chapter where she is expressly treated of. With respect to the remainder of his observation on the *colour* of the Cristna of India, it is replied, that of all the circumstances connected with this subject, there is not one so curious and striking as this; nor one so worthy of the attention of the reader. And though, at first, he may think the Author, in what he is going to say respecting the *black* colour, is deviating from the subject, he will in the end find nothing but what is closely connected with it, and necessary for its elucidation.

7. On the first view, it seems rather an extraordinary circumstance that the statues of the Gods of the ancients should be represented of a black colour; or that they should have been made of a stone as nearly black as it could be obtained. Where the stone could not be obtained quite black, a stone was often used similar to our blue slate, of a very dark blue colour; the drapery of the statue often being of a different, light-coloured stone. It is evident that the intention was to represent a black complexion; of this there can be no doubt. The marble statues of the Roman Emperors are often found with the fleshy part black, and the drapery of white or some other colour.

Eusebius informs us, on the authority of Porphyry, "That the "Egyptians acknowledged one intellectual Author or Creator of the "world, under the name of Cneph; and that they worshipped him "in a statue of human form and *dark blue complexion*." Plutarch informs us, "That Cneph was worshipped by the inhabitants of the "Thebaid; who refused to contribute any part towards the main-

"tenance of the sacred animals, because they acknowledged no "mortal God, and adored none but him whom they called Cneph, an "uncreated and immortal being." The Temple of Cneph, or Cnuphis, was in the island of Elephantine, on the confines of Egypt and Ethiopia.<sup>1</sup>

In the Evangelical Preparation of Eusebius,<sup>2</sup> is a passage which pretty well proves that the worship of Vishnu or Cristna was held in Egypt under the name of Kneph: Τον Δημιουργον Κνηφ οἱ Αἰγυπτιοὶ προσαγορεύουσιν τὴν χροίαν ἐκ καοῦς μελανος, ἔχοντα κρατὶντα ζῶντην καὶ σκηπτρον (λεγῶσιν). "The Egyptians, it is said, represented the "Demiurgos Kneph, as of a blue colour, bordering on black, with "a girdle and a sceptre."<sup>3</sup>

Mr. Maurice<sup>4</sup> has observed that the Cneph of Egypt, and the statue of Narayen, in the great reservoir of Catmandu, are both formed of black marble. Dr. Buchanan states the statue of Juggernaut to be of wood, painted black, with red lips.

Mr. Maurice says, "That Osiris, too, the black divinity of Egypt, "and Chreeshna, the sable shepherd-God of Mathura, have the striking similitude of character, intimated by Mr. Wilford, cannot be disputed, any more than that Chreeshna, from his rites continuing "so universally to flourish over India, from such remote periods "down to the present day, was the prototype, and Osiris the mythological copy. Both are renowned legislators and conquerors, "contending equally with physical and spiritual foes: both are "denominated *the Sun*; both descend to the shades and raise the "dead."<sup>5</sup>

Again he says, "Now it is not a little remarkable that a dark blue "tint, approaching to black, as his name signifies, was the complexion "of Chreeshna, who is considered by the Hindoos not so much an "avatar as the person of the great Veeshnu himself, in a human "form."<sup>6</sup> That is, he was incarnate, or in the flesh, as Jesus was said to be.

For reasons which the reader will soon see, I am inclined to think that Osiris was not the copy of Cristna, but of the earlier God, Buddha.

That by Osiris was meant the Sun it is now allowed by every writer who has treated on the antiquities of Egypt. Mr. Maurice,

<sup>1</sup> Pritchard's Anal. of Egypt, Mythol. p. 171.

<sup>2</sup> Lib. iii. p. 115.

<sup>3</sup> Class. Journ. No. XXIX. p. 122.

<sup>4</sup> Ant. Ind. Vol. I. Sect. vii.

<sup>5</sup> Hist. Hind. Vol. II. p. 477.

<sup>6</sup> Maurice, Hist. Hind. Vol. I. p. 66, 4to; also Ant. Ind. Vol. III. p. 375.

as the reader sees, states him to have been black, and that the Mnevis, or sacred bull, of Heliopolis, the symbol of Osiris, was also black. Osiris is allowed also to be the Seeva of India,<sup>1</sup> one of the three persons of the Indian God—Bramha, Vishnu or Cristna, and Seeva, of whom the bull of the Zodiac was the symbol.

It is curious to observe the number of trifling circumstances which constantly occur to prove the identity of the Hindoos and Egyptians, or rather the Ethiopians. The word Nile, in the Indian language, means *black*. Dupuis<sup>2</sup> says, "Nilo in Indian signifies black, and it ought to signify the same in Egyptian; since, whenever the Arabs, the Hebrews, the Greeks, and the Latins, have wished to translate the word Nil, they have always made use of a word which in their language signifies black. The Hebrews call it *Sichor*; the Ethiopians, *Nuchul*; the ancient Latins, *Melo*; the Greeks, *Melas*—all names signifying *black*. The word or name *Nilos*, then, in Egyptian, presents the same idea as the word Nilo in Indian." But the name of Nile was a modern one (comparatively speaking), a translation of the ancient name of this river, which was Siri. Speaking of the word Nile, Tzetzes says, το δε Νεῖλος νεον εστ.<sup>3</sup>

Selden<sup>4</sup> says, "Sit Osiris, sit Omphis, Nilus, Sirus, sive quodcunque aliud ab Hierophantis usurpatum nomen, ad unum tandem solem antiquissimum gentium Numen redeunt omnia." He says again, "Osiris certe non solum idem Deus erat cum Nilo, verum ipsa nomina Nili et Osiridis, sublato primo elemento, sunt synonyma. Nam lingua prophetarum שחור schichori est Nilus, ut doctissimi interpretum volunt, quod שחור schichori, lingua Æthiopica (ita monet illustrissimus Scaliger filius) prolatum—in Σείρις aut Σείρις Græca scriptione, transmigravit." See also Parkhurst's Lex. שחור pp. 728, 729.

The word Osiris may be a Greek word, composed by the Greeks from their own emphatic article O, and the Hebrew word שחור *shr*, written with their customary termination *Osiros*. The meaning of the Hebrew word is black. And one meaning of the Greek is evidently *the black*, or *the black God*. This is confirmed by Plutarch, in his treatise de Iside et Osiride.

The Nile was often called יאר *iar*, which is the Hebrew word for river, and was probably the Egyptian one also. It was simply *the*

<sup>1</sup> Maurice, Ant. Ind.

<sup>2</sup> Vol. III. p. 351.

<sup>3</sup> Drummond, Ess. Zod. pp. 106 and 112.

<sup>4</sup> De Diis Syriis, De Vitulo Aureo, Syntag. i. Cap. iv.

*river κατ' ἐξοχην.* It was never called Neilos by the Egyptians, but by the Greeks, and that only from the time of Hesiod, in whose writings it is first so called. This pretty nearly proves it a translated name.<sup>1</sup> If the author be right in this conjecture, the reason is evident why this word sets etymological inquiries at defiance. Sir W. Jones says, Nila means *blue*; but this blue is probably derived from the colour of the stone—a dark blue, meant originally to describe *black*. The Nile was also called Αἴγυπτος *Ægyptus*, before the country had that name. This last name also defies the etymologists. But it was probably an Eastern word mangled by the Greeks, who mangled everything. It will be explained hereafter.

M. De Lambre tells us, from Censorinus, that the Egyptians called the year of 365 days by the word Νεῖλος, *Neilos*. And he observes that, in the Greek notation, the letters of which this word is composed denote 365. Sir W. Drummond calls this buffoonery, and asks if M. De Lambre has forgot that the Egyptians did not speak Greek. To which it may be answered, that the polite and learned among them did speak Greek after the time of Alexander. It is overlooked by Sir William that this name (as he acknowledges) νεον ἐστι, is modern. It is probable that the Greeks found the *ancient* Egyptian name to signify *black*, and the letters of it to denote or to signify the year of 365 days. But as they could not in their language give it a term which would signify both, and as they understood why it was called 365 or the year, but did not understand why it was called black, they adopted the former, and called it Νεῖλος.

The ancient name, as we have said, was Sir, or Siri, the same as O-sir, or Osiris, who was always black; after whom it was called, and by whom was meant the sun. Thus it was called the river of the sun, or the river sun, or the river of Osiris—as we say, the river of the Amazons, or the river Amazon. And this river flowed from the land of the sun and moon. It arose in the Mountains of the Moon, and flowed through the land of Sir, perhaps the land of Siriad, where Josephus was told that columns had been placed which were built before the flood—κατὰ τὴν γῆν Συριάδα. Manetho, 300 years before Josephus, says, these columns stood ἐν τῇ γῇ Συριαδικῇ, and from them Josephus took his history, which was inscribed on them in the sacred language and in hieroglyphical characters, a language and character evidently both unknown to him. These columns were probably the Egyptian monuments—Pyramids, or *Obelisks*,

<sup>1</sup> Vide Drummond's Orig. B. iv. Ch. ii.

which had escaped the destruction of Cambyses, perhaps because they were only historical and not religious, or perhaps because they were linghams, to which the Persians might not object—but the knowledge of whose characters was at that time lost amidst the universal destruction of priests and temples, and which has never been really known since, though the new priests would not be willing to confess their ignorance. Query, שׁוּר *sur*, יֵא *ia*, דִּי *di*, The holy land of Sur?

The river Nile in Sanscreeet books is often called Crishna.<sup>1</sup>

שׁוּר *sr*, is the origin or root of Osiris, and means a leader, regulator, ruler, or director. The ninth of the meanings given to it by Parkhurst in the form שׁוּר *sur*, is that of Beeve.

The modern words Sir, Mon-sieur, Mon-seignor, are all derived from the Hebrew word שׁוּר *Sr*, or Lord, as we translate it, which was an epithet of the sun in all the eastern countries. This is the same as the Iswara of India, which means Lord.<sup>2</sup> The Bull of the Zodiac, or the sun, also had a name very similar to this, whence probably it came to be applied to the animal; or at least they had the same names. See Parkhurst in voce שׁוּר *sur*.

Mr. Maurice says,<sup>3</sup> Persæ Σὺρη Deum vocant. Surya is the name of the solar divinity of India. It is also the name of Osiris. Mr. Bryant says, Ὀσεριν προσαγορευεσσι καὶ Σὺριον.<sup>4</sup> As the God of the Egyptians went by several names, as Apis, Serapis, Cneph, Osiris, &c., so did the God of the Hindoos. The word *sable* or *black* was one of their epithets. Thus *Christ* is, in like manner, an epithet of Jesus. He is called Jesus the Christ, *the Anointed*.

8. As the reader has seen above, and also in my Celtic Druids, I have derived Osiris from the word *Sr*, and the Greek emphatic article O. This derivation is justified by Porphyry. But Hellanicus informs us that it was sometimes written Ὀσιρις. Now, as Isis was the wife of Osiris, may it not have come from the Hebrew word יִשׁוּ *iso*, to save, and שׁוּר *sr*, or שׁוּר *sur*? Osiris was the Sun, so was Surya in India and Persia: for, as we have seen, Persæ Surē Deum vocant. Syria was the land of the Sun. The Sun was called Lord and Saviour; so was Mithra. The Bull was the emblem of the Sun—of Mithra, called Lord, and of the God in the land where Surya or the Sun, with seven heads, was adored, and in Japan, where he breaks the mundane egg with his horn. The Bull was the body into which Osiris transmigrated after his death; and, lastly, the Hebrew

<sup>1</sup> Maurice, Bram. Fraud Exposed, p. 80.

<sup>2</sup> See Pictet, p. 16.

<sup>3</sup> Ant. Ind. Vol. II. p. 203.

<sup>4</sup> Ibid, p. 221.

name for bull is שׁוֹר *sur*. Orpheus has a hymn to the Lord Bull. Iswara of India or Osiris, is the husband of Isi or of Isis; and Surya is Buddha. Can all these coincidences be the effect of accident?

"Osiris, or Isiris, as Sanchoniathon calls him, is also the same "name with Mizraim, when the servile letter M is left out."<sup>1</sup> The reason of the monogram M being prefixed to this, and to many other words, will be shewn by and by.

I have some suspicion that *O-siris* is a Greek corruption; that the name ought, as already mentioned, to be what it is called by Hellanicus, *Ysiris* or *Isiris*, and that it is derived from, or rather I should say is the same as, *Iswara* of India. Iswara and Isi are the same as Osiris and Isis—the male and female procreative powers of nature.

"Iswara, in Sanscrit, signifies Lord, and in that sense is applied "by the Bramans to each of their three principal deities, or rather to "each of the forms in which they teach the people to adore Brahm, "or the GREAT ONE . . . Brahma, Vishnu, and Mahadeva, say "the *Puranics*, were brothers: and the Egyptian triad, or Osiris, "Horus, and Typhon, were brought forth by the same parent."<sup>2</sup>

Syria was called Suria. Eusebius says the Egyptians called Osiris, Sirius, and that, in Persia, *Surē* was the old name of the sun.<sup>3</sup>

In the sol-lunar legends of the Hindoos, the Sun is, as we have seen, sometimes male and sometimes female. The Moon is also of both sexes, and is called *Isa* and *Isi*.<sup>4</sup> Deus Lunus was common to several nations of the ancient world.<sup>5</sup>

The peculiar mode in which the Hindoos identify their three great Gods with the solar orb, is a curious specimen of the physical refinements of ancient mythology. *At night and in the West, the Sun is Vishnu: he is Brama in the East and in the morning; and from noon to evening, he is Siva.*<sup>6</sup>

The adoration of a black stone is a very singular superstition. Like many other superstitions this also came from India. Buddha was adored as a square black stone; so was Mercury; so was the Roman Terminus. The famous Pessinuntian stone, brought to Rome, was square and black. The sacred black stone at Mecca many of my readers are acquainted with, and George the Fourth did very wisely to be crowned on the square stone, nearer black than any other colour, of Scotia and Ireland.

<sup>1</sup> Cumberland, Orig. Gen. p. 100.

<sup>2</sup> Asiat. Res. Vol. III. p. 371; Moore's Pantheon, p. 44.

<sup>3</sup> Maur. Ind. Ant. Vol. VI. p. 39.

<sup>4</sup> Moore's Pantheon, pp. 289, 290.

<sup>5</sup> Ibid. p. 291.

<sup>6</sup> Faber, Or. Idol. B. iv. Ch. i.

In Montfaucon, a black Isis and Orus are described in the printing, but not in the plate. I suspect many of Montfaucon's figures ought to be black, which are not so described.<sup>1</sup>

Pausanias states the Thespians to have had a temple and statue to Jupiter the Saviour, and a statue to Love, consisting only of a rude stone; and a temple to Venus Melainis, or *the black*.<sup>2</sup>

Ammon was founded by Black doves, *Αρτε-Ιώες*. One of them flew from Ammon to Dodona and founded it.<sup>3</sup>

At Corinth there was a black Venus.<sup>4</sup>

In my search into the origin of ancient Druids, I continually found, at last, that my labours terminated with something *black*. Thus the oracles at Dodona, and of Apollo at Delphi, were founded by BLACK doves. Doves are not often, I believe never really, black.

Osiris and his Bull were black; all the Gods and Goddesses of Greece were black: at least this was the case with Jupiter, Bacchus, Hercules, Apollo, Ammon.

The Goddesses Venus, Isis, Hecati, Diana, Juno, Metis, Ceres, Cybèle, are black. The Multimammia is black in the Campidoglio at Rome, and in Montfaucon, Antiquity explained.

The Linghams in India, anointed with oil, are black: a black stone was adored in numbers of places in India.

It has already been observed that, in the galleries, we constantly see busts and statues of the Roman Emperors, made of two kinds of stone; the human part of the statue of *black* stone, the drapery *white* or *coloured*. When they are thus described, I suppose they are meant to be represented as priests of the sun; this was probably confined to the celebration of the Isiac or Egyptian ceremonies.

9. On the colour of the Gods of the ancients, and of the identity of them all with the God Sol, and with the Cristna of India, nothing more need be said. The reader has already seen the striking marks of similarity in the history of Cristna and the stories related of Jesus in the Romish and heretical books. He probably will not think that their effect is destroyed, as Mr. Maurice flatters himself, by the word Cristna in the Indian language signifying black, and the God being of that colour, when he is informed, of what Mr. Maurice was probably ignorant, that in all the Romish countries of Europe, in France, Italy, Germany, &c., the God Christ, as well as his mother, are described in their old pictures and statues to be black. The infant

<sup>1</sup> Montf. Exp. Vol. II. Plate XXXVII. Fig. 5.

<sup>2</sup> Pausanias, Lib. ix. Cap. xxvi. xxvii. <sup>3</sup> Nimrod, p. 276. <sup>4</sup> Ibid. p. 400.

God in the arms of his black mother, his eyes and drapery white, is himself perfectly black. If the reader doubt my word, he may go to the cathedral at Moulins—to the famous chapel of the Virgin at Loretto—to the church of the Annunciata—the church of St. Lazaro, or the church of St. Stephen at Genoa—to St. Francisco at Pisa—to the church at Brixen, in the Tyrol, and to that at Padua—to the church of St. Theodore, at Munich, in the two last of which the whiteness of the eyes and teeth, and the studied redness of the lips, are very observable,—to a church and to the cathedral at Augsburg, where are a black virgin and child as large as life:—to Rome, to the Borghese chapel Maria Maggiore—to the Pantheon—to a small chapel of St. Peter's, on the right-hand side on entering, near the door; and, in fact, to almost innumerable other churches, in countries professing the Romish religion.

There is scarcely an old church in Italy where some remains of the worship of the BLACK VIRGIN and BLACK CHILD are not to be met with. Very often the black figures have given way to white ones, and in these cases the black ones, as being held sacred, were put into retired places in the churches, but were not destroyed, but are yet to be found there. In many cases the images are painted all over and look like bronze, often with coloured aprons or napkins round the loins or other parts; but pictures in great numbers are to be seen, where the white of the eyes and of the teeth, and the lips a little tinged with red, like the black figures in the Museum of the India Company, shew that there is no imitation of bronze. In many instances these images and pictures are shaded, not all one colour, of very dark brown, so dark as to look like black. They are generally esteemed by the rabble with the most profound veneration. The toes are often white, the brown or black paint being kissed away by the devotees, and the white wood left. No doubt in many places, when the priests have new-painted the images, they have coloured the eyes, teeth, &c., in order that they might not shock the feelings of devotees by a too sudden change from black to white, and in order, at the same time, that they might furnish a decent pretence for their blackness, viz., that they are an imitation of bronze: but the number that are left with white teeth, &c., let out the secret.

When the circumstance has been named to the Romish priests, they have endeavoured to disguise the fact, by pretending that the child had become black by the smoke of the candles; but it was black where the smoke of a candle never came: and, besides, how came the candles not to blacken the white of the eyes, the teeth, and

the shirt, and how came they to redden the lips? The mother is, the author believes, always black, when the child is. Their real blackness is not to be questioned for a moment.

If the author had wished to invent a circumstance to corroborate the assertion, that the Romish Christ of Europe is the Cristna of India, how could he have desired anything more striking than the fact of the black Virgin and Child being so common in the Romish countries of Europe? A black virgin and child among the white Germans, Swiss, French, and Italians!!!

The Romish Cristna is black in India, black in Europe, and black he must remain—like the ancient Gods of Greece, as we have just seen. But, after all, what was he but their Jupiter, the second person of their Trimurti or Trinity, the Logos of Parmenides and Plato, an incarnation or emanation of the solar power?

I must now request my reader to turn back to the first chapter, and to reconsider what I have said respecting the two Ethiopias and the existence of a *black* nation in a very remote period. When he has done this, the circumstance of the black God of India being called *Cristna*, and the God of Italy, *Christ*, being also black, must appear worthy of deep consideration. Is it possible that this coincidence can have been the effect of accident? In our endeavours to recover the lost science of former ages, it is necessary that we should avail ourselves of rays of light scattered in places the most remote, and that we should endeavour to re-collect them into a focus, so that, by this means, we may procure as strong a light as possible: collect as industriously as we may, our light will not be too strong.<sup>1</sup>

I think I need say no more in answer to Mr. Maurice's shouts of triumph over those whom he insultingly calls *impious infidels*, respecting the name of Cristna having the meaning of black. I will now proceed to his other *solemn considerations*.

10. The second particular to which Mr. Maurice desires the atten-

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<sup>1</sup> But though the Bull of *Osiris* was black, the Bull of *Europa* was white. The story states that Jupiter fell in love with a daughter of Agenor, king of Phœnicia, and Telephassa, and in order to obtain the object of his affections he changed himself into a white bull. After he had seduced the nymph to play with him and caress him in his pasture for some time, at last he persuaded her to mount him, when he fled with her to Crete, where he succeeded in his wishes, and by her he had Minos, Sarpedon, and Rhadamanthus. Is it necessary for me to point out to the reader in this pretty allegory the peopling of Europe from Phœnicia, and the allusion in the colour of the Bull, viz., *white*, to the fair complexions of the Europeans? An ingenious explanation of this allegory may be seen in Drummond's *Origines*, Vol. III. p. 84.

tion of his reader, is in the following terms: "2d, Let it, in the next place, be considered that Chreeshna, so far from being the son of a virgin, is declared to have had a father and mother in the flesh, and to have been the *eighth* child of Devaci and Vasudeva. How inconceivably different this from the sanctity of the immaculate conception of Christ!"

I answer, that respecting their *births* they differ; but what has this to do with the points wherein they agree? No one ever said they agreed in every minute particular. Yet I think, with respect to their humanity, the agreement continues. I always understood that Jesus was held by the Romish and Protestant Churches to have become incarnate; *that the word* was made flesh.<sup>1</sup> That is, that Jesus was of the same kind of flesh, at least as his mother, and also as his brothers, Joses, James, &c.<sup>2</sup> If he were not of the flesh of his mother, what was he before the umbilical cord was cut?

It does not appear from the histories which we have yet obtained, that the immaculate conception has been taken from the history of Cristna. However, we shall find hereafter, that, in all probability, it came from the same quarter of the world.

Mr. Maurice observes, 3dly, "That it has been, from the earliest periods, the savage custom of the despots of Asia, for the sake of extirpating one dreaded object, to massacre all the males born in a particular district, and the history of Moses himself exhibits a glaring proof how anciently, and how relentlessly it was practised." The story of Moses, Pharaoh, and the order to murder the boys of the Israelites, will be shown hereafter to have a certain mystical meaning much closer to the Indian Mythoses, particularly to that of the God Cristna, than Mr. Maurice would have liked, had he known it.

4th. "In his contest with the great serpent, Calija, circumstances occur which, since the story is, in great part, *mythological*, irresistibly impel me to believe that, in that, as in many other portions of this surprising legend, there is a reference intended to some traditional accounts, descended down to the Indians from the patriarchs, and current in Asia, of the *fall of man*, and the consequent well-known denunciation against the serpentine tempter." This like the last particular proves nothing.

5th. "In regard to the numerous miracles wrought by Chreeshna,

<sup>1</sup> John, ch. i. ver. 14.

<sup>2</sup> I look with perfect contempt on the ridiculous trash which has been put forth to show that the brothers of Jesus, described in the Gospels, did not mean *brothers*, but *cousins*!

"it should be remembered that miracles are never wanting to the decoration of an Indian romance; they are, in fact, the life and soul of the vast machine; nor is it at all a subject of wonder that the dead should be raised to life in a history expressly intended, like all other sacred fables of Indian fabrication, for the propagation and support of the whimsical doctrine of the Metempsychosis. The above is the most satisfactory reply in my power to give to such determined sceptics as Mr. Volney."

11. The reasons of Mr. Maurice to account for the history of Cristna are so weak, that they evidently do not deserve a moment's consideration; and, as well as Sir W. Jones's HAPPY AND INGENIOUS theory of interpolation, are only named in order that the Author may not be accused of suppressing them; that the reader may see how learned divines explain these matters; and that he may hear both sides. Mr. Maurice's jeer upon miracles never being wanting to an Indian romance, is rather hard upon such of his friends as believe, or affect to believe, histories or romances where miracles are the very life and soul of the *machine*, to use his own expression; which, in fact, consist of miracles from one end to the other; and he seems to have forgotten that most of the early orthodox fathers believed in the Metempsychosis.

The reader will please to recollect that the circumstances related of Cristna come to us very unwillingly from the orthodox *Jones* and *Maurice*; whether any others of consequence would be found, if we had a translation of the whole Vedas, is as yet uncertain. Without any reflection on these gentlemen, it may be permitted us to say, that circumstances which did not appear important to them, might on these subjects appear of great consequence to others.

Sir William Jones strives to deceive himself into a belief, that all the cycles or statements of the different astronomical events related in the Hindoo books are the produce of modern back-calculations. Those books are brought from different nations of India, so remote and numerous, that it is *almost impossible* to suppose them all to be the effect of artifice; and, when united to the evident extreme antiquity of the Zodiacs, and some of the monuments of both India and Egypt, *quite impossible*. All this he did for fear his faith in the chronology of the Bible, which he did not know how to reconcile to that of the Indians, should be shaken. His incredulity is so great as to be absolutely ridiculous credulity. What a lamentable figure it exhibits of the weakness of mind, and the effect of early prejudice and partial education, in one of the greatest and very best of men!

In the same way that he finds a pretext to disguise to himself the consequences which follow from the great antiquity of the Indian temples, books, and astronomy, he finds an equally satisfactory reason for disguising the evident identity of the history of Cristna, or as he is sometimes called Heri-Cristna, with Christ, (*Heri* means Saviour,) by the idle pretence, as we have seen, that the Brahmins, some way or other, have got copies of part of the Apocryphal Gospels, from which they have taken the history of the birth, life, and adventures of Cristna—these gospels being written some time, of course, after the birth of Jesus Christ. How wonderfully absurd to suppose that all the ancient emblems and idols of Cristna in the temples and caves, scattered over every part of India, and absolutely identified with them in point of antiquity, can have been copied from the Gospels about the time of Jesus! How wonderfully absurd to suppose that the Brahmins, and people of this widely-extended empire, should condescend to copy from the real or cast-away spurious Gospels, of a sect at that time almost entirely unknown even in their own country, and many thousand miles distant from these Brahmins!

12. After Mr. Maurice discovered that the truths which had been permitted to appear in the Asiatic Researches, and in his History of Hindostan and Antiquities of India, had been observed by the philosophers, he published a couple of pamphlets, the intention of which was to remedy the mischief which he had done. But they contain very little more than what he had said before. When the reader observes that the Brahminical histories not only apply to the New Testament and the Apocryphal Gospel histories, but that the Jewish histories of the creation and fall of man, as translated, not by the Romish Church only, but by Protestants, are also closely interwoven with them, he will not easily be persuaded that they are copies of these Gospels. The battle of the infant Cristna with the serpent is considered as the greatest as well as the first of all his wonderful actions. This is evidently the evil principle, the tempter of Eve, described in the sphere: it is evidently the greatest of the victories of the Romish Jesus as well as of Cristna. It is the conquests of Hercules and of Bacchus, when in their cradles. If the Brahmins had been merely interpolating from the Gospels, they would not have troubled themselves with the Old Testament.

When a person considers the vast wealth and power which are put into danger by these Indian manuscripts; the practice by Christian priests of interpolating and erasing, for the last two thousand years;

the well-known forgeries practised upon Mr. Wilsford by a Brahmin ; and the large export made to India of orthodox and missionary priests ; he will not be surprised if some copies of the books should make their appearance wanting certain particulars in the life of Cristna : but this will hardly now be noticed by the philosophical inquirer ; particularly as the figures in the temples cannot be *interpolated*, nor very easily erased. No doubt this observation is calculated to give pain to honourable men among the priests ; but they cannot be responsible, as they cannot control their coadjutors, too many of whom have in all ages lost sight of honesty and integrity, in things of this kind.

The Hindoos, far from labouring to make proselytes to their religion, do not admit into it those who have been born in and professed any other faith. They say that, provided men perform their moral duties in abstaining from ill, and in doing good to the utmost of their ability, it is but of little importance under what forms they worship God ; that things suitable to one people may be unfit for another ; and that to suppose that God prefers any one particular religion to the exclusion of others, and yet leaves numbers of his creatures ignorant of his will, is to accuse him of injustice, or to question his omnipotence.<sup>1</sup> I wish our priests would attend to the sound wisdom and benevolence of these people, called by our missionaries *ignorant and benighted*.

13. In reply to the observation of such persons as have contended that the Hindoos have made use of back-reckoning, Mr. Craufurd pertinently observes, "That to be able to do so, implies a more accurate practice in astronomy than the Hindūs seem to possess ; for it is evident that their knowledge in science and learning, instead of being improved, has greatly declined from what it appears to have been in the remote ages of their history. And, besides, for what purpose should they take such pains ? It may possibly be answered, from the vanity of wishing to prove the superior antiquity of their learning to that of other nations. We confess that the observation, unsupported by other proofs, appears to us unworthy of men of learning, whom we should expect to find resting their arguments on scientific proofs only."<sup>2</sup>

No doubt it is extremely difficult to arrive, on this subject, at mathematical certainty or proof, but yet it may probably be safely concluded that, if preconceived notions respecting danger to the

<sup>1</sup> Craufurd's Researches, Ch. ii. p. 158.

<sup>2</sup> Ibid. Ch. viii. p. 17.

literal meaning of the Mosaic text had not stood in the way, no difficulty would have been found in admitting the sufficiency of the evidence of the Hindoo antiquity. It strongly calls to recollection the struggle and outcry made against Walton and others for asserting that the Mazoretic points, in the Hebrew language, were of modern adoption. As long as the discovery was supposed to endanger the religion, the proofs were pronounced to be altogether insufficient; but as soon as it had been shown that the religion was in no danger, the truth of the new theory was almost universally admitted. Exactly similar would be the case of the Hindoo astronomical periods if it could be shown that religion was not implicated in the question. The author has no doubt of the side of the question which any unprejudiced person will take, who will carefully read over the works of Playfair, and the Edinburgh Review, upon this subject, and Craufurd's Researches, and his Sketches.<sup>1</sup>

However, there is a passage in Arrian, which proves that one of the great leading facts, which forms a point of striking similarity between the Cristna of India and the Christ of Europe, was not taken from the Gospels after Jesus's death, but was actually a story relating to Cristna, in existence in the time of Alexander the Great. The reader has seen already all the curious circumstances narrated in the Gospel histories, and by Athanasius and Eusebius, respecting the city of Matarea in Egypt, to which place Jesus fled from Herod. He has also seen that it was at Mathura of India, where the holy family of Cristna resided in his infancy. In a future part of this work I shall show, that Hercules and Bacchus are both the same, the Sun—one in Taurus, the other in Aries. Then the following passage from the Edinburgh Review, of the article Asiatic Researches, Vol. XV. p. 185, will prove most clearly, and beyond all doubt, that the history of Cristna, his residence at Matarea, &c., cannot have been copied from the histories in the spurious Gospels; but must have been older than the time of Alexander the Great.

"Arrian (Ch. viii.) proceeds to relate that Hercules was fifteen centuries later than Bacchus. We have already seen that Bacchus was Siva; and Megasthenes distinctly points out what Indian divinity is meant by Hercules. 'He was chiefly adored (says 'Arrian) by the Suraseni, who possess two large cities, Methora and Clissobora. The Jobares, a navigable river, flows through

<sup>1</sup> Edinb. Review, Vol. XV. p. 414, Vol. X. p. 469, also Vol. XVI. pp. 390, 391; see also Trans. Royal Soc. of Edinburgh, Vol. II. pp. 155, 160, 169, 185, Vol. IV. pp. 83, 103.

“‘their territories.’ Now, Herichrisna, the chief of the Suraseni, “was born in the metropolis of their country, Mathura: and the “river Jamuna flows through the territory of the Suraseni, Mathura “being situated on its banks, and called by Ptolemy, Matura Deorum; “which can only be accounted for by its being the birth-place of “Christna;” in fact, of the triplicate God Brahma, Cristna, and Seeva, three in one and one in three—the Creator, the Preserver or Saviour, and the Destroyer or Regenerator. The great city of Mathura or Methora, and the river Jobares or Jumna, could not be called after the city or river in Egypt in accommodation to the Christian story.

The statue of Cristna in the temple of Mathura is black, and the temple is built in the form of a cross,<sup>1</sup> and stands due East and West. “It is evident the Hindoos must have known the use of the “Gnomon at a very remote period. Their religion commands that “the four sides of their temples should correspond with the four “cardinal points of the Heavens, and they are all so constructed.”<sup>2</sup>

It is to be regretted that Arrian has not given a more detailed account; but in the fact which he gives of Heri-Cristna, Hercules or the Sun, being worshipped at Mathura, called by Ptolemy, Matura Deorum, there is quite enough to satisfy any person who chooses to use his understanding, of the antiquity of the history.<sup>3</sup>

Mr. Bryant says, “It is remarkable that among some Oriental “languages Matarea signifies the sun. This may be proved from the “Malayan language, expressed Mataharii, and Matta-harri, and Mat- “towraye, and Matta’ree, and from that of the Sumatrans at Acheen. “It seems to be a compound of Matta and Ree, the ancient Egyptian “word for the Sun, which is still retained in the Coptic, and “with the aspirate, is rendered Phree.” This Phree is, I doubt not, the Coptic ΦPH, explained in my *Celtic Druids*,<sup>4</sup> to mean the number 608, of which I shall have much to say hereafter.

Strabo<sup>5</sup> says, that close to Heliopolis was a city called *Cercesura*. This name and the *Cercasorum* of Herodotus are, I do not doubt, corruptions of *Clissobora*.

In the Classical Journal will be found an attempt by Dr. Adam

<sup>1</sup> Maur. Ind. Ant. Vol. II. p. 355.

<sup>2</sup> Craufurd’s Res. Vol. II. p. 18.

<sup>3</sup> Many of the Brahmins, declare that there is no need to send missionaries to convert them; that it would better become us to convert ourselves, by throwing off the corruptions of our religion, which is only a branch or sect of theirs; that our Jesus is their Cristna, and that he ought to be black.

<sup>4</sup> Ap. p. 308.

<sup>5</sup> Lib. xvii.

Clarke to invalidate what Mr. Maurice has said respecting Cristna treading on the serpent's head, and, in return, the serpent biting his heel. He seems to have rendered it doubtful whether there were pictures, or icons, of the serpent biting the heel, but the biting of the foot, I think, is admitted by the learned Doctor. It is of little consequence : but the reader must observe that, since gentlemen of the Doctor's warmth of temper and zeal have considered this to be inimical to their system, the same cause which prevents our finding any icons or pictures of Wittoba (of which my reader will be informed shortly), probably prevents our finding exemplars of the biting serpent. It seems perfectly in keeping with the remainder of the system, particularly with the doctrine of Original Sin, which is known to be one of the Hindoo tenets, and for this and other reasons, I confess I believe Mr. Maurice, although I thereby become, according to the Doctor's expression, an Infidel and a Viper. The following passage is from Sonnerat, and I think it must be regarded as fully justifying Mr. Maurice: *C'est en mémoire de cet évènement que dans les temples de Vichnou, dédiés à cette incarnation, on représente Quichena le corps entortillé d'une couleuvre capelle, qui lui mord le pied, tandis qu'il est peint, dans un autre tableau, dansant sur la tête de cette même couleuvre. Ses sectateurs ont ordinairement ces deux tableaux dans leurs maisons.*<sup>1</sup>

Dr. Clarke says, "I have proved, and so might any man, that no *serpent, in the common sense* of the term, can be intended in the "third chapter of Genesis; that all the circumstances of the case, as "detailed by the inspired penman, are in total hostility to the common "mode of interpretation, and that some other method should be "found out."<sup>2</sup> I partly agree with the Doctor; but beg leave to add, that without deserving to be called Viper or Infidel, I have as much right to consider the whole as *an allegory*, as he has to consider the serpent to be an *ape*. But here is the Doctor not believing according to the orthodox faith. Then, on his own showing, he must be both Infidel and Viper. But God forbid that it should be meted to this Protestant heretic as he metes to others.

The observation which Dr. Clarke has made is extremely valuable, that in the drawings of Sonnerat the serpent is not biting the **HEEL** of Cristna, but the side of the foot. This clearly shows that they are not servile copies of one another; but records of a mythos substantially the same. Had the Hindoos copied from the Bible they would

<sup>1</sup> Voyage aux Ind. Vol. I. pp. 168, 169, see plates, fig. 5, 6.

<sup>2</sup> Class. Jour., No. VI. June, 1811, p. 440.

have made the serpent bite the heel, whether it were of the mother or of the son. If the author of Genesis copied from the Hindoo, in making the serpent bite the heel he substantially, and to all intents and purposes, made him bite the foot. But the two accounts are not mutually convertible one for the other. This story of Cristna and the serpent biting his foot is of itself alone sufficient to prove that the mythos of Cristna is not taken from the Romish or Greek religion of Jesus Christ, because in it the mother, not the son, bruises the serpent: *Ipsa contaret caput tuum, &c.*<sup>1</sup>

In a future chapter I shall take an opportunity of saying much more on the subject of the Indian Hercules.

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## CHAPTER II.

CRUCIFIXION OF CRISTNA, AND WITTOBA OR BALJIL.—MOORE'S OBSERVATIONS REFUTED.—MORE PARTICULARS RESPECTING THE TEMPLE OF WITTOBA.—CRISTNA, BACCHUS, HERCULES, ETC., TYPES OF THE REAL SAVIOUR.—TAURUS AND ARIES, AND ERA OF CRISTNA.—IMMACULATE CONCEPTION, FROM THE HISTORY OF PYTHAGORAS.

1. IN compliance with the rule which I have laid down for the regulation of my conduct, critically to examine everything relating in any degree to my subject with the most impartial severity, nothing to suppress, and nothing of importance to add, without stating the authority on which I receive it,—I now present my reader with two very extraordinary histories relating to the crucifixion. I say, *fiat veritas ruat cælum*. Nothing can injure the cause of religious truth, except, indeed, it be the falsities, suppressions, pious frauds, and want of candour of the priests and of its weak and ill-judging friends. The pious frauds of the priests of all religions imperiously demand of the philosophising critic the most severe and suspicious examination. And whether the priests of the modern British church are to form an exception will be a subject of inquiry in the second part of this work. In the work of Mons. Guigniaut<sup>2</sup> is the following passage:

“On raconte fort diversement la mort de Crichna. Une tradition remarquable et avérée le fait périr sur un bois fatal (un arbre), ou il fut cloué d'un coup de flèche, et du haut duquel il prédit les

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<sup>1</sup> Vulgate.

<sup>2</sup> Vol. I. p. 208.

“maux qui allaient fondre sur la terre, dans le Cali-youga.<sup>1</sup> En effet, “trente ou trente-six ans après, commença cet âge de crimes, et de “misères. Une autre tradition ajoute que le corps de l’homme-dieu “fut change en un tronc de *tchandana* ou sandal ; et qu’ayant été “jeté dans l’Yamouna, près de Mathoura, il passa de là dans les eaux “saintes du Gange, qui le portèrent sur la côte d’Orissa : il y est “encore adoré à Djugannatha ou Jagrenat, lieu fameux par les pélerinages, comme le symbole de reproduction et de la vie.<sup>2</sup> Il est “certainment fort remarquable, quelques variantes que l’on puisse “découvrir dans les différens récits, de voir Siva et Crichna réunis à “Djugannatha, nom qui signifie *le pays du maître du monde*, en sous-entendent Kchetra ; car, par lui-même, ce nom est une épithète de “Crichna. La Mythologie Egyptienne nous offrira une tradition sur “le corps d’Osiris, tout-à-fait analogue à la dernière que nous venons “de rapporter.”<sup>3</sup>

The first part of the above-cited passage respecting the nailing of Cristna to the fatal tree, and his prediction of the future evils of the world is very remarkable, particularly when coupled with the following recital :

Mr. Moore describes an avator called Wittoba, who has his foot pierced. After stating the reason why he cannot account for it, he says, “A man who was in the habit of bringing me Hindoo deities, “pictures, &c., once brought me two images exactly alike : one of “them is engraved in plate 98, and the subject of it will be at once “seen by the most transient glance. Affecting indifference, I enquired “of my Pundit what Deva it was : he examined it attentively, and, “after turning it about for some time, returned it to me, professing “his ignorance of what Avator it could immediately relate to, but “supposed, by the hole in the foot, that it might be Wittoba; adding, “that it was impossible to recollect the almost innumerable Avataras “described in the *Puranas*.

“The subject of plate 98 is evidently the crucifixion ; and, by the “style of workmanship, is clearly of European origin, as is proved “also by its being in duplicate.”<sup>4</sup>

<sup>1</sup> The word Yug or Youga is evidently the same word as the English word *age*, both having the same meaning. Paul, Sist. B. pp. 149, et sq. ; vide Sonnerat, I. pp. 169, et sq. ; Polier, II. pp. 144, 162, et. sq.

<sup>2</sup> Voy. Langlès Monum., I., p. 186, *conf.* pp. 127, et. sq.

<sup>3</sup> Religions de L’Antiquité, Du Dr. Frédéric Creuzer, par J. D. Guigniaut. Paris, Treuttel et Wurtz, Rue de Bourbon, No. 17. 1825.

<sup>4</sup> Moore’s Ind. Pantheon, pp. 98, 416, 420.

This incarnation of Vishnu or CRISTNA is called Wittoba or Ballaja. He has a splendid temple erected to him at Punderpoor. Little respecting this incarnation is known. A story of him is detailed by Mr. Moore, which he observes reminds him of the doctrine of *turning the unsnole cheek to an assailant*. This God is represented by Moore with a hole on the top of one foot just above the toes, where the nail of a person crucified might be supposed to be placed. And, in another print, he is represented exactly in the form of a Romish crucifix, but not fixed to a piece of wood, though the legs and feet are put together in the usual way, with a nail-hole in the latter. There appears to be a glory over it coming *from* above. Generally the glory shines from the figure. It has a pointed Parthian coronet instead of a crown of thorns. I apprehend this is totally unusual in our crucifixes. When I recollect the crucifix on the fire tower in Scotland (Celtic Druids, plate 24), with the Lamb on one side and the *Elephant* on the other, and all the circumstances attending this Avatar, I am induced to suspect I have been too hasty in determining that the fire tower was modern because it had the effigy of a crucified man upon it, and relating to this we shall find something very curious hereafter.

All the Avatars or incarnations of Vishnu are painted with Ethiopian or Parthian coronets.<sup>1</sup> Now, in Moore's Pantheon, the Avatar of Wittoba is thus painted; but Christ on the cross, though often described with a glory, I believe is never described with the coronet. This proves that the figure described in Moore's Pantheon is not a Portuguese crucifix. Vide plates, fig. 7.

2. Mr. Moore endeavours to prove that this crucifix cannot be Hindoo, because there are duplicates of it from the same mould, and he contends that the Hindoos can only make one cast from one mould, the mould being made of clay. But he ought to have deposited the two specimens where they could have been examined, to ascertain that they were duplicates. Besides, how does he know that the Hindoos, who are so ingenious, had not the very simple art of making casts from the brass figure, as well as clay moulds from the one of wax? Nothing could be more easy. The crucified body without the cross of wood reminds me that some of the ancient sects of heretics held Jesus to have been crucified in the clouds.

Montfaucon says: "What can be the reason that, in the most common medals, some thousands of which might be got up, we never can find two struck with the same die, though the impression

<sup>1</sup> Jones, Asiatic Res. Vol. I. p. 260. 4to.

"and inscription be still the same? This is so constantly true, that "whenever we find two medals which appear to be struck with the "same die, we always suspect one is a modern piece coined from the "other, and upon strict examination find it always is so."<sup>1</sup>

I very much suspect that it is from some story now unknown or *kept out of sight*, relating to this Avatar, that the ancient heretics alluded to before obtained their tradition of Jesus having been crucified in the clouds. The temple at Punderpoor deserves to be searched, although the result of this search would give but little satisfaction, unless it were made by a person of a very different character from that of our missionaries. The argument respecting the duplicates on which Mr. Moore places his chief dependence to prove it Christian, at once falls to the ground when it is known that the assertion is not true; duplicates of brass idols, or at least copies so near that it is very difficult to distinguish them, or to say that they are not duplicates from the same mould coarsely and unskilfully made, may be seen at the Museum at the India House; and also in that of the Asiatic Society in Grafton Street, where there are what I believe to be duplicates of figures from the same mould. I therefore think it must remain a Wittoba. But the reader has seen what I have found in Montfaucon, and he must judge for himself.

That nothing more is known respecting this Avatar, I cannot help suspecting may be attributed to the same kind of feeling which induced Mr. Moore's friend to wish him to remove this print from his book. The innumerable pious frauds of which Christian priests stand convicted, and the principle of the expediency of fraud admitted to have existed by Mosheim, are a perfect justification of my suspicions respecting the concealment of the history of this Avatar, especially as I can find no Wittobas in any of the collections. I repeat, I cannot help suspecting that it is from this Avatar of Cristna that the sect of Christian heretics got their Christ crucified in the *clouds*.

Long after the above was written, I accidentally looked into Moore's Pantheon at the British Museum, where it appears that the copy is an earlier impression than the former which I had consulted; and I discovered something which Mr. Moore has apparently not dared to tell us, viz., that in several of the icons of Wittoba, there are marks of holes in both feet, and in others, of holes in the hands. In the first copy which I consulted, the marks are very faint, so as to be scarcely visible. In figures 4 and 5 of plate 11, the figures have nail-

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<sup>1</sup> Ant. Exp. Supplement, Vol. III. v. p. 329.

holes in both feet. Fig. 3 has a hole in one hand. Fig. 6 has on his side the mark of a foot, and a little lower in the side a round hole; to his collar or shirt hangs the ornament or emblem of a *heart*, which we generally see in the Romish pictures of Christ; on his head he has an Yoni-Linga. In plate 12, and in plate 97, he has a round mark in the palm of the hand. Of this last, Mr. Moore says: "This cast is in five pieces: the back lifts out of sockets in the pedestal, and admits the figures to slide backwards out of the grooves in which they are fitted; it is then seen that the seven-headed *Naga* (cobra), joined to the figure, continues his scaly length down Ballaji's back, and making two convolutions under him forms his seat; a second shorter snake, also part of the figure, protrudes its head and makes a seat for Ballaji's right foot, and terminates with the other snake behind him. Unless this refer to the same legend as Crishna crushing Kaliya, I know not its allusion."—(p. 416.)

Figure 1, plate 91, of Moore's Pantheon, is a Hanuman, but it is remarkable that it has a hole in one foot, a nail through the other, a round nail mark in the palm of one hand and on the knuckle of the other, and is ornamented with doves and a five-headed cobra snake.

It is unfortunate, perhaps it has been thought prudent, that the originals are not in the Museum to be examined. But it is pretty clear that the Romish and Protestant crucifixion of Jesus must have been taken from the Avatar of Ballaji, or the Avatar of Ballaji from it, or both from a common mythos.

In this Avatar the first verse of Genesis appears to be closely connected with the crucifixion and the doctrine of the Atonement. The seven-headed cobra, in one instance, and the foot on the head of the serpent in others, unite him with Surya and Buddha. Some of these figures have glories at the back of them. In Calmet's Fragments, Cristna has the glory. Some of the marks on the hands I should not have suspected to be nail-marks, if they had not been accompanied with the other circumstances: for the reader will see that they are double circles. The nail-holes may have been ornamented for the sake of doing them honour, from the same feeling which makes the disgraceful cross itself an emblem of honour. I have seen many Buddhas perfectly naked, with a small lotus flower in the palms of the hands and on the centre of the soles of the feet. The mark in the side is worthy of observation and is unexplained. I confess it seems to me to be very suspicious, that the icons of Wittoba are *no where* to be seen in the collections of our societies.

Mr. Moore gives an account of an influence endeavoured to be exercised upon him, to induce him not to publish the print, for fear of giving offence. If it were nothing but a common crucifix, why should it give offence?

3. It cannot and will not be denied, that these circumstances make this Avatar and its temples at Terputty, in the Carnatic, and Punderpoor near Poonah, the most interesting to the Christian world of any in India. Pilgrimages are made to the former, particularly from Guzerat. Why have not some of our numerous missionaries examined them? Will any person believe that they have not? Why is not the account of the search in the published transactions of the Missionary Society? There is plenty of nonsense in their works about Juggernaut and his temple. Was it suppressed for the same reason that the father of Ecclesiastical History, Eusebius, admits that he suppressed matters relating to the Christians, and among the rest, I suppose, the murder of Crispus, by his father Constantine, viz. that it was not of good report? It would be absurd to deny that I believe this to be the fact. When Mr. Moore wrote, Terputty was in the possession of the English, who made a profit of £15,000 a-year of the temple. The silence itself of our *litrati* and missionaries speaks volumes.

Mr. Moore (p. 415) says, "In Sanscrit this Avatara is named "Vinkatyeish; in the Carnatic dialect, Terpati; in the Telinga country and language, Vinkatramna Govinda; in Guzerat and to the westward, Ta'khur, or Thakhur, as well as Ballaji: the latter name obtains in the neighbourhood of Poona, and generally through the "Mahratta country." The name of Terpati, or as he elsewhere calls him Tripati, identifies him with the ancient Trinity. This word is almost correctly Latin, but this a person who has read Sect. XXV. of Chap. II. and Ap. p. 304, of my *CELTIC DRUIDS*, will not be surprised at. Pati or Peti is the Pali<sup>1</sup> word for father. And what does Wittoba's other name Ballaji look like but Baal-jah, בעל *Bol*, יה *Ie*, or יי *Iie*? Whenever the languages of India come to be understood, I am satisfied that Colonel Wilford's opinion will be proved well founded, and that they will be discovered at the bottom to be derived from the same root as the sixteen-letter system of the Phœnicians, Hebrews, &c., &c., and their Gods the same.

The circumstance of Ballaji treading on the head of the serpent shews that he is, as the Brahmins say, an Avatar of Cristna. I shall

<sup>1</sup> We shall find in the end that the Pali language was originally the same as the Tamul.

be accused of illiberality in what I am going to say, but I must and will speak the truth. Belief is not (at least with me) a matter of choice, it is a matter of necessity, and suspicion is the same—and I must say, if I speak honestly, that after the circumstances of concealment for so many years stated above, I shall not believe that there is not something more in the Avatar of Wittoba if his temples be not searched by persons well known to be of a sceptical disposition. And even then, who knows that the most important matters may not have already been removed? It is lamentable to think that the lies and frauds of the unprincipled part of the priesthood, and generally the ruling part, have rendered certainty upon these subjects almost unattainable: however, it comes to this, that it is perfectly absurd to look for *certainty*, or to blame any one for an opinion. The fact of the God treading on the head of the serpent is a decisive proof, both in his case and in that of Cristna, that this cannot have been taken from the Romish or Greek writings, or the spurious Gospel histories; because the sects whose writings they are, ALL make the woman, not the *seed* of the woman, bruise the serpent's head. The modern Protestant churches translate the Hebrew in Genesis by the word *ipse*; the ancient Romish church, by the word *ipsa*; the latter, to support the adoration of the Virgin, the Maia; the former, to support their oriental doctrine of the *Atonement*, which never was held by the latter. I believe the seed of the woman bruising the serpent's head was never heard of in Europe till modern times, notwithstanding some various readings may be quoted. The Brahmins surely must have been deeply read in the modern scholastic divinity, to have understood and to have made the distinction between the Romish and Protestant schools! They must, indeed, have had a *MAGEE* on the *Atonement*. The mode in which all the different particulars relating to the serpent, Osiris, &c., are involved with one another, seems to render it impossible to suppose that the history relating to Cristna can have been copied from the gospel histories. The seed of the woman crushing the serpent's head is intimately connected with the voyage of the God from Muttra to the temple of Juggernaut,—evidently the same mythos as the voyage of Osiris to Byblos. Of the seed of the woman crushing the serpent's head, or of the descent into hell, similar to that of Cristna, there is not a word in the orthodox gospel histories.

4. I shall presently make some observations on the celebrated Hercules and I shall shew that he is the same as Cristna, a supposed incarnation of the Sun in Aries. On this God the very celebrated and learned divine Parkhurst makes the following observa-

tion :<sup>1</sup> " But the labours of Hercules seem to have had a still higher view, and to have been originally designed as emblematic memoirs of what the real Son of God, and Saviour of the world, was to do and suffer for our sakes,

Νεσων θελκτῆρια πάντα κωμίζων,—

" *bringing a cure for all our ills*, as the Orphic hymn speaks of " Hercules."

Here Mr. Parkhurst proceeds as a Christian priest, who is honest and a believer in his religion, ought to do. This is very different from denying a fact or concealing it. The *design*, of the labours of Hercules here supposed, having nothing to do with the antiquity of nations, does not in any way interfere with my inquiry. For my own part I feel that whether I approve the reason assigned or not, Mr. Parkhurst and other Christians of his school have as much right to their opinions as I have to mine ; and, for entertaining such opinion, ought not to be censured by me or any one. My object is facts—and, if I could avoid it, I would never touch a dogma at all.

I am extremely glad to find such a reason given, because it liberates me from a painful situation ; for it is evident, that if Hercules were Cristna or Buddha, they must have been types or symbols of Christ if Hercules were : and if this be the religion which I contend that I am justified in taking from Parkhurst, how absurd is it to suppress the facts respecting Cristna ! For, it is evident the nearer and closer they are to the history of Jesus Christ, the more perfect is the type or emblem ; and upon this ground the complaint of the philosopher against the religion will be, not that these histories are similar, but that in certain cases they are *not* similar. He will say, this cannot be a type or emblem, because it is not the same. Thus the frauds of the priests in suppressing facts will recoil upon themselves. And when we perceive that the Hindoo Gods were supposed to be crucified, it will be impossible to resist a belief, that the particulars of that crucifixion have been suppressed. To suppose that Buddha and Cristna are said in the Hindoo books to be crucified, and yet there are no particulars of such crucifixion detailed, is quite incredible. The argument of Mr. Parkhurst is very different from that of Mr. Maurice, and I hail it with delight, because it at once sets my hand at liberty, and shows that in future the defenders of the religion must bring forth, not suppress, ancient histories. This shows

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<sup>1</sup> In voce *Ψ*, *oz*, III. p. 520.

the folly of the disingenuous proceedings of our priests with respect to Hindoo learning.

For a long time I endeavoured to find some reason or meaning for the story of the crown of thorns, so unlike anything in history but itself, but in which the prejudices of our education prevent our seeing any absurdity. I have at last come to an opinion, which I know will be scouted by every one who has not very closely attended to the extreme ignorance of the first professors of Christianity, and it is this, that the idea of the thorns has been taken from the pointed Parthian coronet of Wittoba or Balaji. Not understanding it, and too much blinded by their zeal to allow themselves time to think, as in many other instances, they have run away with the first impression which struck them. If I were not well acquainted with the meanness of understanding of these devotees, I should not certainly harbour this opinion, but it is not more absurd than many other of their superstitions.

5. In many of the most ancient temples of India, the Bull, as an object of adoration, makes a most conspicuous figure. A gigantic image of one protrudes from the front of the temple of the *Great Creator*, called in the language of the country, Juggernaut, in Orissa. This is the Bull of the Zodiac, Taurus. In consequence of the precession of the equinoxes, the sun at the vernal equinox left Taurus, and took place in Aries, which it has left also for a great number of years, and it now takes place in Aquarius. Thus it keeps receding about *one degree* in 72 years, and about a whole *sign* in 2160 years. According to this calculation, it is about 2500 years by the true Zodiac, before the time of Christ, since it was in the first degree of Aries, and about 4660 before the time of Christ, since it was in the same degree of Taurus. M. Dupuis has demonstrated that the labours of Hercules are nothing but a history of the passage of the sun through the signs of the Zodiac;<sup>1</sup> and that Hercules is the sun in Aries or the Ram, Bacchus the sun in Taurus or the Bull. From this it follows that the worship of Juggernaut must have been instituted, and his temple probably built, near 6500 years ago, and that the temple and worship of Cristna, or the Indian Hercules, must have taken place at least, but probably about, 2160 years later. This brings the date of Cristna to about 2500 years before Christ. When Arrian says that the Indian Hercules was 1500 years after Bacchus, it appears that he had learnt a part of the truth, probably from the

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<sup>1</sup> In the sphere Hercules treads on the serpent's head. See Dupuis.

tradition of the country. The great length of time between the two was known by tradition, but the *reason* of it was unknown. But I think we may see the truth through the mist. The adoration of the Bull of the Zodiac is to be met with everywhere throughout the world, in the most opposite climes. The examples of it are innumerable and incontrovertible; they admit of no dispute.

6. The reader will not fail to recollect that in our observations on the Cristna of India, some difference between him and Jesus Christ, relating to the immaculate conception, was observed by Mr. Maurice, and laid hold of by him as a point on which he could turn into ridicule the idea of the identity of the two histories of Cristna and Jesus. The life of Pythagoras will show us where the Christians may have got the particulars which differ from the history of Cristna. The early fathers travelling for information, which was the case with Papias, Hegesippus, Justin, &c., mixed the traditions relating to Pythagoras, which they found spread all over the East, with those relating to the Indian Cristna, and from the *two* formed their own system. Pythagoras himself having drawn many of his doctrines, &c., from the Indian school, the commixture could scarcely be avoided. Thus we find the few peculiarities respecting the birth of Jesus, such as the immaculate conception, wherein the history of Jesus differs from that of Cristna, exactly copied from the life of Pythagoras. And the circumstances relating to the immaculate conception by the mother of Pythagoras, I have no doubt were taken from the history of Buddha, as I shall show in my next chapter, and from the virgin of the celestial sphere—herself of Oriental origin. Thus from a number of loose traditions at last came to be formed, by very ignorant and credulous persons, the complete history of the Jesus Christ of the Romish Church, *as we now have it*. I think no person, however great his credulity may be, will believe that the identity of the immaculate conceptions of Jesus and Pythagoras can be attributed to accident. The circumstances are of so peculiar a nature that it is absolutely impossible. With this system the fact pointed out by the Unitarians is perfectly consistent, that the first two chapters of Matthew and of Luke, which contain the history of the immaculate conception, are of a different school from the remainder of the history.

The first striking circumstance in which the history of Pythagoras agrees with the history of Jesus is, that they were natives of nearly the same country; the former being born at Sidon, the latter at Bethlehem, both in Syria. The father of Pythagoras, as well as the father

of Jesus, was prophetically informed that his wife should bring forth a son, who should be a benefactor to mankind. They were both born when their mothers were from home on journeys: Joseph and his wife having gone up to Bethlehem to be taxed, and the father of Pythagoras having travelled from Samos, his residence, to Sidon, about his mercantile concerns. Pythais, the mother of Pythagoras, had a connection with an Apolloniæal spectre, or ghost, of the God Apollo, or God Sol (of course this must have been a *holy* ghost, and here we have *THE Holy Ghost*), which afterwards appeared to her husband, and told him that he must have no connection with his wife during her pregnancy—a story evidently the same as that relating to Joseph and Mary. From these peculiar circumstances, Pythagoras was known by the same identical title as Jesus, namely, *the Son of God*; and was supposed by the multitude to be under the influence of Divine inspiration.

When young, he was of a very grave deportment, and was celebrated for his philosophical appearance and wisdom. He wore his hair long, after the manner of the Nazarites, whence he was called the long-haired Samian. And I have no doubt that he was a Nazarite for the term of his natural life, and the person called his daughter was only a person figuratively so called.

He spent many years of his youth in Egypt, where he was instructed in the secret learning of the priests, as Jesus, in the Apocryphal Gospels, is said to have been, and was carried thence to Babylon by Cambyzes, the iconoclast and restorer of the Jewish religion and temple, where he was initiated into the doctrines of the Persian Magi. Thence he went to India, where he learned the doctrines of the Brahmins. Before he went to Egypt he spent some time at Sidon, Tyre, and Biblos, learning the secret mysteries of all these places. Whilst in this country he chiefly dwelt in a temple on Mount Carmel; probably in the temple of Jove, *in which there was no image*. After his return from India, he is stated to have travelled about the world, to Egypt, Syria, Greece, Italy, &c., preaching reformation of manners to these different nations, and leaving among them numbers of proselytes. He was generally favoured by the people, but as generally persecuted by the governments; which almost always persecute real philanthropists. Here are certainly some circumstances in this history very like those in the history of Jesus.

The stories told of the mother of Pythagoras having had connection with an Apolloniæal spectre, is not the only one of the kind: the same story is told of Plato, who was said to be born of Parectonia,

without connection with his father Ariston, but by a connection with Apollo. On this ground the really very learned Origen defends the immaculate conception, assigning, also, in confirmation of the fact, the example of Vultures (*Vautours*), who propagate without the male. What a striking proof that a person may possess the greatest learning, and yet be in understanding the weakest of mankind !

It seems to me quite impossible for any person of understanding to believe, that the coincidence of these histories of Plato<sup>1</sup> and Pythagoras, with that of Jesus, can be the effect of accident. Then how can they be accounted for otherwise than by supposing that in their respective orders of time they were all copies of one another ? How the priests are to explain away these circumstances I cannot imagine, ingenious as they are. They cannot say that Jamblicus, knowing the history of Christ, attributed it to the philosophers, because he quotes for his authorities Epimenides, Xenocrates, and Olimpiodorus, who all lived long previous to the birth of Christ.

In my next chapter, all these sacred predicted births will be shewn to be supposed renewed incarnations of the Holy Spirit or Ghost. And here I must observe, that these miraculous facts, charged to the account of Plato and Pythagoras, by no means prove that these men did not exist, nor can such facts, charged to Jesus, if disbelieved, justify an Unbeliever in drawing a conclusion that he never existed.

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<sup>1</sup> Vide Olimpiodorus's *Life of Plato*.

## BOOK V.

## CHAPTER I.

BUDDHA THE SUN IN TAURUS, AS CRISTNA WAS THE SUN IN ARIES.—

NAMES OF BUDDHA.—MEANING OF THE WORD BUDDHA, THE SAME AS THAT OF THE FIRST WORD IN GENESIS.—THE TEN INCARNATIONS.—DESCENT OF BUDDHA THE SAME AS CRISTNA'S.—BUDDHA AND CRISTNA THE SAME.—SIMPLICITY OF BUDDHISM.—EXPLANATION OF PLATE.—BUDDHA A NEGRO—HIERARCHY—MAIA. —SAMANEANS OF CLEMENS—INCARNATION. —CABUL.—BUDDHISM EXTENDS OVER MANY COUNTRIES.—BUDDHA BEFORE CRISTNA.

1. THE time is now arrived when it becomes proper to enter upon an examination of the doctrines of the celebrated Buddha of India, which were the foundations of all the mythoses of the Western nations, as well as of those which we have seen of Cristna; and from these two were supplied most of the superstitions, which became engrafted into the religion of Jesus Christ.

I shall now shew, that Buddha and Cristna were only renewed incarnations of the same Being, and that Being the Solar power, or a principle symbolized by the Sun—a principle made by the sun visible to the eyes of mortals: and particularly exhibiting himself in his glory at the vernal equinox, in the heavenly constellation known by the name of Taurus, as BUDDHA, and subsequently in that of Aries, as CRISTNA.

But I must previously make one observation to guard my reader against mistake.

There is a style of writing or speaking, adopted by our orientalists from inadvertency or inattention to its consequences, which has a great tendency to mislead the reader. They take up a book in Ceylon or Pegu, perhaps, to learn from it the doctrines of Buddha or of Cristna; they read this book, and then tell us that these are the doctrines of Buddha, never considering that this book may con-

tain only the doctrines of an obscure sect of Buddhists. Suppose a Brahmin were to come to England, and to take up a book of Johanna Southcote's, or of Brothers', or of Calvin's; how much would he misrepresent the religion of Jesus if he represented it as he found it there! Except in a few leading particulars, it is as difficult to say what is at present the religion of Buddha, as it is to decide what is the religion of Christ. Again, if any one would say what the religion of Christ is at this day, in any particular country, it would be very different from what the religion of Christ was *four* hundred, or even *two* hundred, years ago. We have no service *now* in our Liturgy for casting out devils. And it is the same with Buddhism and Vishnuism. My search is to find the spring-head whence all the minor streams of Buddhism have sprung. A description of the rivulets flowing from it, and which have become muddy in their progress, however interesting to some persons, is not my object; nor is it to my taste to spend my time upon such nonsensical matters, which can have no other effect than to disguise the original of the religion, and to gratify evil passions, by depreciating the religion of our neighbour. If his religion have sunk into the most degraded state, as in Ceylon, the more the pity. It shall not be my task to expose the foolish puerilities into which our unfortunate fellow-subjects, now unable to defend themselves, have fallen; but to show the truth that, fallen as they are, they once possessed a religion refined and beautiful.

M. Creuzer<sup>1</sup> says, "There is not in all history and antiquity perhaps a question at the same time more important and more difficult than that concerning Buddha." He then acknowledges that by his name, his ASTRONOMICAL character, and close connection, not only with the mythology and philosophy of the Brahmins, but with a great number of other religions, this personage, truly mysterious, seems to lose himself in the night of time, and to attach himself by a secret bond to every thing which is obscure in the East and in the West. I apprehend the reason of the difficulty is to be found, in a great degree, in the fact, that our accounts are taken from the Brahmins who have modelled or corrupted the history to suit their own purposes. I am of opinion that the Buddhists were worshippers of the sun in Taurus, the Bacchus of the Greeks; that they were the builders of the temple of Juggernaut, in front of which the Bull projects; and that they were expelled from Lower India, when the Indian Hercules, Cristna, succeeded to the Indian Bacchus. That

<sup>1</sup> Religions de l'Antiquité, Vol. I. p. 285, ed. de Mons. Guigniaut.

is, when the sun no longer rose at the equinox in the sign *Taurus*, but in the sign *Aries*. This is, I believe, the solution of the grand enigma which M. Creuzer says we are not able entirely to solve, and this I will now endeavour to prove.

2. "Buddha is variously pronounced and expressed *Boudh*, *Bod*, *Bot*, *But*, *Bad*, *Budd*, *Buddou*, *Boutta*, *Bota*, *Budso*, *Pot*, *Pout*, *Pota*, *Poti*, and *Pouti*. The Siamese make the final T or D quiescent, and sound the word *Po*: whence the Chinese still further vary it to Pho or Fo. In the Talmudic dialect the name is pronounced *Poden* or *Pooden*; whence the city, which once contained the temple of Sumnaut or Suman-nath, is called *Patten-Sumnaut*. The broad sound of the *U* or *Ou* or *Od*, passes in the variation *Patten* into *A*, pronounced *Ah* or *Au*; and in a similar manner, when the *P* is sounded *B*, we meet with *Bad*, *Bat*, and *Bhat*. All these are in fact no more than a ringing of changes on the cognate letters *B* and *P*, *T* and *D*. Another of his names is *Saman*, which is varied into *Somon*, *Somono*, *Samana*, *Suman-Nath*, and *Sarmana*. From this was borrowed the sectarian appellation of *Samanicans*, or *Sarmaneans*. A third is *Gautama*, which is indifferently expressed *Gautameh*, *Godama*, *Godam*, *Codam*, *Cadam*, *Cardam*, and *Cardama*. This perpetually occurs in composition with the last, as *Somono-Codom* or *Samana-Gautama*. A fourth is *Saca*, *Sacya*, *Siaka*, *Shaka*, *Xaca*, *Xaca-Muni* or *Xaca-Menu*, and *Kia*, which is the uncompounded form of *Sa-Kia*. A fifth is *Dherma*, or *Dharma*, or *Dherma-rajah*. A sixth is *Hermias*, *Her-Moye*, or *Heri-Maya*. A seventh is *Datta*, *Dat-Atreya*, *That-Dalna*, *Date*, *Tat*, or *Tot*, *Deva-Tat* or *Deva-Twasta*. An eighth is *Fain*, *Fina*, *Chin*, *Fain-Deo*, *Chin-Deo*, or *Fain-Eswar*. A ninth is *Arhan*. A tenth is *Mahi-Man*, *Mai-Man*, or (if *Om* be added) *Mai-Man-Om*. An eleventh is *Min-Eswara*, formed by the same title *Min* or *Man* or *Menu* joined to *Eswara*. A twelfth is *Gomat* or *Gomat-Eswara*. A thirteenth, when he is considered as *Eswara* or *Siva*, is *Ma-Esa*, or *Har-Esa*; that is to say, the great *Esa* or *Lord Esa*. A fourteenth is *Dagon* or *Dagun*, or *Dak-Po*. A fifteenth is *Tara-Nath*. And a sixteenth is *Arca-Bandhu* or *Kinsman of the Sun*."<sup>1</sup>

Again, "*Wod* or *Vod* is a mere variation of *Bod*; and *Woden* is simply the Tamulic mode of pronouncing Buddha: for in that mode of enunciation, *Buddha* is expressed *Pooden* or *Poden*; and *Poden* is undoubtedly the same word as *Voden* or *Woden*."<sup>2</sup> This

<sup>1</sup> Faber, Pag. Idol. B. iv. Ch. v. p. 351.

<sup>2</sup> Ib. p. 355.

etymology is assented to by Sir W. Jones, if it were not, as I believe it was, originally proposed by him. Woden was the God of the Scuths or Goths and Scandinavians, and said to be the inventor of their letters; as Hermes was the supposed inventor of the letters of the Egyptians. This, among other circumstances, tends to prove that the religion of the Celts and Scuths of the West was Buddhism. The Celtic Teutates is the Gothic Teut or Tuisto, Buddha's titles of *Tat*, *Datta*, or *Twashla*. *Taranis* is *Tara-Nath*. *Hesus* of Gaul is *Esa*, *Ma-Hesa*, and *Har-Esa*. But those are by the Latin writers called Mercury.<sup>1</sup>

My reader will observe that I have given from Mr. Faber sixteen different names of Buddha, by which he undertakes to prove that he was known at different times and in different places. Mr. Faber enters at great length into the discussion of each, and proves his case in almost every instance, in a way which cannot reasonably be disputed. I do not think it necessary to follow him, but shall take those names upon his authority. He makes it evident that Buddhism extended almost to every part of the old world; but we must remember that the British *Taranis*, and the Gothic *Woden*, were both names of Buddha. In my Celtic Druids I have shown that the worship of Buddha is everywhere to be found—in Wales, Scotland, and Ireland.<sup>2</sup> *Hu*, the great God of the Welsh, is called *Buddwas*;<sup>3</sup> and they call their God *Budd*, the God of victory, the king who rises in light and ascends the sky.<sup>4</sup>

In Scotland, the country people frighten their children by telling them, that *old Bud* or the *old man* will take them. In India, one of the meanings of the word Buddha is *old man*.

3. In this inquiry, it seems of the first consequence to ascertain the meaning of the word *Buddha*. From the examination of the accounts of the different authors, this celebrated word appears to have the same meaning as the first word of Genesis, that is, *WISDOM*, or *extremely wise*, or *wise in a high degree*.<sup>5</sup> M. Creuzer gives it *savant*, *sage*, *intelligence*, *excellente*, et *supérieure*. He says, it allies itself or is closely allied to the understanding, mind, *intelligence* unique, and supreme of God.

This is confirmed by Mr. Ward, the missionary, who tells us, that Buddha is the Deity of *WISDOM*, as was the *Minerva* of Greece. When devotees pray for wisdom to their king, they say, *May Buddha give thee wisdom*.<sup>6</sup>

<sup>1</sup> Faber, Orig. Pag. Idol.

<sup>2</sup> Celtic Druids, pp. 197, 306, &c.

<sup>3</sup> Davies Celtic Myth. p. 118.

<sup>4</sup> Ib. p. 116.

<sup>5</sup> Moore's Pantheon, p. 234.

<sup>6</sup> Ward's Hist. of Hind. p. 452.

The etymology of the word Buddha seems to be unknown to the Hindoos, which favours the idea of a date previous to any of the present known languages. In the Pali, of Ceylon, it means *universal knowledge* or *holiness*.<sup>1</sup>

The word Buddha has been thought, by some Hindoo authors, to be a general name for a philosopher; by others it has been supposed to be a generic word, like Deva, but applicable to a sage or philosopher; but still it is allowed to mean *excellence*, WISDOM, *virtue*, *sanctity*.

In Sanscrit we have, Sanskrit Root, *Budh*, to know, to be aware; *Budhyati*, he knows, is aware; *Bodhayāmi*, I inform, I teach.

*Buddhi*, wisdom; *Buddha*, sage, wise; *Bodha*, WISDOM.<sup>2</sup>

בדא *bda* in the Hebrew means, to devise of himself alone; or I should say, to think or theorise. In Arabic it means, to begin to produce, or to devise something new.

Two facts seem to be universally agreed upon by all persons who have written respecting Buddha. The first is, that at last he is always found to resolve himself into the sun, either as the sun, or as the higher principle of which the sun is the image or emblem, or of which the sun is the residence. The second is, that the word Buddha means WISDOM. Now, we cannot believe that this WISDOM would be called by so singular a name as Buddha, without a cause.

It has been observed by several philologers that the letters B D, B T, universally convey the idea either of former or of creator. But Genesis says the world was formed by WISDOM. Wisdom was the Buddha or former of the world: thus WISDOM, I conceive, became called Bud. Wisdom was the first emanation, so was Buddha. Wisdom was the Logos by which the world was formed; but Buddha was the Creator: thus the Logos and Budd are identical, the same second person of the Trinity.

Rasit, or WISDOM, was contemporaneous with the commencement of creation—it was the beginning of things, and the beginning was WISDOM, the Logos.

*The beginning*, as the word *Rasit* is explained by our version, is contradictory to the context, because the existence of space, of time, of created angelic beings, is implied, before the moment which gave

<sup>1</sup> Asiat. Res. Vol. XVII. p. 33.

<sup>2</sup> Some of our Indian scholars make a distinction between Buddha, and Budd, the Planet Mercury. I can no more admit this, than I can admit that the God Mercury was not the Sun; though I know that Mercury is the name of a Planet, and that the planet is not the Sun. The cases are exactly similar.

birth to the mundane system. This will not be thought to be too refined for the inventors of the Trinity,—the Creator, Preserver and Destroyer. I shall show that Logos, Bud, and Rasit were only names in different languages for the same idea.

Mr. Whiter says, "Through the whole compass of language the "element B D denotes Being: hence we have the great Deity wor-  
"shipped all over the East—Budda."<sup>1</sup> Then Buddha will mean the existent or *self-existent wisdom*, self-existent as an integral part of the Trinity. He then informs us that, in Persian, *Bud-en Bud*, signifies *to be*. The same as *Is, est, existo*. Bud is clearly the *I am that I am* of our Bible; or, in the original, which has no present tense, the *I shall be*, or the *I have been*; or what, perhaps, this celebrated text may mean, THAT WHICH I HAVE BEEN, I SHALL BE—Eternity, past and future.

4. Mr. Crawford says, oriental scholars have for some time suspected that the religions of Brahma and Buddha are essentially the same, the one being nothing but a modification of the other.<sup>2</sup> This we shall find hereafter confirmed.

The following is the speech of Arjoon respecting Vishnu as Cristna:—Thou art all in all. Thou art thyself numerous Avatars. Thy Hyagriva Avatar killed Madhu, the Ditya, on the back of a tortoise. In thy Comma Avatar did the Devites place the solid orb of the earth, while from the water of the milky ocean, by the churning staff of mount Meru, they obtained the immortal Amrita of their desires. Hirinakassah, who had carried the earth down to Patal, did thy Varaha Avatar slay and bring up the earth on the tusks of the boar: and Prahlant, whom Hirinakassah tormented for his zeal towards thee, did thy Narasing Avatar place in tranquillity. In thy dwarf or Bahmen Avatar thou did'st place Bali in the mighty monarchy of Patal. Thou art that mighty Parasa Rama, who cut down the entire jungle, the residence of the Reeshees:<sup>3</sup> and thou art Ram the Potent slayer of Ravar. O supreme Bhagavat, thou art the Buddha Avatar who shall tranquillise and give ease to Devities, human creatures, and Dityes.<sup>4</sup>

I think I could scarcely have wished for a more complete proof of the truth of my doctrine of the renewal of the Avatars, than the

<sup>1</sup> Etymol. Univ. Vol. I. p. 310.

<sup>2</sup> Hist. Ind. Arch. Vol. II. p. 222.

<sup>3</sup> I apprehend the Reeshees, or Rishees, when the word is applied to men, are the Ras-shees—the *φίλοσοφοι*. They are said to have been seven in number, and the Pleiades were dedicated to them. But I shall return to this subject hereafter.

<sup>4</sup> Camb. Key, Vol. II. p. 294.

above. It shows, in fact, that both Buddha and Cristna are nothing but renewed incarnations in each cycle.

The ancient identity of the worship of Buddha and of Cristna, receives a strong confirmation from the fact; that the Buddhists have TEN incarnations of Buddha, the same as the followers of Cristna, and, what is remarkable, called by the same names.<sup>1</sup> Mr Ward says, "Vishnu had ten incarnations, and Buddha had the same number."<sup>2</sup> These ten incarnations, thus noticed by this missionary, we shall find of the very first importance in our future disquisitions.

The Rev. Mr. Maurice has given a very long and particular account of these ten grand Avatars or incarnations, of the God of the Hindoos. The accounts of the Brahmins consist, to outward appearance, of a great number of idle and absurd fables, not worth repetition. The only fact worthy of notice *here* is, that Buddha was universally allowed to be the first of the incarnations; that Cristna was of later date; and that, at the era of the birth of Christ, eight of them had appeared on the earth, and that other two were expected to follow before the end of the Cali-Yug, or of the present age. But the Brahmins held that 3101 years of it had expired at the period of the birth of Christ, according to our reckoning.

Between the Brahmins and the Buddhists there exists the greatest conceivable enmity: the former accusing the latter of being Atheists, and schismatics from their sect. They will hold no communication with them, believing themselves to be made unclean, and to require purification, should they step within even the *shadow* of a Buddhist. Much in the same way the Buddhists consider the Brahmins. The ancient histories of the Hindoos are full of accounts of terrible wars between the different sectaries, which probably lasted, with the intermissions usual in such cases, for many generations, and extended their influence over the whole world; and we shall see in the course of this work, that, in their results, they continue to exercise an influence over the destinies of mankind.

Buddha is allowed by his enemies, the Brahmins, to have been an avatar. Then here is *divine wisdom* incarnate, of whom the Bull of the Zodiac was the emblem. *Here* he is the Protogonos or first-begotten, the God or Goddess *Mÿris* of the Greeks, being, perhaps, both male and female. He is at once described as divine wisdom, the Sun, and Taurus. This is the first Buddha or incarnation of wisdom, by many of the Brahmins often confounded with a person

<sup>1</sup> Ward's India, p. 387.

<sup>2</sup> Transac. Asiat. Soc. Vol. I. p. 427.

of the same name, supposed to have lived at a later day. In fact, Buddha or the wise, if the word were not merely the name of a doctrine, seems to have been an appellation taken by several persons, or one person incarnate at several periods, and from this circumstance much confusion has arisen. But I think we may take everything which the Brahmins say of the first Buddha to his advantage, as the received doctrine of his followers. They hate all Buddhists too much to say anything in his favour which they think untrue.

5. The mother of Buddha was MAIA, who was also the mother of Mercury, a fact of the first importance. Of this Maia or Maja the mother of Mercury, Mr. Davies<sup>1</sup> says, "The universal genius of nature, which discriminated all things, according to their various kinds or species—the same, perhaps, as the Meth of the Egyptians, and the *Mētis* of the Orphic bards, which was of all kinds, and the author of all things—*Και Μῆτις πρῶτος γενεῶν*. Orph. Frag." To this Mr. Whiter adds, "To these terms belong the well-known deities Budda and Amida. The Fo of the Chinese is acknowledged to be the Fod or Budda of the Eastern world, and the Mercury of the Greeks." He then gives the following passage from Barrow's Travels: "The Budha of the Hindūs was the son of Maya, and one of his epithets is Amita. The Fo of China was the son of Mo-ya, and one of his epithets is *Om-e-to*; and in Japan, whose natives are of Chinese origin, the same God *Fo* is worshipped under the name of Amida. I could neither collect from any of the Chinese what the literal meaning was of *Om-e-to*, nor could I decipher the characters under which it was written."

I think there can be no difficulty in finding here the Maia in the Mo-ya, nor the *Om-e-to* in the *Am-i-da* and *Am-i-ta*. Nor, in the first syllable of the three last, the letters, A, U, M, coalescing and forming the word OM. The *Mētis* is well known to mean divine wisdom, and we have seen above, that it is *πρῶτος γενεῶν* or first mother of all.<sup>2</sup> The first of the *Æons* of all nations was *wisdom*. Is Am-i-da, ʾ di η ε ομ om?

The followers of Buddha teach that he descended from a celestial

<sup>1</sup> Apud Whiter, Etymol. Univ. p. 103.

<sup>2</sup> Jupiter took *Mētis* *Metis*, to wife: and as soon as he found her pregnant, he devoured her: in consequence of which HE became pregnant, and out of his head was born Pallas or Minerva. Now *μητις* means DIVINE WISDOM. That this is an allegory closely connected with the doctrine of Buddha (wisdom), and of the ראשית *rasit*, or wisdom of Genesis, the first emanation of the Jews, I think no one will doubt, though it may be difficult to explain its details.

mansion into the womb of Maha-Maya, spouse of Soutadanna, king of Megaddha on the north of Hindostan, and member of the family of Sakya Sa-kia,<sup>1</sup> the most illustrious of the caste of Brahmins. His mother, who had conceived him, (BY A RAY OF LIGHT, according to *De Guignes*,) sans souillure, without defilement, that is, *the conception was immaculate*, brought him into the world after *ten months* without pain. He was born at the foot of a tree, and he did not touch the earth, Brahma having sought him to receive him in a vase of gold, and Gods, or kings the incarnations of Gods, assisted at his birth. The Mounis<sup>2</sup> and Pundits (prophets and *wise men*) recognised in this marvellous infant all the characters of the divinity, and he had scarcely seen the day before he was hailed Devata-Deva, God of Gods. Buddha, before he was called by the name Buddha or wisdom, very early made incredible progress in the sciences. His beauty, as well as his *wisdom*, was more than human; and when he went abroad, crowds assembled to admire him. After a certain time he left the palace of his father, and retired into the desert, where he commenced his divine mission. There he ordained himself priest, and shaved his head with his own hands, *i.e.*, adopted the tonsure. He there changed his name to Guatama. He taught his master as Jesus taught Zaccheus.<sup>3</sup>

After various trials, he came out of them all triumphant; and after certain *temptations or penitences*, to which he submitted in the desert, were finished, he declared to his disciples that the time was come to announce to the world the light of the true faith, the Gods themselves descending from heaven to invite him to propagate his doctrines. He is described by his followers as a *God of pity*, the *guardian or saviour of mankind*, the *anchor of salvation*, and he was charged to prepare the world for the day of judgment.

Amara thus addresses him: "Thou art the Lord of all things, the Deity who overcomest the sins of the Cali-Yug, the guardian of the universe, the emblem of mercy towards those who serve thee—OM: the possessor of all things in vital form. THOU ART BRAHMA, VISHNU, AND MAHESA: thou art the Lord of the universe: thou art the proper form of all things, moveable and immoveable, the

<sup>1</sup> If we look back to Section 2, we shall see that Mr. Faber states Sa-kia to be a name of Buddha. This Xaca or Saka is the origin, as I shall shew, of the name of our Saxon ancestors.

<sup>2</sup> Mounis are nothing but Menus or wise men, like the Minoses of Crete, &c., Rashees of India, and Sophis of Persia.

<sup>3</sup> Alph. Tib. pp. 33, 34.

"possessor of the whole, and thus I adore thee. Reverence be unto thee, the bestower of salvation.— . . . I adore thee, who art celebrated by a thousand names, and under various forms, *in the shape of BUDDHA the GOD of mercy*. Be propitious, O most high God."<sup>1</sup>

Buddha was often said not only to have been born of a virgin, but to have been born, as some of the heretics maintained Jesus Christ was born, *from the side of his mother*.<sup>2</sup> He was also said to have had no father. This evidently alludes to his being the son of the androgynous *Brahme-Maia*.<sup>3</sup> This I suppose to be described in the prints in Moore's Pantheon, where Buddha is rising from the navel of Brahme-Maia, with the umbilical cord uncut.

Mons. De Guignes<sup>4</sup> states that Fo, or Buddha, was brought forth not from the matrix, but *from the right side*, of a virgin, *whom a ray of light had impregnated*. The Manichæans held that this was the case with Jesus Christ, and by this single fact, without the necessity for any other, they identify themselves with the Buddhists.

St. Jerom says,<sup>5</sup> *Apud Gymnosophistas Indiæ, quasi per manus, hujus opinionis auctoritas traditur, quod Buddam, principem dogmatis eorum, è latere suo virgo generavit.*

We see here that the followers of Buddha are called Gymnosophists. It has been observed that the Meroe of Ethiopia was a Meru. This is confirmed by an observation of Heliodorus, that the priests of Meroe were of a humane character, and were called *Gymnosophists*.<sup>6</sup>

When we treat of some doctrines held by a gentleman of the name Bentley, I must beg my reader to recollect that in the account of Jerom, the Mythos of Buddha, the same as that of Cristna, was known to him in the fourth century, and therefore cannot have been invented to oppose Christianity, about the sixth century, or to deceive Mohammed Akbar in the sixteenth.

JAYADEVA thus addresses Buddha: "Thou blamest (O wonderful) the whole *Veda* when thou seest, O kind-hearted! the slaughter of cattle prescribed for sacrifice—O Kesava! assuming the body of Buddha. Be victorious, O Heri! lord of the universe."<sup>7</sup> It may be observed that Heri means *Saviour*.

There was a Goddess called JAYADEVI, *i.e.*, the Goddess Jaya.<sup>8</sup>

<sup>1</sup> Moore's Pantheon, pp. 23, 33, 39.

<sup>2</sup> And as Mani was said to be born.

<sup>3</sup> Ratramn. de Nat. Christ. Cap. iii. ap. Fab. Pag. Idol. B. iv. Ch. v. p. 432.

<sup>4</sup> Hist. des Huns, Tome I. Part ii. p. 224.

<sup>5</sup> Hieron in Jovinianum.

<sup>6</sup> De Paw, Recherches sur les Egyptiens, Vol. II. <sup>7</sup> Moore's Pantheon, p. 234.

<sup>8</sup> Moore's Pantheon, p. 235, and Asiatic Res. Vol. III. art. 13, also Vol. IX.

6. Buddha as well as Cristna means shepherd. Thus, he was the *good shepherd*. M. Guigniaut says, there is a third Guatama, the founder of the philosophy Nyaya. I ask, may not this be the philosophy of a certain sect, which in its ceremonies chaunts in honour of Cristna the word IEYE, in fact, the name of the Hebrew God *Ieue*, or *Fehovah* as we disguise it?<sup>1</sup> We know that names of persons in passing from one language into another, have often been surprisingly changed or disguised; but there is in reality no change here; it is the identical name.

This is one of thousands of instances where the identity of the Eastern and the Western names is not perceptible, unless recourse be had to the sixteen-letter system, which I have exhibited in my CELTIC DRUIDS; and here I must stop to make an observation on the identity of languages. I do not consider the identity of common names, though it is not to be neglected, as of half so much consequence as the identity of proper names. I think no person who has made himself master of my doctrine respecting the ancient system of sixteen original letters, can help seeing here the identity of the IEYE and the *Ieue* of the Hebrews, nor can at the same time help seeing its great importance, in diving to the bottom of the ancient mythologies. The two words are identical; but write the Hebrew word in the common way *Fehovah*, and the truth is instantly lost. It matters not how they are pronounced in modern times; when they were originally written with the same letters, they must have been the same in sound.—Iaya-deva is said to have been a very celebrated poet, but we see he had the name of one of the Hindoo Deities. From the practice of calling their distinguished personages by the names of their Gods and Goddesses, the confusion in their history is irremediable. Iayadevi was the wife of Jina, one of the incarnations of Vishnu.<sup>2</sup>

One cannot reflect for a moment upon the histories of the different Avatars of India, without being struck with the apparent contradiction of one part to the other. Thus Cristna is the Sun, yet he is Apollo. He is Bala Rama, and yet Bala Cristna. He is also Narayana floating on the waters. Again, he is Vishnu himself, and an incarnation of Vishnu. He is also Parvati, the Indian Venus. In short, he is every incarnation. All this is precisely as it ought to be, if my theory be correct. He is an Avatar or renewed incarnation, in every case, of the sun, or of that higher principle of which the sun

<sup>1</sup> See Maur. Hist. Hind. Vol. II. p. 339, ed. 4to.    <sup>2</sup> Moore's Panth. p. 235.

is an emblem—of that higher principle which Moses adored when he fell down upon his face to the blazing bush. The adoration of the solar fire, as the emblem of the First Great Cause, is the master-key to unlock every door, to lay open every mystery.

Buddha may be seen in the India House with a glory round his head. This I consider of great consequence. The glory round the head of Jesus Christ is always descriptive of his character, as an incarnation of that Higher Power of which the sun is himself the emblem, or the manifestation. -

There were thousands of incarnations, but those were all portions of the divinity. Emanations, perhaps, they may be called, in vulgar language, from the Divine Mind, inspired into a human being. But Cristna, as the Brahmins hold, was one of the three persons of their Trinity, Vishnu himself incarnated; he was the second person of their Trinity, become man. Inspired or inspirated might be said to be the same as *incarnated*; this was exactly the same as the Christian doctrine. We have many inspired persons, but Jesus is held to be God himself incarnated—the Logos, one of the three, incarnated.—To return to my subject.

Buddha passed his infancy in innocent sports; and yet he is often described as an artificer. In his manhood he had severe contests with wicked spirits, and finally he was put to death, we shall find, by *crucifixion*,<sup>1</sup> descended into hell, and re-ascended into heaven. The present sect of the Brahmins hold Buddha to have been a wicked impostor; therefore, we need not expect them to say any thing favourable of him; but I can entertain no doubt that he was the same kind of incarnation as Cristna.

In my *Celtic Druids* I have observed, that the word Creeshna, of the old Irish, means the Sun. Now, in the Collectanea of Ouseley,<sup>2</sup> we find Budh, Buth, Both, fire, the sun; *Buide lachd*, the great fire of the Druids. We also find in Vallancey's ancient Irish history, that they brought over from the East the worship of *Budh-dearg*, or king Budh, *who was OF THE FAMILY OF SACASA, or bonus Saca*. In Hindoo Chronology there is a Buddha Muni, who descended in the family of Sacya: and one of his titles was *Arca Bandu*, or Kinsman

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<sup>1</sup> Neither in the sixteen volumes of the Transactions of the Asiatic Society of Calcutta, nor in the works of Sir W. Jones, nor in those of Mr. Maurice, nor of Mr. Faber, is there a single word to be met with respecting the crucifixion of Cristna. *How very extraordinary that all the writers in these works should have been ignorant of so striking a fact!* But it was well known in the Conclave, even as early as the time of Jerom.

<sup>2</sup> Vol. III., No. I.

of the Sun. If my reader will look back a little, and observe that the Hindoo Buddh was of the family of SAKYA, he will, I think, believe with me that here we have the Hindoo Buddha in Ireland. It is impossible to be denied. How contemptible does it make our learned priests appear, who affect to despise facts of this kind, and to consider the learning wherein they are contained, beneath their notice! But they do *not* despise them; they hate them and fear them. They feel conscious that they prove a state of the world once to have existed, which shakes to their foundations numbers of their nonsensical dogmas, and, with them, their gorgeous hierarchies.

In the above extract General Vallancey calls *Saca-SA*, bonus *Saca*. I dare say it means bonus, but it means also, I think, the same as the Greek word  $\Sigma\alpha$ , from  $\Sigma\alpha\omega$  to *save*, or the Hebrew word  $\text{ישע}$  *iso*, and means *Saviour*.

The Arca-bandhu, above-mentioned, is the same as the word Nau-banda, and has the same meaning, as well as that of *Kinsman of the Sun*, if Arca-bandu have that meaning;  $\text{ארג}$  *arg*, in Chaldee, means ship. Of the probability of this, we shall be better able to judge hereafter.

M. Matter has made a very correct observation (as we proceed in our inquiries, every new page will produce some additional proofs of its truth); he says, *L'Antiquité vraiment dévoilée, nous offrirait peut-être une unité de vues, et une liaison de croyances, que les temps modernes auraient peine à comprendre.*<sup>1</sup> This was the doctrine of the learned Ammonias Saccas, of which I shall treat hereafter.

7. The farther back we go in history the more simple we find the icons of the Gods, until at last, in Italy, Greece, and Egypt, we arrive at a time when there were *no icons* of them. And from this circumstance, which seems to have been applicable to all nations, I draw a conclusion favourable to the superior antiquity of the Buddhist worship. For Buddha is never seen in the *old temples*, where his worship alone prevails, but in one figure, and that of extreme simplicity. And in many temples about Cabul, known to be Buddhist, there are no images at all. In this case they can only be known by tradition.

The stone circles, and the ruins at Dipaldinna,<sup>2</sup> are undoubtedly among the most ancient in India. They are evidently not Brahminical, but Buddhist or Jain. The execution of them may well compete with the works of the most skilful of the Greeks. The

<sup>1</sup> Matter sur les Gnostiques, Vol. II. p. 205.

<sup>2</sup> Mackenzie's Collection in the India House.

drawings which Colonel Mackenzie employed the natives to execute, are very beautifully done, but in many instances a close comparison with the originals at the India House will show, that they by no means equal them. In these works none of the unnatural monsters, with numerous heads or arms, which we see in the *later* works of the Brahmins or Buddhists, are to be found. These facts seem to show, that in the most remote periods of Indian history, good taste, as well as skill, prevailed—circumstances which are very worthy of observation.

Though in these drawings, by Colonel Mackenzie, of sculptures, at Dipaldinna, near Amrawatty, which are most beautifully executed, no example of a monstrous figure will be found—a figure with three or four heads—yet the Linga and Yoni are everywhere to be seen, as well as the favourite Cobra Capella, shielding or covering its favourite God with its hood.

The images of Buddha can be considered only as figures of incarnations, of a portion of the Supreme Being; in fact, of human beings, filled with divine inspiration; and thus partaking the double quality of God and man. No image of the supreme Brahm himself is ever made; but in place of it, his attributes are arranged, as in the temple of *Gharipuri*, thus:

BRAMA	Power	Creation	Matter	The Past	<i>Earth.</i>
WISHNU	Wisdom	Preservation	Spirit	The Present	<i>Water.</i>
SIVA	Justice	Destruction	Time	The Future	<i>Fire.</i>

Thus each *triad* was called the Creator. In the last of these divisions we find the Trinity ascribed to Plato, which I have noticed in B. I. Ch. II. Sect. 4. We see here whence the Greeks have obtained it, and as was very common with them, they misunderstood it,<sup>1</sup> and took a mere figurative, or analogical, expression of the doctrine, for the doctrine itself. Probably the Earth, Fire, Water, might be given to the canaille, by Plato, to deceive them, as it has done some moderns, to whose superstition its grossness was suitable.

8. The figure in the plates numbered 8, descriptive of Buddha or Cristna; is given by Mons. Creuzer. The following is the account given of this plate by Mons. Guigniaut:<sup>2</sup> Crichna 8°, avatar ou incarnation de *Vichnou*, sous la figure d'un enfant, allaité par *Devaki*, sa mère, et recevant des offrandes de fruits; près de là est un groupe d'animaux rassemblés dans une espèce d'arche. La tête de l'enfant-

<sup>1</sup> Moore's Panth. p. 242.

<sup>2</sup> 61, xiii.

dieu, *noir*, comme indique son nom, est ceinte d'une auréole aussi bien que celle de sa mère. *On peut voir encore, dans cette belle peinture, Buddha sur le sein de Maya.*<sup>1</sup>

M. Creuzer observes that the images of Cristna and Buddha are so similar, that it is difficult to distinguish them; and the group pictured above is acknowledged by Moore, in his Hindoo Pantheon, to be applicable to Buddha on the knee of his beautiful mother Maya.<sup>2</sup> But yet there is one circumstance of very great importance which is peculiar to Buddha, and forms a discriminating mark between him and Cristna, which is, that he is continually described as a Negro, not only with a black complexion, in which he agrees with Cristna, but with woolly hair and flat face. M. Creuzer observes, that the black Buddha, with frizzled or curled hair, attaches himself at the same time to the three systems into which the religion of India divides itself.

9. Mr. Moore, on his woolly head, says, "Some statues of Buddha certainly exhibit thick Ethiopian lips;<sup>3</sup> but all woolly hair: there is something mysterious, and unexplained, connected with the hair of this, and only of this, Indian deity. The fact of so many different tales having been invented to account for his crisped, woolly head, is alone sufficient to excite suspicion, that there is

<sup>1</sup> Of the two trays which are placed by the figure with the infant, one contains boxes, part of them exactly similar to the frankincense boxes now used in the Romish churches, and others such as might be expected to hold offerings of Myrrh or Gold. The second contains cows, sheep, cattle, and other animals. If my reader has ever seen the exhibition of the nativity in the Church of the Ara Cœli at Rome, on Christmas-day, he will recollect the sheep, cows, &c., &c., which stand around the Virgin and Child. It is an exact icon of this picture. Hundreds of pictures of the Mother and Child, almost exact copies of this picture, are to be seen in Italy and many other Romish countries.

<sup>2</sup> Col. Tod says, Dare we attempt to lift the veil from this mystery, and trace from the seat of redemption of lost science its original source? This, I answer my good, learned, and philanthropic friend, I only have done. The allegory of Cristna's Eagle pursuing the Serpent Buddha, and recovering the books of science and religion with which he fled, is an historical fact disguised. True! and its meaning is so clear, it requires no explanation. In the Cave at Gaya, which means the Cave of Gaia or the Earth, it is written—*Heri who is Buddha*. Here the Col. says, that Cristna and Buddha, in characters, are conjoined. This is true, and they mean, Buddha who is Heri, and Heri who is Buddha.—Hist. Rajapoutana, p. 537.

<sup>3</sup> The lips are often tinged with red to show that the blackness does not arise from the colour of the bronze or stone of which the image is made, but that black is the colour of the God.

"something to conceal—something to be ashamed of; more than meets the eye."<sup>1</sup>

The reason why Buddha is a Negro, at least in the very old icons, I trust I shall be able to explain in a satisfactory manner hereafter. The Brahmins form a species of corporation, a sacerdotal aristocracy, possessing great privileges; but the Buddhists have a regular hierarchy; they form a state within a state, or a spiritual monarchy at the side of a temporal one. "They have their cloisters, their monastic life, and a religious rule. Their monks form a priesthood numerous and powerful, and they place their first great founder at their head as the sacred depositary of their faith, which is transmitted by this spiritual prince, who is supported by the contributions of the faithful, from generation to generation, similar to that of the Lamas of Thibet." M. Creuzer might have said, not *similar to*, but *identical with* the Lama himself; who, like the Pope of Rome, is God on Earth, at the head of all, a title which the latter formally assumed. Indeed the close similarity between the two is quite wonderful to those who do not understand it.

The monks and nuns of the Buddhists, here noticed by M. Creuzer, take the three cardinal vows of *poverty, chastity, and obedience*,—the same as the monks and nuns of the European Christians. This singular fact at once proves the identity of the orders in the two communities, and that they must have had a common origin. I know not any circumstance of consequence in their economy in which they differ.

Maya is called the great mother, the universal mother. She is called Devi, or the Goddess *παρ' ἑξοχῆν*—the Grand Bhavani, the mother of gods and of men. She is the mother of the *Trimurti*, or the being called the Creator, Preserver, and Destroyer, whom she conceived by Brahm: and when the Brahmins can get no farther in their mystics, they finish by calling her *Illusion*. Perhaps they had better have said, *Delusion*, which is the very point arrived at by Bishop Berkeley, in his metaphysics. Plate VI. of Creuzer's work represents Maia receiving the adoration of the other divinities. On the top of the building appear the Beeve, and, at the side of it, the Yoni and Lingha, in union. The Burmese make Maria, or Maha-Maria, the mother of their God, Somon-Codom, who was Buddha.<sup>2</sup>

10. A certain order of persons called Samaneans are noticed by

<sup>1</sup> Moore's Pantheon, p. 232.

<sup>2</sup> La Loubère, P. iii. p. 136.

Hesychius says, that *Μαί, μεγάλη*, and *Maha*, had the meaning of great, and *Μαί* has the meaning of *great* in modern Coptic. *Asiat. Res.* Vol. III. p. 415.

Porphyry and Clemens Alexandrinus. I do not doubt that these are the Somonokodomites of Siam, and the Buddha called by them their leader—to be the Buddha of Siam, who, as Surya with the seven heads, is the sun and the seven planets. This Mons. Guigniaut, in his note, by a curious etymological process, has proved.<sup>1</sup> And that this Buddha was of very remote date is also proved by the fact noticed by Guigniaut, that he is identical with Osiris and the Hermes of Egypt. “L’Hermes d’Egypte, appelé encore Thoth ou Thaut, a tous ses caractères, et se retrouve à la fois dans les cieux, sur la terre, et aux enfers : l’Hermes ou Mercure des Grecs et des Latins *est fils de Maya comme Buddha*. Nous pourrions pousser beaucoup plus loin ces rapprochemens.”<sup>2</sup> Learned men have endeavoured to make out several Buddhas as they have done several Herculeses, &c.<sup>3</sup> They were both very numerous, but at last there was only one of each, and that one the sun. And from this I account for the striking similarity of many of the facts stated of Buddha and Cristna. What was suitable to the sun in Taurus, would, for the most part, be suitable to him in Aries, and it was probably about this change that a great war took place between the followers of Buddha and Cristna, when ultimately the Buddhists were expelled from Lower India. This was the war of the Maha-barata. Maha means *great*, and Barata is the Hebrew ברא *bra* and בראת *brat*, and means Creator or Regenerator. This, I have no doubt, was the meaning of this proper name in the old language. What meaning the Brahmins may give to it in their beautiful, ARTIFICIAL Sanscrit, I do not know. Almost all the proper names of gods, men, and places, will be found, if we could get to the bottom of them, in the Hebrew. On this I must request my Sanscrit reader to suspend his judgment till I treat of the Sanscrit language.

Porphyry, in his treatise on *Abstinence*, gives a very good description of the Brahmins and Samaneans,<sup>4</sup> from which it appears that the latter had precisely the same monastic regulations in his time that they have at this day.

The Hermes of Egypt, or Buddha, was well known to the ancient Canaanites, who had a temple to הֶרְם *erm*, “*The Projector*, by which they seem to have meant the *material spirit*, or rather *heavens*, considered as *projecting*, *impelling*, and *pushing forwards*, the planetary *bodies in their courses*.”<sup>5</sup> Notwithstanding the nonsense about *material spirit* or *heavens*, the Hermes, or Buddha, is very apparent.

<sup>1</sup> Vol. I. p. 292.

<sup>2</sup> Ibid.

<sup>3</sup> See the Desatir, published at Bombay in 1818.

<sup>4</sup> De Abs. Lib. iv. Sect. xvii.

<sup>5</sup> Parkhurst, Lex. in voce רָמָה *rme*.

The different Buddhas, Cristnas, Ramas, &c., are only different incarnations of the same being. The want of attention to this has caused great and unnecessary confusion. In the Samaneans and Buddha of Porphyry and Clemens, we have a proof that the doctrines of Buddhism were common in their day.

These Samaneans were great travellers, and makers of proselytes; and by this means we readily account for the way in which the Oriental doctrines came to be mixed up with the history of Jesus, by such collectors of traditions as Papias, Irenæus, &c. These writers made prize of every idle superstition they found, provided they could, by any means, mix it up with the history and doctrines of Jesus of Nazareth, as I shall abundantly prove in the second part of this work.

“Both Cyril and Clemens Alexandrinus<sup>1</sup> agree in telling us, that “the Samaneans were the sacerdotal order both in Bactria and in “Persia. But the Samaneans were the priests of Saman or Buddha, “and it is well-known that the sacerdotal class of Bactria and Persia “were the Magi; therefore the Magi and the Samaneans must have “been the same, and consequently Buddha, or Maga, or Saman, “must have been venerated in those regions. With this conclusion, “the mythologic history of the Zend-avesta will be found in perfect “accordance. The name of the most ancient Bull, that was united “with the first man Key-Umurth, is said to have been *Aboudad*. “But *Aboudad*, like the *Abbuto* of the Japanese, is plainly nothing “more than *Ab-Boud-dat*, or father *Buddh-Datta*.”<sup>2</sup> But this is not the only proof of the Buddhism of the Persians. According to the Desatir of Moshani, Maha-bad, *i.e.* the great Buddha, was the first king of Persia and of the whole world, and the same as the triplasian Mithras.<sup>3</sup>

Buddha has his three characters, the same as Brahma, which produced three sects, like those of the Brahmins—that of Buddha or Gautama, that of Jana or Jina, and that of Arhan or Mahiman.<sup>4</sup> I think in the last of these titles may be found the Ahriman or the Ma-Ahriman, the destroyer, of Persia. But Buddha is allowed by the Brahmins to have been an incarnation of Vishnu, or to be identified with Brahma, Vishnu, and Siva, and like them he was venerated under the name OM.

Colonel Franklin (p. 5) says, “The learned Maurice entertains no

<sup>1</sup> Clemens Alexandrinus in particular states that the Samaneans were the priests of the Bactrians. Strom. Lib. i. p. 305; Faber, Pag. Idol. B. iv. Ch. v. p. 235.

<sup>2</sup> Faber, Pag. Idol. B. iv. Ch. v. p. 353.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. p. 349.

"doubt that the elder Boodh of India is no other than the elder "Hermes Trismegistus of Egypt, and that that original character is "of antediluvian race; here then is an analogy amounting almost to "positive and irrefragable conviction; for Boodh and Jeyne are "known throughout Hindostan, with very little exception, to be one "and the same personage." In p. 41, Colonel Franklin remarks, that Bacchus agrees in his attributes with the Indian Boodh. And Mr. Faber observes, "that THOR is represented as the first-born of "the Supreme God, and is styled in the Edda 'the eldest of Sons.'<sup>1</sup> "He was esteemed in Scandinavia as a middle divinity, a *mediator* "between God and man."<sup>2</sup>

Colonel Franklin (p. 99) speaks of "Jeyne Ishura, or Jeyne the "preserver and guardian of mankind." Here is the Indian Osiris as preserver, or saviour, from the same root as the Hebrew יָשָׁע *iso*, to save.

Buddha in Egypt was called *Hermes Trismegistus*; Lycophron calls him *Tricephalus*. This speaks for itself, as we have seen that *Buddha* is identified with *Brahma*, *Vishnu*, and *Siva*.

Mr. Moore says, "Most, if not all, of the Gods of the Hindoo "Pantheon, will, on close investigation, resolve themselves into the "three *powers*, and those powers into one Deity, Brahm, typified by "the sun."<sup>3</sup> Again, "In Hindu mythology every thing is indeed "the Sun." Nothing can be more true. Mr. Moore adds, "We "may here, as usual with all Hindu deities, trace Kama's genealogy "upwards to the sun, who is Brahm."<sup>4</sup>

It is admitted that Surya is the Sun, and that he is Buddha: hence Buddha is the sun. He is described with seven heads. Here is the sun, attended by five planets and the moon. At other times, he is described sleeping on a coiled serpent with seven heads, overshadowing and protecting him, his and the serpent's heads making eight. The first is a mythos probably adopted before the earth was discovered to be a planet, like the other five, which were only called שְׂמִים *smim*, or disposers, the angels or messengers of God.

II. About the city of Bamiam, in the kingdom of Cabul, are many caves of immense size without any sculptures. The formation of these caves is attributed, by tradition, to the Buddhists. They are

<sup>1</sup> Faber, *Horæ Mosaicæ*, Vol. I.

<sup>2</sup> Franklin's Res. p. 49. Brahma is generally in the neuter gender. But as Vishnu or Narayen he is masculine, as he is also when he is considered as the Creator. *Asiat. Res.* Vol. I. pp. 242, 243; Collier, Sect. iv.

<sup>3</sup> Pantheon, pp. 6, 16.

<sup>4</sup> *Ibid.* p. 447.

in ancient Persia, not far from Balch. The city has been of very great size, and has been compared to Thebes in Egypt. It is called in Sanscrit Vami-Nagari, or the beautiful city. The Buddhist caves, *without image* or sculpture, seem to bespeak the most remote period. In the oldest of the caves in India, those of Ellora, Salcette, Elephanta, the sculptures attest the identity of Buddha with Cristna. In most of the temples, of which the architecture bespeaks a more recent date, nothing is found relating to Buddha, but he is found in the temple of Jaggernaut, where there is no distinction of castes or sects. The date of these temples is generally totally unknown. The colossal Bull in front of that at Jaggernaut evidently betrays Buddhism.

These circumstances confirm the hypothesis that Buddhism was the first religion, and I shall hereafter prove that the religion of Cristna was engrafted into it, when the festival was changed from Taurus to Aries.

Colonel Franklin says, "That as the figures in the caves at Cabul all bear the stamp of an Indian origin, we may justly ascribe them to the votaries of Boodh, who has already been identified with the Mithras of Persia."<sup>1</sup>

M. Creuzer has observed, that the doctrines of Buddha are said to have come to India from the north. Of this I have no doubt. I think that the place of his birth was in a far higher latitude than either that of Upper Egypt, or of Lower India—in a latitude where the month of Maia, his mother, would be the month of flowers and delight. This would be the case in Northern Thibet, or in a climate very similar to it, but not in a climate where, in the month of May, all verdure was withering away by the excess of the heat, and the ground fast reducing to a parched desert.

Buddha is stated by Sir W. Jones to be *Woden*, and not a native of India.<sup>2</sup> But it is remarkable, that *Woden* is his Tamul name, and the Tamulese are now in South India. This will be found of importance hereafter.

Mons. Guigniaut, in his notes on Creuzer, has very justly observed that the earliest notice we have of the Persian religion has come from the north, from the ancient Aria or Balch, the ancient Bactriana. He says, "Nous avons déjà parlé des temples souterrains de Bamiam, à quelque distance de Caboul. Ici la Perse et l'Inde, Hom et Brahma, *Bouddha et Zoroaster, semblent se donner la main.*"<sup>3</sup> The doctrine of Buddha extends throughout China and its tributary

<sup>1</sup> Pantheon, p. 113.

<sup>2</sup> Asiat. Res. Vol. II. 4to. p. 9.

<sup>3</sup> Creuzer, Vol. I. p. 677.

nations; over the great empires and states of Cochin China, Cambodia, Siam, Pegu, Ava, Asam, Thibet, Budtan; many of the Tartar tribes, and, except Hindostan perhaps, generally all parts east of the Ganges, including vast numbers of large and populous islands.<sup>1</sup>

The immense extent of country over which Buddhism prevails surely raises a strong presumption, that it was the root, and Cristianism a branch from it. M. Schegel has remarked, that in the temples of Buddha are to be found *all the Pantheon of the idols of India*; not only their theogony, but their heroical mythology; the same mysticism which teaches man to unite himself by contemplation to the Deity; and, that the chief difference between the Buddhists and Vishnuites consists in the former forbidding the shedding of blood either for sacrifice or food. But as Schegel justly observes, it is also considered to be a great virtue with the devotees of Vichnu to abstain from these practices. The Buddhists are allowed to have been at one time very numerous on this side the Ganges, but it is said they were exterminated or expelled. They are, however, beginning to reappear in the Djainas. M. Schegel says, "I know not in truth what difference one can establish between the new sectaries and the Buddhists."<sup>2</sup> In the Transactions of the Asiatic Society<sup>3</sup> it is said, "The princes of the country continued Jains till the prince, in the time of Pratap, turned to Vishnou." It is added, "The Buddhists and Jains are the same."

12. The following copy, in Moore's Hindoo Pantheon, of an inscription which was found in Bengal, the very focus of the country of the Brahmins, is of itself, as its genuineness cannot be disputed, almost enough to prove the original identity of Cristna and Buddha. The address is said to be to the Supreme Being: "Reverence be unto thee in the form of Buddha: reverence be unto thee, Lord of the earth: reverence be unto thee, an incarnation of the Deity, and the eternal one; reverence be unto thee, O God! in the form of the God of mercy: the dispeller of pain and trouble: the Lord of all things; the Deity who overcome the sins of the Cali Yug: the guardian of the universe; the emblem of mercy toward those who serve thee, OM! the possessor of all things in vital form. Thou art Brahma, Vishnu, and Mahesa;<sup>4</sup> thou art the Lord of the uni-

<sup>1</sup> Moore's Pantheon, p. 240.

<sup>2</sup> In the Museum of the Asiatic Society is a Buddha with a bull on the pedestal of the image. It is a Djain Buddha. No. X.

<sup>3</sup> P. 532.

<sup>4</sup> Is the Mahesa of Mr. Moore the MA or great-*Jesus* of Gaul? I believe so. But, nous verrons.

"verse ; thou art the proper form of all things, moveable and im-  
 "moveable ; the possessor of the whole, and thus I adore thee ;  
 "reverence be unto thee, the bestower of salvation : reverence be  
 "unto thee (Kesava), the destroyer of the evil spirit, Kesi.—O *Da-*  
*"mordara* ! show me favour. Thou art he who resteth upon the  
 "face of the milky ocean, and who lieth upon the serpent Sesha."<sup>1</sup>  
 Again, Mr. Moore says, "In Ceylon, the Singhalese have traditions  
 "respecting Buddha, that, like the legends of Krishna, identify him  
 "with his prototype, Vishnu." I think with Mr. Moore and Major  
 Mahony, that the identity of Buddha and Vishnu is clearly made out.<sup>2</sup>

I have been asked if they be identical, how are we to account for  
 the wars? I answer, is not the religion of the Protestant and the  
 Papist identical, that is, alike forms of Christianity? Then, how are  
 we to account for their wars? As the wars of the West may be  
 accounted for, so may those of the East.

In my last chapter I said, that the word OM was used exactly like  
 our word Amen. In the above prayer is a proof of what I there ad-  
 vanced, with this only difference, that it was not spoken but medi-  
 tated on, in profound silence, at the end of the distich or the prayer.  
 The worship of Cristna has been proved to have been in existence,  
 at the temple of Mutra or Maturea on the Jumna, in the time of  
 Alexander the Great. This accords with what Mr. Franklin<sup>3</sup> has ob-  
 served, that the Buddhist statues dug up around the ruins of old  
 temples in *every* part of India, prove that the religion of the country  
 was formerly that of Java, which is that of Buddha. He regrets that  
 they have hitherto been treated with neglect. The name of the  
 island Java, is clearly the island of Ieua, *i.e.*, יְהוּא *ieue*. Mr. Franklin  
 makes an observation which is new to me, that the ancient Etrurians  
 had the countenances of Negroes, the same as the images of Buddha  
 in India.<sup>4</sup> This is very striking, when compared with the proofs  
 which I have given in my CELTIC DRUIDS, Ch. II. Sect. xxv. Ap. p.  
 304, of the identity of the Sanscrit and the ancient language of Italy.  
 Cristna having been made out to be the sun, the consequence neces-  
 sarily follows, that Buddha is the sun ; and this easily and satisfac-  
 torily accounts for the similarity in the history of Cristna and of  
 Buddha. And all these circumstances are easily accounted for, if  
 Buddha and Cristna were the Sun in Taurus and Aries. In the quo-  
 tation above, from Mons. Schegel, the second Hermes Trismegistus  
 is alluded to. In the sequel I shall show that these alleged appear-

<sup>1</sup> Pp. 222, 224.

<sup>2</sup> Ib. p. 228.

<sup>3</sup> Researches on Bodhis and Jeynes, Ch. i.

<sup>4</sup> Ib. p. 149.

ances of second persons of the same name were derived from a system of renewed incarnations, and of unceasing revolving cycles.

The elder Buddha being now admitted by all oriental scholars to have long preceded Cristna, I have no occasion to dwell longer on this subject.

## CHAPTER II.

CASSINI. LOUBÈRE. CYCLES.—ISAIAH'S PROPHECY KNOWN TO THE EGYPTIANS AND THE CELTS OF GAUL.—MYSTICAL MEANING OF THE LETTER M.—EXPLANATION OF THE ORIENTAL ASTRONOMICAL SYSTEMS.—SUBJECT CONTINUED. MR. BENTLEY. BERO-SUS.—MOAIC AND HINDOO SYSTEMS. VARIOUS PROPHECIES.—MARTIANUS CAPELLA. SUBJECT CONTINUED.

I. THE following observations of the very celebrated astronomer Cassini, made more than a hundred years ago, and extracted from La Loubère's History of Siam, will enable me to elicit several conclusions respecting the famous Neros, of the greatest importance. As an astronomer, M. Cassini is in the first rank. No one will deny that his calculations upon *acknowledged* or *admitted facts* are entitled to the highest respect. I think they will enable me to point out the origin of many of the difficulties respecting Buddha and Cristna, and to explain them. They will also enable me to show the mode which was adopted by the early popes and other priests, in fixing the times of several of the most important Christian epochas; as well as to exhibit the mode in which the Gods Buddha and Cristna have been regenerated. These circumstances have either been unobserved, or they have been concealed from Europeans. After a long discussion on the formation of the Siamese astronomical and civil epochas, in which, with profound learning, Cassini explains the process by which they have been formed, he says—

"The first lunisolar period, composed of whole ages, is that of 600 years, which is also composed of 31 periods of 19, and one of 11 years. Though the chronologists speak not of this period, yet it is one of the ancientest that have been invented.

"Josephus,<sup>1</sup> speaking of the patriarchs that lived before the deluge,

<sup>1</sup> Antiq. Jud. Lib. i. Cap. iii.

*"says, that ' God prolonged their life, as well by reason of their virtue, as to afford them the means to perfect the sciences of geometry and astronomy, which they had invented: which they could not possibly do, if they had lived less than 600 years, because that it is not till after the revolution of six ages, that the great year is accomplished.'*

"This great year, which is accomplished after six ages, whereof not any other author makes mention, can only be a period of lunisolar years, like to that which the Jews always used, and to that which the Indians do still make use of. Wherefore we have thought necessary to examine what this great year must be, according to the Indian rules.

"By the rules of the first section it is found, then, that in 600 years there are 7200 solar months; 7421 lunar months, and  $\frac{1}{2} \frac{1}{2} \frac{1}{8}$ . Here this little fraction must be neglected; because that the lunisolar years do end with the lunar months, being composed of entire lunar months.

"It is found by the rules of Section II., that 7421 lunar months do comprehend 219,146 days, 11 hours, 57 minutes, 52 seconds: if, therefore, we compose this period of whole days, it must consist of 219,146 days.

"600 Gregorian years are alternatively of 219,145 days, and 219,146 days: they agree then to half a day with a solilunar period of 600 years, calculated according to the Indian rules.

"The second lunisolar period composed of ages, is that of 2300 years, which being joined to one of 600, makes a more exact period of 2900 years: and two periods of 2300 years, joined to a period of 600 years, do make a lunisolar period of 5200 years, which is the interval of the time which is reckoned, according to Eusebius's chronology, from the creation of the world to the vulgar Epocha of the years of Jesus Christ.

"These lunisolar periods, and the two epochas of the Indians, which we have examined, do point unto us, as with the finger, the admirable epocha of the years of Jesus Christ, which is removed from the first of these two Indian epochas, a period of 600 years, wanting a period of 19 years, and which precedes the second by a period of 600 years, and two of 19 years. Thus the year of Jesus Christ (which is that of his incarnation and birth, according to the tradition of the church, and as Father Grandamy justifies it in his Christian chronology, and Father Ricciolus in his reformed astronomy) is also an astronomical epocha, in which, according to the modern tables, the middle conjunction of the moon with the sun

"happened the 24th March, according to the Julian form re-established a little after by Augustus, at one o'clock and a half in the morning, at the meridian of Jerusalem, the very day of the middle Equinox, a Wednesday, which is the day of the creation of these two planets.

"The day following, March 25th, which, according to the ancient tradition of the church, reported by St. Augustine,<sup>1</sup> was the day of our Lord's incarnation, was likewise the day of the first phasis of the moon; and, consequently, it was the first day of the month, according to the usage of the Hebrews, and the first day of the sacred year, which, by the divine institution, must begin with the first month of the spring, and the first day of a great year, the natural epocha of which is the concourse of the middle equinox, and of the middle conjunction of the Moon with the Sun.

"This concourse terminates, therefore, the lunisolar periods of the preceding ages, and was an epocha from whence began a new order of ages, according to the oracle of the Sibyl, related by Virgil in these words (Eclog. iv.):

Magnus ab integro sæclorum nascitur ordo;  
Jam nova progenies Cœlo dimittitur alto.

"This oracle seems to answer the prophecy of Isaiah, *Parvulus natus est nobis*; (ch. ix. 6 and 7;) where this new-born is called God and father of future ages; *Deus fortis, pater futuri sæculi*.

"The interpreters do remark in this prophecy, as a thing mysterious, the extraordinary situation of a *Mem* final (which is the numerical character of 600) in this word לִמְרֵבָה *Imrbe, ad multiplicandum*, where this *Mem* final is in the second place, there being no other example in the whole text of the Holy Scripture where ever a final letter is placed only at the end of the words. This numerical character of 600 in this situation might allude to the periods of 600 years of the Patriarchs, which were to terminate at the accomplishment of the prophecy, which is the epocha, from whence we do at present compute the years of Jesus Christ."<sup>2</sup>

On this prophecy Mr. Faber says, "In this extraordinary poem, he (Virgil) celebrates the expected birth of a wonderful child, who was destined to put an end to the age of iron, and to introduce a new age of gold (precisely the idea of Isaiah).

*"The last period sung by the Sibylline prophetess, is now arrived;*

<sup>1</sup> De Trin. Lib. iv. Chap. v.

<sup>2</sup> La Loubère, Hist. Siam, Tome II. Sect. xxii. and xxiii.

"and the grand series of ages, THAT SERIES WHICH RECURS AGAIN AND AGAIN IN THE COURSE OF ONE MUNDANE REVOLUTION, *begins afresh.* Now the Virgin Astrea returns from heaven; and the primæval reign of Saturn recommences; now a new race descends from the celestial realms of holiness. Do thou, Lucina, smile propitious on the birth of a boy, who will bring to a close the present age of iron, and introduce, throughout the whole world, a new age of gold. Then shall the herds no longer dread the fury of the lion, nor shall the poison of the serpent any longer be formidable: every venomous animal and every deleterious plant shall perish together. The fields shall be yellow with corn, the grape shall hang in ruddy clusters from the bramble, and honey shall distil spontaneously from the rugged oak. The universal globe shall enjoy the blessings of peace, secure under the mild sway of its new and divine sovereign."<sup>1</sup>

Many of our divines have been much astonished at the coincidence between the prophecy of the heathen Sibyl and that of Isaiah; the difficulty, I flatter myself, I shall now be able to remove, by showing that it related to the system of cycles, which Mons. Cassini detected in the Siamese manuscript.

I shall now proceed to prove that the period of 600 years, or the Neros alluded to by Cassini, which has been well described by the most celebrated astronomers as the finest period that ever was invented, and which Josephus says was handed down from the patriarchs who lived before the flood, is the foundation of the astronomical periods of the Indians, and is probably the age or mundane revolution alluded to by Virgil. On the subject of this fine cycle, and the important consequences deduced by Mons. Bailly from the knowledge of it by the ancients, my CELTIC DRUIDS may be consulted. There my readers will see proofs that it was probably the invention of a period long prior to any thing which we have been accustomed to contemplate as founded on historical records.

In Sect. III. M. Cassini has shown that there was among the Siamese a very important epocha in the year 544 before Christ. This is the era fixed for the second Buddha according to the Brahmins. He has also pointed out another epocha, 638 years after the birth of Jesus Christ; these my reader will please to retain in recollection. The era of Buddha is calculated from his death, that of Christ from his birth, and this should always be remembered.

The following observations show Mons. Cassini was of opinion,

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<sup>1</sup> Pagan Idol. Vol. II. p. 10.

that these Siamese periods had some connection with Pythagoras; he says—

"This Siamese Epocha (of 543 or 544 B.C.) is in the time of Pythagoras, whose dogmata were conformable to those which the Indians have at present, and which these people had already in the time of Alexander the Great, as Onesicritus, sent by Alexander himself to treat with the Indian philosophers, testified unto them, according to the report of Strabo, Lib. xv."<sup>1</sup> Cassini has shown<sup>2</sup> why the above-named epocha ought to be 543 and not 544<sup>3</sup> (his reasons it is not necessary for me to repeat); then, if we add 543 to the second period 638, we shall have the space of 1181 years between them; if we add to which the period 19, we shall have exactly 1200, which makes two Neroses. Cassini says, "Between the two Indian epochas there is a period of 1181 years, which, being joined to a period of 19 years, there are two periods of 600 years, which reduce the new moons near the equinoxes."<sup>4</sup>

Lalande, in his *Astronomie*,<sup>5</sup> says—"Si l'on emploie la durée de l'année que nous connoissons et le mois Sinodique tel que nous l'avons indiqué ci-devant, c'est-à-dire, des mois de 29 jours 12 heures 44 min. 3 sec. chacun, on aura 28 heures, 1 min., 42 sec. de trop, dans les sept mille, quatre cent, vingt-une lunaissos: ainsi la lune retarderoit de plus d'un jour au bout de six cents ans."

I notice this here, that a reader learned in astronomy may not suppose me ignorant of it, or that I have overlooked it. In mythological calculations for short periods, small errors like this can be of little consequence. In a future book of this work I shall show that, at last, a very important consequence arose from this error; and I flatter myself that I shall be able, by its means, to explain a part of

<sup>1</sup> La Loub. Cass. Tome II. p. 203.

<sup>2</sup> Sect. xix. p. 219.

<sup>3</sup> Vide Asiat. Res. Vol. VI. p. 266. 8vo.

<sup>4</sup> The Brahmins were acquainted with the cycle of 19 years. Crawford says, "It is curious to find at Siam the knowledge of that cycle of which the invention was thought to do so much honour to the Athenian astronomer Meton, and which makes so great a figure in our modern calendars." *Researches*, Vol. II. p. 18. The Siamese had the Metonic cycle more correctly than Numa, Meton, or Calippus, and the Epact also more correct than the French in the time of Cassini. Cassini, p. 213. M. Bailly observed that the Chinese, the Indians, the Chaldeans, and the Egyptians, all had the same astronomical formulæ for the calculation of eclipses, though the principles of them were forgotten. Faber, *Pag. Idol*. Vol. I. p. 37.

<sup>5</sup> Tome II. Art. 1570, ed. 3.

the ancient mythology, beyond all question the most curious and important of the whole.

2. The prophecy of Isaiah alluded to by Cassini had reference in the first place to a new cycle, which may be called the cycle of Cyrus, because in Isaiah he is described by name. It probably began about the captivity. The date of it professes to be some time before that cycle of 600 years, which cycle preceded the birth of Christ; which birth ought to be precisely at the end of the cycle above-named, in which the 543 years before Christ are spoken of. It is evident that this prophecy of the cycle of Cyrus would, in a considerable degree, apply to every succeeding cycle of the Neros. In the same manner I shall show that the prophecies of Cristna and Buddha will be found to apply to their reappearances.

The prophecy of Isaiah may be said to have been a mystery, an example of judicial astrology. It required no divine inspiration to prove to the initiated that at the end of the cycle then running, a new cycle would commence, or that the cycle of the God Cristna, the Sun, would be born again: and this leads us to a discovery which will account for and remove many of the difficulties which our learned men have encountered respecting Buddha and Cristna. It is evident that both of them being the sun, mystically and astrologically speaking, their year was 600 years long, and their birth-day on the first year of the 600, on which was a conjunction of sun and moon at the vernal equinox. The day of the first birth of Buddha was at the vernal equinox of that 600 when the sun entered Taurus, of Cristna of that 600 nearest to the time when he entered Aries. The birth-days of both returned every 600 years—when the Phën or Phenishe or Phoenix was consumed on the altar of the temple of the sun at Heliopolis, in Egypt, and rose from its ashes to new life. This, I think, seems to have been purely astrological.

At first many persons will be greatly surprised at the assertion that the passages of Isaiah, ch. vii. 14, viii. 8, are not prophecies of Christ. In order to force the text of Isaiah to serve this purpose, Clemens of Alexandria, Bishop Kidder, Dr. Nicholls, Bishop Chandler, Dr. Campbell, and many others, have been obliged to suppose that God inspired the author to use a double sense, and that the predictions related both to the prophet's son, born about the time when these were written, and to Christ, born many hundred years afterward. These learned men do not seem ever to have thought either of the unworthiness of the motive which they attribute to the Deity by this deceit, or of the gross absurdity of making the prophecy of Christ,

who was to be born so many hundred years afterward, a sign to the people then living. However, the monstrous absurdity of this double sense has been refuted by Dr. Sykes, Dr. Benson, Bishop Marsh, and others; and Dr. Eckerman, and Dr. George S. Clarke, in his *Hebrew Criticism and Poetry*, Lond. 1810, maintain that the Old Testament contains no prophecy at all which literally relates to the person of Christ.<sup>1</sup>

Again, Dr. Adam Clarke maintains that the prophecy of Isaiah—*A virgin<sup>2</sup> shall conceive and bear a son, and call his name Immanuel*, does not mean Christ.<sup>3</sup>

Dr. Clarke says, "It is humbly apprehended that the young woman usually called the Virgin is the same with the prophetess,<sup>4</sup> and Immanuel is to be named by his mother, the same with the prophet's son, whom he was ordered to name Maher-shalal-hash-baz."<sup>5</sup>

I think no one will deny that Dr. Adam Clarke, the annotator on the Bible, is a very learned man, and he is here an unwilling witness, and he comes to this conclusion, in the teeth of all the prejudices of his education, after having read all the laboured attempts of our divines to make the prophecy of Isaiah a prophecy relating to Jesus Christ. I maintain, then, that this fairly opens the door to the explanation which I shall now give, and which, I think, will be considered probable when I show that many other expressions of Isaiah are the same with the Hindoo doctrines and predictions. At all events, with every person whose understanding is not quite dwarfed by superstition, there is an end of the belief in what has been called the prophecy of Isaiah as a necessary article of faith. The Hebrew

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Class. Journal, Vol. XXXIII. p. 47.

I beg leave to ask the candid reader, if one can be found, how he can expect unlearned persons to pay any attention to these prophecies, as they are called, when some of the most learned divines, much against their inclinations, are obliged to confess that they are no such thing? One fact, however, this clearly proves, that no man can be expected, by a merciful God, under pain of punishment, to believe subjects involved in so much difficulty.

<sup>2</sup> The word *virgin* here is, in the Hebrew, עלמה *olme*, and is preceded by the emphatic article ה *h*, therefore of course it means THE, not A virgin. In the Phœnician, Bochart says, עלמה *olma* signifies virgin. This is evidently the same word, the celestial virgin, the Alma Venus of Lucretius, and the Brahme-Maia of India, or the Virgin Astrea, alluded to by Virgil.

<sup>3</sup> Class. Journ. Vol. IV. p. 169, of No. VI. and No. VII. <sup>4</sup> Chap. viii. 3.

<sup>5</sup> Class. Journ. Vol. I. p. 637. מֵהָרַם שְׁלֵלָה חֵשֶׁב בָּז *mer. I cannot for a moment believe that the REAL, that is, the secret, meaning of these words is, pradam acceleravit spoliū festinando.*

for Immanuel is עִמָּנוּאֵל *omnual*, which may certainly be rendered *with us God*. But it might also be rendered by OM OUR GOD, the word Om being the first syllable of the name of Ammon, the surname of Jupiter Ammon, of the 'Iegov Oμavs, and of the Ammonites, ch. viii. 8—"And the stretching out of his wings shall fill the breadth "of thy land, O Immanuel, or *God with us*," or the land of thee, Om our God—the A. U. M., or Om of India.

I can entertain little doubt that this prophecy was well known to the Gauls or Celts and Druids long before the time of Christ, as is made sufficiently evident by an inscription VIRGINI PARITURÆ, which was found at Chartres upon a *black* image of Isis. This image was made by one of their kings, and the Rev. M. Langevin says it was existing in his day, about 1792.<sup>1</sup> They are almost the words of Isaiah, and, Mons. Langevin says, were inscribed one hundred years before the birth of Christ. Along with the statue of Isis was a boat, which, M. Langevin says, was the symbol under which this goddess was adored. This was the Argha of India, of which I shall treat hereafter.

This prophecy, which our divines have been so eager to make apply to Jesus Christ, was known also to the Egyptians and Greeks, as well as to the Hindoos and Jews. This fact strongly supports my rendering, and that it related to their sacred *Om*.<sup>2</sup>

Singular as my reader may imagine it to be that Isaiah should allude to the OM of India, he will not think it so very paradoxical and singular, when he learns, that the history of Cyrus, who is prophesied of by name of Isaiah, is taken from a passage in the life of Cristna, from some history of whom Herodotus must have copied it. For the particulars of this the reader may refer to Mr. Maurice's History of Hindostan.<sup>3</sup> I beg him to reflect on this extraordinary fact before he proceeds. His utter inability to account for it he must confess.

The connection noticed by Cassini between the prophecy of Isaiah, the oriental cycles, and the prophecy of the Sibyl in Virgil, has a strong tendency to confirm the explanation which I have given above of the word עִמָּנוּאֵל *omnual*, or Immanuel, used by Isaiah.

In addition to all this, in the course of the following work, when I treat of the Sibyls, I shall produce many very striking proofs of identity between the doctrines of Isaiah and those of the Orientalists.

<sup>1</sup> Recherches Hist. sur Falaise, par Langevin, prêtre.

<sup>2</sup> See CELTIC DRUIDS, Ch. v. Sect. viii. p. 163, note.

<sup>3</sup> Vol. II. p. 478. Ed. 4to.

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#### Chap. 41. Genius of Spiritualism.

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And I beg my reader to remember, what I have already proved, that all the learned ancients held that the sacred books had two meanings. He will also remember, that almost everything is closely connected with judicial astrology.

3. The calculation of the age of the world before Christ, according to Eusebius, ending exactly with the Siamese cycle, is very curious. On the birth of Christ the Eastern astrologers, who, according to the two disputed chapters in Matthew and Luke, had calculated his nativity, came to Bethlehem, or the temple of CERES, where Adonis or Adonai was adored, to make to him the solar offerings, as Isaiah, according to the same disputed chapters, had foretold. All this applies very well to the sun, to Cristna or Buddha, to Jesus of Bethlehem, but has nothing to do with Jesus of Nazareth. When the Irenæuses, Papiases, and early Popes, were intruding the disputed chapters of Matthew and Luke into their canon, they took all the remainder of the story to which these books alluded. The book of Isaiah might probably mislead them.<sup>1</sup>

The book of Isaiah has given much trouble, as already mentioned, to our divines. They have wanted it for a prophecy of Christ, while it *literally expresses* that it alludes to *Cyrus*,<sup>2</sup> and that it was for a sign to the prophet's contemporaries: in consequence, as I have just stated, they have been obliged to have recourse to a *double sense*. No doubt, in one point of view, the double sense is justified, as Isaiah's prediction, relating to the cycle next coming would, in a considerable degree, apply to every new revolving cycle, as it arose. As a work of judicial astrology, it is indeed very probable that the prediction had a double sense, for that is strictly in conformity with the spirit of astrology or magic.

Our divines, depending on the very questionable authority of their chronology, will tell me, that Isaiah foretold Cyrus as a Messiah, before he was born. I say nothing of the ease with which these prophecies might be corrupted, a circumstance which we know, either less or more, has happened to every sacred writing in existence: but observe, that the word *Cyrus* is a solar epithet, that in fact it means

<sup>1</sup> As usual we find them laying their hands on everything they found. Thus in Luke ii. 25-38, we have a story of Simeon, and of Anna, the daughter of Phanuel, which is a complete interloper. Why it is here no one can tell; but Phanuel is Phan or Phen-our-God, the cycle of the Neros; vide CELTIC DRUIDS, App. pp. 307, 308; and of Anna, or the year, we shall see more by and by.

<sup>2</sup> Isaiah xlv. 1-4. The circumstance of Cyrus being *called by his name* is different from every other prophecy.

the sun.<sup>1</sup> Isaiah must have been an unskilful astrologer or Chaldean if he could not foretell the time of a new incarnation of the sun. This solar epithet of honour given to the Persian conqueror, and the events of the incarnation, very well agree with the other part in the same prophecy, where OM *our God*, or the Hero or Messiah of the soli-lunar cycle, is foretold. Of the names of the earliest of the ancients we have scarcely one which has not been given on account of some supposed quality, or something in the life, of the bearers, which could only be known (except by divine inspiration) after their deaths. This must have been the case with the name of Cyrus. It was not till after he lived that he would be known to the world to deserve the solar title. I believe the name Pharaoh, of Egypt, was a similar solar title, meaning, in the Coptic, without vowels, Φ 500, Ρ 100, Η 8, = 608.

In Usher's Chronology, the famous eclipse of the sun, which caused the battle between the Medes and Lydians to cease, and which was said to have been foretold by Thales, is placed exactly 601 years before Christ. I am well aware that the date of this eclipse has been a subject of much controversy. But the date of it being fixed by Usher, where, according to my theory, it ought to be, is striking. In the same year the city of Nineveh is said to have been taken, and the Assyrian empire destroyed, as it was foretold in holy writ, and the Great Cyrus to have been born. These coincidences can scarcely have been the produce of accident. They are all closely connected with the sacred prophecies.

The case of the MEM final in the Hebrew word לִמְרֵב *lmrbe*, the sign of 600, noticed by Cassini, leaves little room to doubt of the allusion. Secrets of this kind constitute sacred mysteries, cabala. I am by no means certain that there is not a secret religion in St. Peter's not known perhaps to any persons but the Pope and Cardinals. I believe I am at this moment letting out their secrets. I beg leave to ask them if they have not in some of the Adyta of St. Peter's Church, a column or lithos of very *peculiar shape*, on which are inscribed the words *Zeus Σωτηρ*, or some words of nearly similar meaning? I have not seen it, but I have it on authority which I cannot doubt.

This Mem final was understood by Picus of Mirandula, who maintained that the closed □ Mem in Isaiah, taught us the reasons of the

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<sup>1</sup> Cyrus was called Cai Cosroe, the primitive of which is *Coresch*, a Persian name for the Sun. Maur. Hist. Hind. Vol. II. p. 478.

Paraclete coming after the Messiah. He<sup>1</sup> evidently understood that there was a secret concealed under this word of Isaiah. He was a man much celebrated for his learning in the antiquities of the Jews, and thus it appears that my idea, taken from M. Cassini, is no modern thought, but that a similar opinion respecting this word was held four hundred years ago, by a man who, of all others in modern times, was the most likely to understand it.<sup>2</sup> This, I hope, will justify me and Cassini against the charge of being fantastical.

In the celebrated history called "The Gospel of the Infancy," which, I think it probable, was originally in Arabic, but of which there are some passages remaining in Greek, Jesus is said to have been sent to a schoolmaster, to whom he explained the mystical meaning of the letters. This gospel was peculiarly the gospel of the Nestorians, and of the Christians of *St. Thomas on the coast of Malabar*, of whom I shall have to speak hereafter. This story is repeated in another Gospel, called the Gospel of St. Thomas, which is in Greek, and, for the reasons which the reader will see, was probably translated from Syriac, Hebrew, or Arabic. When the master taught Jesus the word Aleph (the mystical meaning of which has been proved to be *the Trinity* by Chardin), he pronounced the second letter, which is written in the Greek letters, but in the Hebrew language, מֶמֶט *Mpeth*, after which it is said that he explained to his master the meaning of the prophets. Here we see the mystical מ *Mem*, or 600 of Isaiah, only written in Greek letters. This was the explanation of the mystery of Isaiah, of the prophets. If the person translating this work from the Hebrew had given to the letters the Greek names *Alpha*, *Beta*, &c., the mystery would not have been contained in them; therefore he gave them in the Hebrew. Mr. J. Jones says, these Gospels were published in the beginning of the second century. They were received by the Manichæans, and the Gnostic sects, particularly that of the Marcosians (probably followers of Marcus). The Gnostics existed, as will be proved, not only before St. Paul, who wrote against them, but also before the Christian era.<sup>3</sup>

It will be objected here, that in the *Mpeth*, and in several other instances, the *Mem* or *Muin* is not the *Mem* final, but the common *Mem* or *Muin*, which stands only for 40. The objection seems

<sup>1</sup> Basnage, Hist. Jews, B. iii. Ch. xxiv. xxv.

<sup>2</sup> I recommend the perusal of the works of Picus to persons disposed to follow up my inquiries.

<sup>3</sup> Jones on Canon, Vol. I. pp. 396, 433; Vol. II. p. 232.

reasonable, but I think a great number of circumstances, which I shall produce in the course of this work, will satisfy my reader, that the mystical use of the M final was transferred to the common M, in the languages which had not an M final, and in which another letter was used for the number 600. I suspect that a regard for the sacred character of the M was the reason why the Greeks, in their language, never permitted a word to end with the letter M. Thus the superstition of the Hebrews caused them to use the Teth ט and Vau ו for 15, instead of the Jod י and He ה, the name of their God. This cannot be attributed to a custom with the Greeks of writing the Hebrew B by MP, because, had not the mystery been alluded to, it would have been written Beta. I am not ignorant that the Greeks wrote the double B by MP, as noticed by Georgius<sup>1</sup> and Dr. Clarke, in his *Travels in Greece*: but I suspect it arose from this sacred mystic practice getting into use among ignorant, uninitiated people.

When the chief priest placed his hands on the candidate for orders or for initiation into the priesthood, he *Samached* him, that is, he made the mark of the cross, or marked the candidate with the number or sign of 600.<sup>2</sup> This letter in the Hebrew means 60 and 600 (the two famous cycles of the Indians), the Samach being, in fact, nothing but the M final.

*And Foshua the son of Nun was full of the spirit of WISDOM; for Moses (מֹשֶׁה smk) samached him, laying his hands upon him. Deut. xxxiv. 9, χειροτονια.*

The Mem final—the letter Samach—was adopted for the 600, because the cycles of 60 and 600 are, in reality, the same, or one a part of the other: they would equally serve the purposes of the calender. If they reckoned by the Neros, there were 10 Neroses in 6000; if the reckoning was made by 60, there were 100 times that number in 6000 years. This we shall understand better presently. This explanation of the Samach completes what I have said respecting the X being the mark for 600, in my *CELTIC DRUIDS*, Ch. iv. Sect. ix.

In the Coptic language there is a very peculiar use of the letter M. Ptolomeos is there written Mptolomeos: on which Dr. Young says, “The prefix M of the Copts, which CANNOT BE TRANSLATED, “is frequently found in the inscription, with the same indifference as “to the sense.”<sup>3</sup> Thus in the quotation above, from the Gospel of

<sup>1</sup> Alp. Tib. Sect. vi.

<sup>2</sup> See *CELTIC DRUIDS*, Ch. iv. Sect. ix.

<sup>3</sup> Mus. Crit. Camb. No. VI. p. 172; Rud. of a Dict. of Hieroglyph. Pref.

the Infancy, it is not written Beth or Peth, but M-Peth. The M is nothing but a sacred Monogram prefixed, and meaning precisely the same, as the + or X, which is found often prefixed to words and sentences in the writings of the dark ages. It is the Samach.

But M is the sign of the *passive* as well as of the *active* principle, that is, of the Maia. Thus it is the symbol of both; that is, of the Brahme-Maia; and this is the reason why we find this the Monogram of the Virgin upon the pedestal of the Goddess Multimammia, and of the Virgin Mary, with the Bambino, or black Christ, in her arms, as may be seen in many places in Italy.

The Hebrews and the Arabians had the same system of 28 letters for arithmetical figures; but, in order to place this *Mem* or *Muin* in the centre, the former dropped one letter. Thus we have this central letter on the figures of the Virgin, the female generative power; the allusion is plain enough.


The Momphta of Egypt, named by Plutarch, admitted by Kircher to be the passive principle of nature, is evidently nothing but the Om-tha or Om-thas, with the Mem final, the sign of 600, prefixed. The sun was the emblem of the active principle, the moon of the passive principle. Hence she was generally female, often called Isis, to which she was dedicated, and Magna Mater.<sup>1</sup>

The recurrence of the word Om, in the names of places in Egypt, and in Syria,<sup>2</sup> about Mount Sinai, is very remarkable, and raises strong ground for suspicion that it has a relation to the Om of India. We must remember that this Om is the Amen or sacred mystical word of the Bible, of the law given on Sinai.<sup>3</sup> It is also the word Omen—good or bad—which means prophecy.

4. Before I proceed to the following calculation, I must beg to observe, that whether the equinoxes preceded after the rate of 72 years to a degree, or something more or less, was a subject of great debate among the ancient, as it has been among modern, astronomers. But the rate of 72 has been finally determined to be sufficiently near for common mythological purposes, though not correctly

<sup>1</sup> Clarke's Travels, Vol. II., p. 318.

<sup>2</sup> Vide Burchardt's Travels.

<sup>3</sup> Some will think this to be paradoxical, and if I did not know that the secret learning of the ancients was in strict keeping with it, I should think so too. But I beg my reader to refer to the history of the Cabala by Basnage, and presuming that he will oblige me in this, I shall push this abstruse speculation a little farther. The 14th, the middle numerical letter in the alphabet, is called Muin: this is evidently the *vine*, the Marital tree, sacred to Bacchus, *יין muin*, with the M prefixed. May not this  *m* final be a monogram prefixed to the name, long after it came

true. I must also further premise that our received chronology, that is, Archbishop Usher's, which fixes the creation at 4004 years before Christ, is generally allowed to be in error 4 years, and that it ought to be only 4000. This was done in compliance with a settlement of it by Dionysius Exiguus, who fixed it to the end of the 4713th year of the Julian period. The REAL reason why this is allowed to be too late by our divines is, that it makes Christ to have been born after the death of Herod, who sought to kill him. And the REAL reason why Usher fixed it at 4004, instead of 4000 years, was a wish to avoid the very striking appearance of judicial astrology contained in the latter number.

There was a remarkable eclipse in March 4710 of the Julian period,<sup>1</sup> about the time of Herod's death and the birth of Christ. This is as it ought to be. The conjunction of the sun and moon took place on the birth of Christ. This was exactly 600 years after the birth of Cyrus, who was *the Messiah*, to use the epithet of the Old Testament, who immediately preceded Jesus Christ.

Mr. Fry<sup>2</sup> states that the year preceding the year 4 B.C. was the year of the nativity. He adds, "We arrive at B.C. 4, the year which "is supposed, by most writers of eminence, to have been the year of "the holy nativity." This is the same as Marsham and Hevelius, who fix the Christian æra, calculating from the Hebrew, at exactly 4000 years from the creation.

In calculating periods, a variation of several years has arisen from a very natural cause: one author or translator speaks of the tenth year, another uses the same expression, and, without any ill intention, calls it ten years: this, again, is followed by another, who makes the ten years into the eleventh year, and this again into the twelfth. A similar variation is exhibited in the Indian Cali Yug, which is placed 3000, 3001, 3002 years before Christ.

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into use? It is found in all the languages. How came Bacchus to be the God of wine? (Bacchus was the sun in Taurus.) Did it arise from the junction of this Mem, as a Monogram or emblem of the sun in Taurus, mystically given to the name of the tree of wine? I know not. Let it be more probably accounted for; first taking into account the ancient mystic doctrines and practices relating to figures. It was from the mystical emblems carried on the signets of the ancients that our modern coats of arms arose. How can anything be more recondite and mystical than the figures and monograms on the ancient signets? Any one may see an example in Clarke's Travels, Vol. II. pp. 320, 326, ed. 4to. I shall return to the Om or M in the course of this work.

<sup>1</sup> See Asiat. Res. Vol. X. p. 48; Calmet, Chron.; and Encyclop. Britt. art. Chron., p. 754.

<sup>2</sup> Epochæ of Daniel's Proph. p. 5.

Dr. Hales has given many very satisfactory reasons why the difference of one or two, in chronological calculations, cannot be admitted to impugn them, chiefly on account of the different methods of speaking of the same number by different persons. It is not necessary to repeat them.<sup>1</sup>

In addition to what Dr. Hales has said, it may, perhaps, be useful to observe that a difference of 1 in chronological calculations can seldom be reasonably used as an argument against any conclusion to which there is no other objection, in consequence of authors often neglecting to keep distinct the *last* and *first* numbers of series, whence it happens that one unit is counted *twice over*. Colonel Wilford says, "It is also to be observed, that where we put 0 at the beginning of "a chronological list, the Hindoos put 1, as we used to do formerly: "and that year should be rejected in calculations: but this precaution is often neglected, even in Europe."<sup>2</sup>

The Hindoo astronomical accounts having been found to make a great impression on the public mind, an attempt was made in the sixth volume of the Asiatic Researches to remove it, by a gentleman, before noticed, of the name of Bentley. His essay was attacked in the *Edinburgh Review*, to which he replied in the eighth volume of the above-mentioned work.

He states that there are only three Hindoo systems of astronomy now known. The first is called *Brahma Calpa*, the second *Padma Calpa*, the third *Varaha Calpa*. I shall not trouble my reader with the details, but merely with certain results. Mr. Bentley states (p. 212) the Cali Yug to have commenced 3101 years before Christ. In the *Brahma Calpa* (p. 225), a Maha or great Yug or Calpa consists of 2400 years, which great Yug was divided into four other Yugs; of course these were 600 years each. The beginning of this 2400 was 3164 years B.C., and it ended 764 years B.C. Here, in the division into four, we have clearly four ages or yugs of 600 years each. I think the Neros cannot be denied here.

In a future page I shall explain how this *Brahma Calpa* arose, which is unknown to the present Brahmins.

If from 3164 we take 764 and add a Neros 600, we shall have exactly five Neroses between the commencement of the system and the birth of Christ, which commencement we shall afterward see must have been meant, according to this system, for the date of the flood, and of the Cali Yug. I think the four divisions obviously

<sup>1</sup> Chron. Vol. I. p. 121.

<sup>2</sup> Asiat. Res. Vol. X. p. 161.

prove that the sum of 2400 years is only a part of a system consisting of Neroses; and, as we shall soon see, of the ten incarnations, in reality Neroses, spoken of in the first chapter and fourth section of the present book of this work.

In the next system, the Padma Calpa, a Calpa is called 5000 years; but the term called Brahma's life consists of 387,600,000 years. Mr. Bentley says (p. 220), "By this table it will appear that "the Satya, or golden age, as we may call it, of the first system, "began on the same year that the third Manwantara of the second "system did—that is, the year before Christ 3164." Here is evidently the same system; and being the same, the Neros must be at the bottom, however carefully hidden. I have, therefore, no occasion to add anything more at present.

In "Usher's Chronology," the death of Shem, when he was exactly the age of a Neros, or 600 years old, took place 502 years after the flood. This we shall find of consequence. One of the Hindoo systems makes the Cali Yug begin 3098 years B.C.,<sup>1</sup> at which time some Brahmins maintain that the flood happened. This shows the same mythos as that relating to Shem:  $98 + 502 = 600 + 3000 = 3600 - 600 = 3000$  or 5 Neroses.

The third, or Varaha Calpa, has the famous cycle of 4,320,000,000 years for its duration. This system makes the Cali Yug (Mr. Bentley says) begin 3098 years B.C.<sup>2</sup> In the preliminary discourse (Sec. 26, p. 6) we have shown that a dodecan consisted of 5 days; and 72 dodecans, of course, formed a natural year of 360 days; 360 solar diurnal revolutions formed a natural year. The Sun, or rather that higher principle of which the Sun was the emblem or the Shekinah, was considered to be incarnated every six hundred years. Whilst the Sun was in Taurus, the different incarnations, under whatever names they might go, were all considered but as incarnations of Buddha or Taurus. When he got into Aries, they were in like manner considered but as incarnations of Cristna or Aries. And even Buddha and Cristna, as I have before stated, were originally considered the same, and had a thousand names *in common*, constantly repeated in their litanies—a striking proof of identity of origin. Of these Zodiacal divisions the Hindoos formed another period, which consisted of ten ages or Calpas or Yugs, which they considered the duration of the world, at the end of which a general renovation of all things would take place. They also reckoned ten

<sup>1</sup> Asiat. Res. Vol. VIII. p. 237.

<sup>2</sup> Ibid.

Neroses to form a period, each of them keeping a certain relative location to the other, and together to form a cycle.

5. To effect this they doubled the precessional period for one sign—viz., 2160 years—thus making 4320, which was a tenth of 43,200, a year of the Sun, analogous to the 360 natural days, and produced in the same manner, by multiplying the day of 600 by the dodecans  $72=43,200$ . They then formed another great year of 432,000, by again multiplying it by 10, which they called a Cali Yug, which was measurable both by the number 2160, the years the equinox preceded in a sign, and by the number 600. They then had the following scheme :—

A Cali Yug, or 600 (or a Neros, as I will call it) Age...	432,000
A Dwapar, <sup>1</sup> or Duo-par Age .....	864,000
A Treta, or tres-par Age .....	1,296,000
A Satya, or Satis Age .....	1,728,000
Altogether 10 Ages, making a Maha Yug, or Great Age	4,320,000

These were all equimultiples of the Cycle of the Neros 600, and of 2160, the twelfth part of the equinoctial precessional cycle, and in all formed ten ages of 432,000 years each.

This is a most important cycle, and I think we shall here see the reason for the formation of such very long periods by the Hindoos. The Neros or cycle of 600 was originally invented to enable them to regulate the vernal and autumnal Phallic festivals. After some time they discovered that their cycle of 600 no longer answered, but that their festivals returned at a wrong period, as the equinox, which once fell on the first of May, now take place on the first of April. This led ultimately to the discovery that the equinox preceded about 2160

<sup>1</sup> It is curious to observe that these Sanscrit names are nothing but Latin, except the first; but this will not surprise a person who has read Ch. II. Sect. XXV. of THE CELTIC DRUIDS, where the close affinity of the Latin and Sanscrit is shown. The first Cali is a mystical word, a little corrupted by its translation from Sanscrit into English, or by its translation from a primeval language. It may be the Chaldee word composed of the letters כלל *klol*. This word I have shown, in THE CELTIC DRUIDS, from General Vallancey, meant  $7k=500$   $5l=30$   $yo=70$ ; total, 600. It may also be the same as the Greek word καλος, and mean *benignant, beautiful*, the same as Mundus and κόσμος;—*Beauty* arising from order; peculiarly appropriate to the cycle of the Neros of 600. The Yug means age, and really looks, as before intimated, very like our word *age*; in fact, it is nothing but our word. One is a corruption of the other, but which is the *corruption* I do not say. *Klō* is found in the Greek in the word κυκλος, circle or cycle, and Ηερίκλος is Hercules, the saviour 600, or the Sun in Aries, when the Cali began. But more of this hereafter.

years in each sign, or 25,920 years in the 12 signs; and this induced them to try if they could not form a cycle of the two. On examination, they found that the 600 would not commensurate the 2160 years in a sign, or any number of sums of 2160 less than 10, but that it would with ten, or, that in ten times 2160, or in 21,600 years, the two cycles would agree; yet this artificial cycle would not be enough to include the cycle of 25,920. They, therefore, took two of the periods of 21,600, or 43,200; and, multiplying both by ten—viz.,  $600 \times 10 = 6000$ , and  $43,200 \times 10 = 432,000$ , they found a period with which the 600 year period and the 6000 year period would terminate and form a cycle. Every 432,000 years the three periods would commence anew; thus the three formed a year or cycle, 72 times 6000 making 432,000, and 720 times 600 making 432,000.

Again, to show this in another way: the year of 360 days, or the circle of 360 degrees, we have seen was divided into dodecans of 5 days, or degrees, each; consequently the degrees or days in a year or circle being multiplied by 72, that is,  $72 \times 360$  gives 25,920, the length of the precessional year. In the same way the Hindoos proceeded with the number 600, which was the number contained in a year of the sun; they multiplied it by 72, and it gave them 43,200; but as the number 600 will not divide equally in 25,920, and they wanted a year or period which would do so, they took ten signs of the Zodiac, or 10 times 2160, the precessional years in a sign, which made 21,600, thus making their Neros year ten periods, to answer to ten signs; then multiplying the 43,200 by 10, they got 432,000; thus, also, they got two years or periods commensurate with each other, and which formed a cycle, viz., 21,600 and 432,000, each divisible—the former by 600, and the latter by 21,600. As the latter gave a quotient of 20, in 20 periods of 21,600 years, or 432,000 years, they would have a cycle which would coincide with the Neros; and which is the least number of the signs of the Zodiac, viz., 10, which would thus form a cycle with the Neros.

Thus a year of the Clo or Cli or Cali Yug, or age, or 600, is ...	432,000
Then a year of the double Neros, or 1200, will be .....	864,000
Of a triple ditto .....	1,296,000
And of a quadruple .....	1,728,000

And of a year formed of the ten ages or Neroses altogether, or of the 6000 years.....	4,320,000
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And this long period they probably supposed would include all the cyclical motions of the Sun and Moon, and, perhaps, of the Planets. Whether this was the result of observations some will hesitate to

admit. Persons of narrow minds will be astonished at such monstrous cycles ; but it is very certain that no period could properly be called the *great year* unless it embraced in its circle every periodical movement or apparent aberration. But their vulgar wonder will perhaps cease when they are told that Mons. La Place has proved, that if the periodical aberrations of the Moon be correctly calculated, the great year must be extended to a greater length even than the 4,320,000 years of the Maha Yug of the Hindoos. And certainly no period can be called a year of our planetary system, which does not take in all the periodical motions of the planetary bodies.

As soon as these ancient astronomers had found that the equinoxes had the motion in antecedentia, or preceded, they would, of course, endeavour to discover the rate of the precession in a given time. It is evident that this would be a work of very great difficulty. The quantity of precession in one year was so small, that they must have been obliged to have recourse to observations in long periods, and it is not very surprising that they should at first have been guided, in part, by theory. The orderly arrangement of nature appeared so striking to the Greeks, as to induce them thus to account for the Planets being called *Disposers*, the appellation (as we learn from Herodotus) first given to the Gods,—the שמים *smim* of Genesis. From observations taken during the precession through several degrees, the Hindoos were first induced to suppose that the precession took place after the rate of 60 years in a degree, or 1800 in a zodiacal sign, and of 21,600 in a revolution of the whole circle. And Sir W. Jones informs us, from an examination of their periods, that this was the rate at which they reckoned. But they afterwards discovered, as they thought, that this was not true, and that the precession was at the rate of a degree in 60 years and a fraction of a year ; and that thus the precession for a sign was in 1824 years, and for the circle in 21,888 years. During the time this was going on they discovered, as they thought, the Soli-Lunar period of 608 years, and they endeavoured to make the two cycles go together. For this purpose they took the periods in a zodiacal circle—viz.,  $12 \times 1824 = 21,888$ , and they found the two cycles of 608 and 21,888 would agree and form a new one, at the end of which both cycles would terminate and begin anew. Hence came to be formed the sacred 608. But both of them were erroneous.

Among the ancient Romans we find a story of 12 vultures and 12 ages, the meaning of which was certainly unknown ; for the 12 ages of 120 years each will by no means account for all the particulars of

the history. But we find among them also the sacred period of 608 years. This arose from the following cause: they came from the East before the supposition that the precession took place a degree in about 60 years, and 1824 years in a sign had been discovered to be erroneous; and as they supposed the Neros made a correct cycle in 608 years, and believed the precessional cycle to be completed in 21,888 years, they of course made their ages into 12. As both numbers were erroneous, they would not long answer their intended purpose, and their meaning was soon lost, though the sacred periods of twelve ages and of 608 remained.

The equinoxes were believed by Hipparchus and Ptolemy to have proceeded after the rate of a degree in 100 years, and of the circle in 36,000 years, thus: 1 deg.: 100 yrs.: 360 deg.: 36000 yrs., and that then the *Αποκαταστασις* or restitution or regeneration of all things would take place. This, I think, was nothing but a remnant of, probably, the most ancient of the Indian mythoses, when the precessional years in each sign of the Zodiac were supposed to be 3000 in number, and consequently 36,000 in the circle, and 36 seconds in a year.<sup>1</sup> This doctrine of the Greeks is evidently nothing but a theory, and not the result of observation; for it cannot be believed that erroneous observations should have brought out these peculiar round numbers.

Some time after the arrival of the Sun in Aries, at the Vernal equinox, the Indians probably discovered their mistake, in giving about 60 years to a degree; that they ought to give 50'' to a year, about 72 years to a degree, and about 2160 years to a sign; and, that the Luni-Solar cycle, called the Neros, did not require 608 years, but 600 years only, to complete its period. Hence arose the more perfect Neros.

After some time the erroneous Neros of 608 would be lost sight of altogether in the country of its birth, and would be superseded by the more perfect, of 600 years. Hence the old one is only found, as it were, in scraps and detached parts, as in the calculations on chronology, which the reader has seen, and in certain verses of Martianus Capella's, which I shall presently give. But it continued in use among the ignorant devotees in Latium and in Greece, who knew nothing of its meaning, or of the profound astronomy from which it had its origin. As I have just said, I suppose the great Neros of 608 years came to the West before the less and more

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<sup>1</sup> Costard Ast. p. 131.

correct one of 600 was discovered, and, in consequence of the communication between these two distant countries being intercepted, the greater one remained, as a sacred number, uncorrected.

Perhaps after some time the Indians found that the equinox did not proceed correctly  $50''$  in a year, or a degree in 72 years; but  $50''$  and a fraction, *i.e.*,  $50'' 9''' \frac{3}{4}$  in a year, or a degree in 71 years, eight or nine months, and an entire sign in 2152 or 2153 years.<sup>1</sup> They, therefore, divided the 43,200 by 71; this gave them the number 608  $\frac{2}{3}$ , and from this arose the sacred number of their Manwanteras 71. It is evident that the error is so small a fraction, as to amount in practical effect to *nothing* in these long periods; for as, in these religious systems, they calculated in whole numbers, the error did not operate unless it was more than a fraction of the 72 years in one degree.

It is necessary to observe, that few of the numbers respecting the precession are *absolutely* correct: for instance, the number of years for a sign is 2153, instead of 2160; the difference arises from fractions, as I have stated above, and is so small, that it is not worth notice. The following observation of M. Volney's will explain it:—

“Edward Barnard discovered from ancient monuments that the Egyptian priests calculated, as we do, the movement of precession at  $50'' 9''' \frac{3}{4}$  in a year: consequently that they knew it with as much precision as we do at this day.

“According to these principles, which are those of all astronomers, we see that the annual precession being  $50''$  and a fraction of about a fourth or a fifth, the consequence is, that an entire degree is lost, or displaced, in seventy-one years, eight or nine months, and an entire sign in 2152 or 2153 years.”<sup>2</sup>

Again Volney says, “It is, moreover, worthy of remark, that the Egyptians never admitted or recognized, in their chronology, *the deluge* of the Chaldeans, in the sense in which we understand it: and this, no doubt, because among the Chaldeans themselves it was only an allegorical manner of representing the presence of Aquarius in the winter solstitial point, which presence really took place at the epoch when the vernal equinoctial point was in Taurus: this carries us back to *the thirty-first* (3100) *or thirty-second* century before our æra, that is, precisely to the dates laid down by the Indians and Jews.”<sup>3</sup>

<sup>1</sup> Volney, Res. Vol. II. p. 453.

<sup>2</sup> Transl. of Volney on Anc. History, Vol. II. p. 453. <sup>3</sup> Ibid. p. 455

The observation respecting the Hindoo period of 3100 years before Christ is striking. What he means by the Jews, I do not understand.

Besides the Neros of 600 years, and the great Neros of 608 years, which were both sacred numbers, the ancients had also two other remarkable and sacred numbers—650 and 666. Sir William Jones, I have before observed, has stated that the Hindoos at a very early period must have believed, that the precessional year consisted of 24,000 years. "They computed this motion (the precession of the "equinox) to be at the rate of 54" a year: so that their annus "magnus, or the times in which the stars complete an entire revolution, was 24,000 years."<sup>1</sup>

I will now try to shew how the above-named sacred numbers arose.

I suppose that at first the Soli-lunar cycle was thought to consist of 666 years, and the great year, caused by the precession of the equinoxes, of 24,000 years. Nothing can be more awkward and intractable than these numbers. 66 years to a degree give 23,760 to the great year, which are too few; and 67 years to a degree give 24,120 to the great year, which are too many to complete a period without fractions: thus,  $66 \times 30 \times 12 = 23,760$ ;  $67 \times 30 \times 12 = 24,120$ . Nor will 666 divide equally in 24,000, for they leave a remainder of 24. The Luni-solar period of 666 years was abandoned when its incorrectness was perceived. About the same time it was thought to be discovered that the equinox did not precede 24,000 in the great year, but 65 years in a degree, and 23,400 in the great year, the Soli-lunar period was thought to be 650 years. These two periods agree very well, and together form a cycle:  $36 \times 650 = 23,400$ . Then 650 became a sacred number, and we have it recorded in the number of the stones at Abury. Of this circle M. Basnage has given an account.

If we turn to the *Celtic Druids*, Ch. vi. Sect. xxiii., we shall see the other sacred numbers of the Cycles of India described. Since I wrote that work I have discovered that the sum total of the pillars discovered by Dr. Stukeley, and confirmed by Sir R. C. Hoare, at Abury, made exactly the sacred Solar number 650. There can therefore be little doubt that they adopted that number of pillars for their temple to record this Cycle.

All these different Neroses form cycles with the then supposed great precessional year, except the number 666. This number, for the reason already assigned, will not form a cycle with 24,000. And it might be on account of this awkwardness that it became a repro

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<sup>1</sup> Trans. Royal Soc. Edin. Vol. II. p. 141.

bated number—the number of evil, of discord, of the beast in the Revelation. Some persons will probably think these theories fanciful. I should certainly think with them, if I did not bear in mind that all the ancient mythoses were replete with fancies of this kind. Their nonsense respecting sacred numbers is palpable, but the numbers having sacred characters applied to them are not fancies, but historical facts; and, though these fancies are nonsensical in their own nature, they cease to be so when consequences important to the good of mankind depend upon them.

General Vallancey says, "The Saros, according to Berosus, consisted of 6660 days. Syncellus and Abydenus,<sup>1</sup> tell us that it was "a period of 3600 years; but Suidas, an author contemporary with "Syncellus, says, the Saros was a period of lunar months amounting "to 18 years and a half, or 222 moons. Pliny mentions a period of "223 lunar months, which Dr. Halley thinks is a false reading, and "proposes the amendment by reading 224 months. Sir Isaac Newton makes the Saros 18 years and 6 intercalary months, which "agrees with Suidas; but it is not the simple Saros, but the tenfold "Saros, that makes this number, as will appear from the numerical "or celestial alphabet. The word is evidently derived from שָׁרָה *sor*, "revolutio, mensura. In the old Irish it is called Siora."<sup>2</sup> We have seen how the 666 arose, and in its multiplication by *ten*, we have the cycle of 6660, which being founded on an erroneous calculation, was itself erroneous, but it was agreeable to the *principle* of the cycle of 6000 years, as I have already explained.

It is impossible to read the above extract with attention and not to see that the meaning of the cycle or Saros of 666 was unknown, because, in order to make the reckoning by months agree, they must use a fraction, and also, *without any reason whatever*, according to their scheme, multiply the number by *ten*. General Vallancey gives the following proof:

	Proof.
S—ש—300	360
A—א— 70	18
R—ר—200	6480
V—ו— 6	180 6 months.
S—ס— 90	6660
666	222
10	30
6660	6660

<sup>1</sup> Al. Polyhistor.

<sup>2</sup> Ouseley, Orient. Coll. Vol. II. No. iii. p. 214.

The cycle of 19, a common number of the Irish stone circles, is called, in the Irish language, *Baise-Bhuidin*.<sup>1</sup> I confess I can read this no other way than *Bud-base* or *Buddhist foundation*—it being the foundation, in one sense, of the famous Neros. The temple in Cornwall, called Bisca-woon, said to be a corruption of Baise-bhuidin, contains in its circle 19 stones. The meaning of this can scarcely be doubted.<sup>2</sup>

It is curious to observe how often trifling circumstances keep occurring to support the claim of the Etruscans to be placed among the most ancient of the nations. The cycle of 666 is an example of this kind. It is found with them, as the following passage of Niebuhr proves, but its meaning was lost. "In the year of Rome 666 the Haruspice announced, that the mundane day of the Etruscan nation "was drawing to a close." This cycle has a strong tendency to prove, what no one who looks impartially at the Apocalypse of John, and the continual recurrence in it of the numbers contained in the ancient cycles, can doubt, that it is an allegorical mythos, and relates chiefly to them; though perhaps only emblematically.

The Etruscan cosmogony is exactly that of one of the earlier Bralmin systems. It supposes that the author of the creation employed 12,000 years in his work. In the first thousand he made the planets and earth; in the second, the firmament; in the third, the sea and waters; in the fourth, the sun and moon, and also the stars; in the fifth, living creatures; in the sixth, man:—that after they were finished in the six thousand years, they were to last six thousand years; then a new world was to begin, and the same things to go over again.<sup>3</sup> Here is the renewal of the Cycles of Virgil and Juvenal; but as may be expected of a system, if it can be called a system, which has ripened into form, as circumstances favoured, through thousands of years, the length of the period is unknown, a subject of speculation varying in different nations and different times.

Although Nonnus is perfectly in the dark respecting the length of the great year, making it to be 456 years long, yet he accidentally makes a calculation, from various circumstances, that the Phoenix must have made its appearance in the year 608 before Christ, which evidently produces, to that time, one of the Neroses. This I can

<sup>1</sup> Ousely, Orient. Coll. Vol. II. No. iii. p. 213.

<sup>2</sup> Vall. Coll. Hib. Vol. VI. p. 383. Vide ch. ii. sect. i. of this book for Cassini's opinion on the Metonic Cycle.

<sup>3</sup> Universal Hist. Vol. I., Cosmog. p. 64.

attribute to nothing but the fact, that one of the periods had been discovered, though not understood. This is the best kind of evidence to establish facts of this nature.

The Irish expressly state the life of the Phenn or Phennische to have lasted 600 years.<sup>1</sup> In Egyptian, *Pheneh* is *cyclus*, *periodus*, *ævum*. (Scaliger.)

Phoenix, Egyptiis astrologiæ symbolum.	BOCHART.
Una est quæ reparat seque ipsa resminat	
Ales, Assyrii Phœnica vocant.	OVID. <sup>2</sup>

If I mistake not, I have pointed out the origin of the Hindoo cycles; and it is probable that the principle which I have unfolded will account for the various systems which are found among the learned in different parts of India. One system founded on one series of observations would be adopted by the sect of one nation of that widely-extended country, and another of another. And thus have arisen the different systems which we find. The festivals, forms, and ceremonies (matters of the VERY FIRST importance to devotees in all nations), depending on the cycles, we need not be surprised that old, incorrect systems should have been continued in different places. And after the religion was divided into sects, the fortunate detectors of the early mistakes, by which they were enabled to keep their own festivals in order, would probably be very unwilling to communicate information of this kind to those who were considered by them as heretics. Again, it is not at all unlikely that the correction of festivals should have actually created sects. These are, I think, some of the chief reasons why these systems were concealed, and confined with so much care to a very few persons, and why the knowledge of the principles was forgotten, while the formulæ were continued in use.

I consider that the Hindoo religion was not the produce of pre-meditation, but like most others of circumstance, of accident—and that it kept pace, in some measure, with the gradual approximation of their astronomy to perfection. And I think it is pretty clear that it must have been fully established some time about the year 3100 B.C., at least not very long after that date. It might, perhaps, be five or six hundred years later, for which time, of course, they must have had recourse to back-reckoning. I think it also probable that this may, in part, have furnished plausible grounds for much of the nonsense which has been broached on the subject of back-reckonings.

6. Mr. Bentley, notwithstanding he has written so much against

<sup>1</sup> Valancey, Vol. VI. p. 379.

<sup>2</sup> Metam. xv. 392.

the antiquity of Hindoo astronomy, admits (p. 212) that the Cali Yug began 3101 years before Christ; that the Brahma Calpa began 3164 years before Christ; that one of the four ages of the Padma Calpa began precisely at the same time as the Brahma Calpa; and that the third or the Varaha Calpa began 3098 years before Christ. It is very evident that all these systems are the same—and yet the trifling variation shows that they were not contrived for the purpose of deceit or fraud: for, if they had been, they would have been made to agree. They rather seem to show the result of observations made independently of one another, from some common source. It is very evident, from Mr. Bentley's admissions, that the present Brahmins, whatever they may pretend to, do not know much respecting their different systems; and that they have to make them out precisely as they are made out by Europeans—in a considerable degree by conjecture and calculation.

Among other matters, Mr. Bentley, by a long train of reasoning, undertakes to show the Calpa of 432,000 years to have been invented after the Christian æra. The following table will demonstrate how little his kind of proof can be depended on, because it shows that this cycle was known long before that æra commenced.

The following is the description of the Chaldean kings given by Berosus, which again proves the system of very great antiquity. I give along with it the system of Moses.

*Antediluvian patriarchs according to Genesis.*

Names.	Ages.	In Years.
Adam .....	.....	930
Seth .....	.....	912
Enos .....	.....	905
Cainan .....	.....	910
Mahalaleel ....	.....	862
Jared .....	.....	895
Enoch .....	.....	365
Methuselah ....	.....	969
Lamech .....	.....	777
Noah .....	.....	950

*Chaldean Antediluvian Kings according to Berosus.*

Names.	Ages in Sars.	In Years.
Alor .....	10 .....	36,000
Alaspar ....	3 .....	10,800
Amelon ....	13 .....	46,800
Amenon ....	12 .....	43,200
Matalar ....	18 .....	64,800
Daon .....	10 .....	36,000
Evidorach ..	18 .....	64,800
Amphis ....	10 .....	36,000
Otiartes ....	8 .....	28,800
Xisuthrus ..	18 .....	64,800
		<hr/>
		120                  432,000

This proves that one, and the most important, of the immensely extended cycles of the Hindoos was in existence long before the Christian æra, and of itself entirely overturns Mr. Bentley's doctrine. It also raises a very strong presumption, that the Hindoos and Chaldeans had an intimate connection in the time of Berosus, for the identity of these large numbers cannot have been the effect of accident.

I will now endeavour to point out the truth of my theory in another way. We will take for granted the truth of the millenary period of 6000 years as an age—the age of iron: the ages are supposed to be in the proportion of 4, 3, 2, 1—the same as those of the Grecian Hesiod. Now, if we take the last to be 6000 and count backwards, we shall have

Present Iron age or Cali age .....	6,000	1
Brass .....	12,000	2
Silver .....	18,000	3
Gold .....	24,000	4
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Ten Periods .....	60,000	
Multiply this by .....	72	

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120,000

420,000

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as we formerly multiplied the Dodecans by 72 to compose  
a common solar year, and we shall have a year of Brahma  
or of the whole system ..... 4,320,000

The anonymous author of the Cambridge Key to the Mythology of the Hindoos, endeavours to prove this theory of increasing numbers to apply to the period before the deluge of 900 years. Thus 400, 300, 200, and the last, or tenth, to be that now running. But here his theory completely fails; because the last period, instead of being, as it ought to be, only 100 years, has already extended since the flood, according to his own account, to near 4000 years. If the above scheme be right, if the Cali Yug or the last 6000 began 3100 years B.C., there ought to be 1070 yet to run—as  $3100 + 1830 = 4930 + 1070 = 6000$ . Here we see we have the famous 6000 of the Hindoos, Jews, Greeks, and Romans, for one extreme, and the famous Maha-Yug or great year for the other—the year when all things were to resolve themselves into the Deity. Though this is a second system, yet it is evidently the same in principle, and the two are in perfect accordance.

Mr. Bentley, in a recent work, published after his death, states that he has obtained the Janampatri of Cristna, or the positions of the planets at his birth; that is, if I understand it rightly, the astrological calculation of his nativity. Now, I think this tends strongly to confirm what the reader has seen from La Loubère. Cassini has shown that the birth of Christ, as fixed by Eusebius, exactly agreed with an astronomical epoch of the Buddhists of Siam, which is also connected with the Neros or cycle of 600, as the reader has seen.

According to the Janampatri (the genuineness of which I suppose we must admit), and the Brahmins' and Mr. Bentley's calculation from the Janampatri (p. 111), Cristna was born exactly at the end of 600 years (the termination of a Neros) from the time fixed by Eusebius for the birth of Christ and the Buddhist cycle. Thus the fact comes out, that the birth-days fall at the beginning of the different Neroses; and, I think, from a consideration of the whole of what Cassini, Loubère, and Bentley say, it is clear that this Luni-solar period of 600 must be considered as the year of both, Buddha and Cristna. Mr. Bentley says (p. 61), "The<sup>1</sup> epoch of Buddha is generally "referred to the year 540 or 542 before Christ." It is impossible not to see here the epoch of Cassini of 543 years before Christ. From these circumstances we may easily account for many difficulties which have been met with in the histories of Buddha and Cristna, and which have induced Mr. Bentley and others to imagine them of later dates than they are: for it is evident that very nearly the same relative positions of the Sun and Moon would be renewed every fresh cycle or Luni-solar period as it ran its course. Thus, like the Phoenix, they were eternally renewing themselves.

But though the sun and moon would have the same relative positions, the planets would differ in each of these cycles. Hence Mr. Bentley was induced to believe that Cristna was first born in this last cycle; whereas he was, in fact, born in each of five preceding ones. His first birth was at the egress of Noah or Menu from the ark, which the Hindoos say took place when they suppose the sun entered Aries at the vernal equinox, and which they fix at 3101 years before Christ.

M. Loubère says that the Siamese date their civil year from the *death of Sommono-Codom*, 544 years before Christ. He, however, adds, "But I am persuaded that this epocha has quite another foundation, which I shall afterwards explain." (P. 8.) This explanation we have already seen; and it proves that, though he understood the astronomy, he was not aware of the mystery. This epoch, not being like that of Jesus, from his birth or incarnation, but from his death, it seems to me that we shall have another Neros or cycle if we add 56 to the 544, the years of the life of Buddha. This we shall see presently.

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<sup>1</sup> The only difference between the æras of Christ and Buddha is, that one is calculated from the birth, the other from the death of the person from whom the cycle is named.

M. Bailli professed to have discovered, by calculation, that on the 18th of February, 3102 years before the Christian æra, there was a very remarkable conjunction of the planets and an eclipse of the moon.<sup>1</sup> This is the moment when the Brahmins say their Calî Yug began.

From the epochas and cycles explained by Mons. Cassini we may readily infer the mode which was adopted by Eusebius and the Christian fathers in settling the times of the festivals and of the births, &c., of John and Jesus. It is almost certain that they were indebted to the Sommono-Codomites or Samaneans, noticed by Clemens Alexandrinus, as shown above. All this dovetails perfectly into the astronomical theories of Mons. Dupuis; into what the learned Spaniard, Alphonso the Great, said,—that the adventures of Jesus are all depicted in the constellations; into what Jacob is reported to have said, that the fortunes of his family were read in the stars; and also into what Isaiah said, that the heavens were a book. This was really believed by some of the Cabalists, who divided the stars into letters.<sup>2</sup>

Itaque hunc in modum intelligi potest, quod in Josephi precatone à Jacobo dicitur; legit in tabulis cœli quæcunque accident vobis et filiis vestris, quia etiam complicabitur quasi *liber*.<sup>3</sup>

I have sometimes entertained a suspicion that the speech of Alphonso alluded to the Messiah of each Cycle, and that the Zodiacs of Esne and Dendera are of the nature of perpetual calendars, for one of the cycles of 600, or 608 years.

We must recollect that the likeness between the history of Hercules and Jesus Christ is so close that Mr. Parkhurst has been obliged to admit that Hercules was a type of *what the Saviour was to do and suffer*. Now M. Dupuis has shown the life of Hercules in the sphere in a manner which admits not of dispute; and Hercules, as it has also been shown, is the Hericlo, the saviour 600.

The commentary on the Surya Siddhanta says, "The *ayanansa* (equinoctial point) moves eastward thirty times twenty (=600) in "each Maha Yug," 600. Again, "By the text, the *ayana bhagana* (revolution) is understood to consist of 600 *bhaganas* (periods) "in a *Maha Yug*; but some persons say the meaning is thirty

<sup>1</sup> Bailli's *Astronomie Indienne et Orientale*, p. 110, 4to Ed., 1787.

<sup>2</sup> See Basnage, *Hist. Jews*, B. iii.

<sup>3</sup> Orig. Comm. in Genes.; Val. Coll. Hib. Vol. VI. p. 345.

"*bhaganas* only,<sup>1</sup> and accordingly, that there are 30,000 *bhaganas*." Again, "The *Sacalya Sanhita* states, that the *bhaganas* (revolutions) of the *cranti pata* (point of intersection of the Ecliptic and Equator), in a *Maha Yug*<sup>2</sup> are 600 eastward" (4,320,000 years). Again, "The *Bhaganas* (revolutions) of the *ayanansa* (equinoctial points) in a *Maha Yug* are 600 (4,320,000), the *saura*<sup>3</sup> years in the same period 4,320,000; one *bhagana* of the *ayanansa* therefore contains "7,200 years." Here the Neros and the origin of the famous 432,000 are very clear,<sup>4</sup> where it is shown that, according to the Hindoos, the equinoxes have a libration.

This La Place is said to have demonstrated, but he makes it very small, while they extend it from the third degree of Pisces to the twenty-seventh of Aries, and from the third of Virgo to the twenty-seventh of Libra, and back again, in 7200 years.

It is admitted by all the Brahmins that their Calī Yug, or their *fourth period* (at the beginning of which THEY SAY the vernal equinoctial point was in the first degree of *Aries*) took place or began 3101 years before Christ.<sup>5</sup> The beginning of this fourth period is evidently about the end of the fifth back from the æra of Christ, which is the time assigned by them to the flood of Noah when he came out of the ark. These *five*, and the *three* preceding, make eight ages, or Yugs, or Neroses, which we shall see were known by the initiated in both the Eastern and Western nations. But I must stop my argument to give a specimen of the uncertainty of ancient chronology.

The following statement will show how little dependence can be placed upon systems of chronology :

Blair and Usher state the period from the creation to Christ, to be in the Hebrew	
Version of the Bible.....	4004 years
The LXX .....	5872
The Samaritan .....	4700
Josephus states it to be .....	<sup>6</sup> 4483
And Eusebius .....	5200

<sup>1</sup> Asiat. Res. Vol. II. p. 267.

<sup>2</sup> The reader will observe that the Yug, or age, as it ought to be translated, is of all lengths—from 5 to 5000 years. Every system, and there is a vast number of systems, has its own yug.

<sup>3</sup> Does the word *Saura* mean *Surya*?

<sup>4</sup> See Asiat. Res. Vol. II. pp. 268—270.

<sup>5</sup> Jones's Asiat. Res. Vol. II. p. 393.

<sup>6</sup> Vide Whiston on Old Testament, p. 214; preface to the 21st volume of Universal History; also Celtic Druids, p. 148.

Sir William Drummond, in his treatise on the Zodiacs of Esne and Dendera, gives the following numbers :

Received text .....	4004
Samaritan text .....	4245
Septuagint 2262 + 3128 .....	5390
Josephus .....	5688
Seder Olam Sutha ....	3751
Maimonides .....	4058
Gersom .....	3754
Asiatic Jews.....	4180

Sir William Drummond adopts the LXX., and thus divides it—2262 years to the deluge, and 3128 from the deluge to the birth of Christ.

The following numbers are taken from Dr. Hales :

Alphonsus of Castile .....	6984 years
— Hales .....	5411
Meghasthenes .....	5369
Other Indians according to Gentil .	6204
Arab .....	6174
LXX.—Abulfaraji .....	5586
Vatican .....	5270
Alexandrine .....	5508
Abyssinian.....	
Russian .....	
Josephus .....	5555
	5481
	5402
	4698

Samaritan computation:

Scaliger.....	4427
Samaritan text.....	4305
Hebrew text.....	4161
Usher .....	4004
Hevelius } .....	4000
Marsham }	

The above is quite enough to show the utter hopelessness of making out a system of chronology ; but in Hales's treatise on this subject there may be seen, in addition to this, a list of more than 100 systems, each proved by its author to be the true and perfect system, and varying in their extremes not less than 3000 years. Each author (as he comes in order, finishing with Dr. Hales, as confident as those who have gone before him) succeeds in nothing but in overthrowing the doctrines of his predecessors ; but in this he has no difficulty. Can anything be devised which shall raise a stronger presumption,

that a system of chronology never was the leading object of the books? The whole tends to support the doctrine of *nearly all the learned men of antiquity*, that, like the Mythological histories of the Gentile nations, a secret doctrine was concealed under the garb of history. The same thing is seen in the early history of Rome, in the *Iliad*,<sup>1</sup> the *Æneid*, the tragedies of *Æschylus*, &c., &c.

Mr. Faber says, "There can scarcely be a doubt, I think, that we ought to adopt the longer scheme of chronology, as it is called, in preference to that curtailed one which appears in the common Hebrew Pentateuch. I am myself inclined to follow the Seventy in their antediluvian chronology, and the Samaritan Pentateuch in early postdiluvian chronology."<sup>2</sup> Thus, by taking a little of one, and a little of another, *ad libitum*, a system is easily to be formed.

It may be considered certain from the above, that no dependence can be placed on any system of chronology, and that there is no hope whatever of ascertaining the truth, unless some person shall be able to devise a plan of proceeding different in principle from anything which has hitherto been adopted. Therefore, I think it will be allowed that I am not to be tied down by any of them as authority.

Besides, it must be evident, on a moment's consideration, that it cannot be expected that I should make the cycles, which I shall shew existed, agree with any of them. I do not pretend to do it, though it is possible that, in some instances, I may. My object is merely to shew that the Neros *did exist*, and was the foundation of a system, not that it fitted to any of the systems of chronology—systems which not only disagree with one another, but almost every *one of which is totally inconsistent with itself*, as M. Volney, in his researches, has clearly proved.

The extraordinary exaggerations in numbers of years, and in other matters, have been noticed by the Author of the Cambridge Key to the Chronology of the Hindoos, of both the Hindoos and Jews, and he endeavours to shew that they are written in a species of cipher, and how the former ought to be reduced. These statements, taken by the priests in a literal sense, have caused many persons to doubt

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<sup>1</sup> Herodotus says that, when Paris ran away with Helen, he was driven by contrary winds to Tarichea (probably the Heracleum of Strabo), and that she was detained by the king of the country, and given up to her husband. Here we have a sober fact stated by the historian. Upon this the sacred Mythos might be founded. Vide Rennel on Geog. Sys. of Her. Vol. II. p. 155; Herod. Euterpe, 113, et seq. ed. Belœ.

<sup>2</sup> Pag. Idol. Vol. I. p. 234.

the whole history, but they no more prove that the Jewish history is in the great leading articles false, than the lengthened cycles of the Indians, before the year 3100, prove that they had no history, or that they did not exist.

7. I will now shew that the Mosaic system is exactly the same as that of the Brahmins and the Western nations; I will unfold one part of the esoteric religion. But first I shall avail myself of the statement of several facts of the highest importance, which cannot be disputed, made by Col. Wilford in the *Asiatic Researches*.<sup>1</sup>

In consequence of certain prodigies which were reported to have been seen at Rome, about the year 119 before Christ, the sacred College of Hetruria was consulted, which declared that the EIGHTH REVOLUTION OF THE WORLD was nearly at an end, and that another, either for the better or the worse, was about to take place.<sup>2</sup>

Juvenal, who lived in the first century, declared that he was living in the *ninth revolution*,<sup>3</sup> or *sæculum*. This shews that the cycle above alluded to had ended in Juvenal's time, and that a new one had begun: and this ninth revolution consisted evidently of a revolution of more than 100 or 120 years—of several centuries at least.

“*Nona ætas agitur, pejoraque sæcula ferri temporibus: quorum sceleri non invenit ipsa Nomen, et à nullo posuit natura metallo.*” On this passage Isaac Vossius says, *Octo illas ætates credit appellatas à cœli regionibus, quas octo faciebant Pythagorei: nonam vero, de qua hic, à tellure denominatam opinatur: in libello de Sibyle. Orac. Oxoniæ, nuper edito, Cap. v.*

This statement of Juvenal's, which no author has ever yet pretended to understand, will now explain itself, and it completes and proves the truth of my whole system. It is of the greatest importance to my theory, as it is evidence, which cannot be disputed, of the fact on which the whole depends. Virgil lived before Christ, Juvenal after him. This is quite enough for my purpose, as we shall soon see.

About sixty years before Christ the Roman empire had been alarmed by prodigies, and also by ancient prophecies, announcing that an emanation of the Deity was going to be born about that time, and that a renovation of the world was to take place.

Previous to this, in the year 63 B. C., the city had been alarmed by a prophecy of one Figulus, that a king or master to the Romans was about to be born, in consequence of which the Senate passed a

<sup>1</sup> Vol. X. p. 33.    <sup>2</sup> Ibid.; Plutarch in Syllam, p. 456.    <sup>3</sup> Satire xiii. v. 28.

decree, that no father should bring up a male child born that year: but those among the Senators, whose wives were pregnant, got the decree suppressed.<sup>1</sup> These prophecies were applied to Augustus, who was born 63 years before Christ according to some persons, but 56 according to several writers in the East, such as the author of the *Lebtarikh* and others. "Hence it is, that Nicolo de Conti, who was "in Bengal and other parts of India in the fifteenth century, insists "that Vicramaditya was the same with Augustus, and that his period "was reckoned, from the birth of that Emperor, fifty-six years before "Christ." Now, it is evident that these fifty-six years before Christ bring us to the æra of the Buddha of Siam, for the beginning of the new æra, foretold by the Cumæan Sibyl, as declared by the *Mantuan* or Celtic poet, the Druid of Cisalpine Gaul, in his fourth eclogue.<sup>2</sup> This, in some old manuscripts seen by Pierius, is entitled *Interpretatio Novi Sæculi*.<sup>3</sup> This Eclogue was evidently a *carmen Sæculare*.

Virgil says,

The last great age, foretold by sacred rhymes,  
Renews its finished course: Saturnian times  
Roll round again, and *mighty years*, begun  
From their first orb, in radiant circles run.  
The base degenerate iron offspring (*or the Cali-yuga*) ends,  
A golden progeny (*of the Crita, or golden age*)<sup>4</sup> from heaven descends;  
O chaste LUCINA, speed the mother's pains:  
And haste the glorious birth: thy own Apollo reigns!  
The lovely boy with his auspicious face!  
The son shall lead the life of Gods, and be  
By Gods and heroes seen, and Gods and heroes see.  
Another Typhis shall new seas explore,  
Another Argo land the chiefs upon the Iberian shore:  
Another Helen other wars create,  
And great Achilles urge the Trojan fate.  
O of celestial seed! O foster son of Jove!  
See, labouring nature calls thee to sustain  
The nodding frame of heaven, and earth, and main:  
See, to their base restored, earth, seas, and air.

<sup>1</sup> See Sup. to Tit. Liv. CII. Decad. Cap. xxxix.

<sup>2</sup> The æras of the Heroes, or Messiahs, of the cycle (as the Bible calls Cyrus), did not always commence on their births, either in very old or more modern times. Thus Buddha's æra, above-mentioned, was from his death; Jesus Christ's is four years after his birth. Mohamed was born A.D. 608, his æra begins 625.

<sup>3</sup> Vide Dupuis sur tous les Cultes, Vol. III. p. 156.

<sup>4</sup> We may observe, and reserve for future consideration, that Col. Wilford says the CRITA or Golden age was about to return. In his observation of the Cali Yur he is wrong.

Col. Wilford on this passage observes, that these are the very words of Vishnu to the *earth*, when complaining to it, and begging redress.<sup>1</sup> Here is the Brahmin periodical regeneration clearly expressed. And here is an admission by Virgil, that the poem of Homer was a religious Mythos. All these prophecies, I apprehend, alluded to the renovation of the cycle of the Neros, then about to take place in its ninth revolution.

I quote these verses here merely to shew that some great personage was expected. The *Ultima Cumæi venit jam carminis Ætas*, of Virgil, I shall discuss in a future page, and shew that it is in accordance with my theory.

Several of the other most celebrated Roman authors have noticed the expectation of the arrival of some great personage in the first century, so that this could not be a mere *solitary* instance of Virgil's base adulation in this interesting poem.

Tacitus says, "The generality had a strong persuasion that it was contained in the ancient writings of the priests, that AT THAT VERY TIME the East should prevail: and that some one who should come out of Judea, should obtain the empire of the world: which ambiguities foretold Vespasian and Titus. But the common people (of the Jews), according to the usual influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the fates, nor could be brought to change their opinion for the true, by all their adversities.<sup>2</sup> Suetonius<sup>3</sup> says, There had been for a long time all over the East a constant persuasion that it was (recorded) in the fates (books of the fates, decrees, or foretellings), that AT THAT TIME some one who should come out of Judea should obtain universal dominion. It appeared by the event, that this prediction referred to the Roman Emperor: but the Jews referring it to themselves, rebelled."

*Percrebuerat oriente toto constans opinio esse in fatis*,<sup>4</sup> ut eo tempore, Judæi profecti rerum potirentur. Id de imperio Romano, quantum postea eventu patuit, prædictum, Judæi ad se habentis, rebellarunt.

Josephus says,<sup>5</sup> "That which chiefly excited them (the Jews) to war, was an *ambiguous prophecy*, which was also found in the *sacred*

<sup>1</sup> Asiat. Res. Vol. X. p. 31.

<sup>2</sup> Hist. Cap. xiii.

<sup>3</sup> Frag. apud Calmet, Dict. Vol. IV. p. 65; Vespasian, Cap. iv.

<sup>4</sup> I beg my reader to observe the words *fates* and *fatis*, and I think he will see the origin of the unchangeable fates, i. e. *the true prophets*.

<sup>5</sup> De Bello, Lib. vii. Cap. xxxi.

"books, that at that time some one, within their country, should arise, that should obtain the empire of the whole world (ὡς κατὰ τον καιρον κεινον απο της χωρας, της αυτων αρξει της οικουμένην). For this they had received by tradition, (ὡς οικειον εξελαβον,) that it was spoken by one of their nation: and many wise men, (σοφοι, or *Chachams*), were deceived with the interpretation. But, in truth, Vespasian's empire was designed in this prophecy, who was created Emperor (of Rome) in *Judæa*."<sup>1</sup> The *Chachams* above are *Hakims*, from the Hebrew word חכמה *hkm*, wisdom. The accompanying word σοφοι would have proved it, if it required any proof.

Another prophecy has been noticed by Prideaux<sup>2</sup> of one Julius Marathus, in these words: Regem populo Romano naturam parturire.<sup>3</sup>

Among the Greeks the same prophecy is found. The Oracle of Delphi was the depository, according to Plato, of an ancient and SECRET prophecy of the birth of a son of Apollo, who was to restore the reign of justice and virtue on the earth.<sup>4</sup> This, no doubt, was the son alluded to by the Sibyl.

Du Halde, in his History of China, informs us, that the Chinese had a prophecy that a holy person was to appear in the West, and in consequence they sent to the West, which I think would be Upper India, and that they brought thence the worship of Fo, (i. e. Buddha,) whom they call Fwe, K-yau, and Shek-ya. This is evidently the *Iau* of Diodorus, and the *Iau* of Genesis, and the Sa-kia the name of Buddha.<sup>5</sup>

Now, according to my idea, the Sibyl of Virgil would have no difficulty, as, from her skill in judicial astrology, she would know very well when the Neros would end. Isaiah might easily learn the same (even if he were not initiated, a thing hardly to be believed) from the Sibyl of Judæa,<sup>6</sup> perhaps called a *Huldah*. Nothing is so likely as that Augustus should permit his flatterers to tell the populace that his age exactly suited to the prophecy. Few persons would dare to canvas this matter too closely; it was good policy, to strengthen his title to the throne. But respecting him I shall have much to say hereafter. The Hindoo works, Colonel Wilford informs us, foretell

<sup>1</sup> Apud Calmet, Frag. Vol. IV. p. 65.

<sup>2</sup> Connec. P. ii. B. ix. p. 493, fol. <sup>3</sup> Suet. in Oct. Cap. xciv.

<sup>4</sup> Plato in Apolog. Socr. et de Repub. Lib. vi.; A. Clarke's Evidences; Chatfield on the Hindoos, p. 245.

<sup>5</sup> Vide B. v. Ch. i. § ii.

<sup>6</sup> Named by Pausanias and Ælian. Vide Asiat. Res. Vol. X. p. 30.

the coming of Cristna, in the same manner, at the time he is said to have come. Nothing is more likely. This has been erroneously supposed to prove them spurious. Any astronomer might tell it, for it was what had been told for every new age, before it arrived, that a great personage would appear—in fact the presiding genius, Cyrus, or Messiah, of the Cycle.

In addition to all these prophecies, which are in themselves sufficiently striking, there is yet another very celebrated one respecting Zeradusht, which is noticed by Mr. Faber. He maintains, and I think proves, the genuineness of this famous prophecy of Zeradusht, who declared that in the latter day a virgin should conceive and bear a son, and that a star should appear blazing at noon-day. "You, my sons," *exclaimed the seer*, "will perceive its rising before any other nation. As soon, therefore, as you shall behold the star, follow it whithersoever it shall lead you: and adore that mysterious child, offering him your gifts with profound humility. He is the almighty WORD, which created the heavens."<sup>1</sup> This prophecy, Mr. Faber observes, is found among the Celts of Ireland, ascribed to a person of the name of Zeradusht,<sup>2</sup> a daru or Druid of Bockhara,<sup>3</sup> *the residence of Zeradusht* (whose mother was called Dagdu, one of the names of the mother of the Gods). He shews by many strong and decisive proofs, that this can be no monkish forgery of the dark ages.

Amongst other arguments against its being a forgery, Professor Lee observes, that the very same prophecy, in the same words, is reported by Abulfaragius to have been found by him in the oriental writings of Persia. This prophecy thus found in the East and in Ireland, and in the Virgini parituræ, of Gaul, before noticed, previous to the Christian æra, is of the very first importance. It cannot have

<sup>1</sup> Vol. II. p. 97.

<sup>2</sup> This Zeradusht is no other than the person generally called *Zoroaster* by our old authors. Now I learn from the learned oriental Professor Lee, of Cambridge, that the latter orthography is a complete mistake, and that in all the old oriental authors it is spelt *Zeradusht*. I think this furnishes a strong proof of the real antiquity and genuineness of the Irish records: for if they had been merely compiled or formed from the works of the Western nations, they would have had the Western mode of spelling the word, and would not have had the Eastern mode, of which they could know nothing. It proves that they had this word direct from the East, and not through the medium of Western reporters.

If I mistake not, another equally striking proof of the same kind may be found in the word Dagdhu, the mother of the Gods. Circumstantial evidence of this kind excels all written evidence whatever. This is worth the whole of the chronicles of Eri. Dagdhu is דגד *dua* or *eva דגד* *dg*, Eve the propagatrix.

<sup>3</sup> Bochara means place of learning.

been stolen from the Christian books, but they must have been copied from it, *if either be a copy*, (which yet may not be the fact,) for they are absolutely the same. It cannot have been copied from the Jewish prophets, because there is nothing like it, not a word about *a star at noon* in any of them. This prophecy is alluded to in the Gospel of the Infancy: "Ecce! magi venerunt ex Oriente Hierosolymas, quemadmodum prædixerat Zoradascht, erantque cum ipsis munera, aurum, thus, et myrrha."<sup>1</sup>

The star above spoken of, was also known to the Romans. Chalcidius, a *heathen writer* who lived not long after Christ, in a commentary upon the *Timæus* of Plato, discoursing upon portentous appearances of this kind in the heavens, in different ages, particularly speaks of this wonderful star, which he observes, "presaged neither diseases nor mortality, but the descent of a God among men: *Stellæ, quam à Chaldæis observatam fuisse testantur, quam Deum nuper natum "muneribus venerati sunt."*"<sup>2</sup> Nothing can be more clear than that the Romish Christians got their history of the Star and Magi from these Gentile superstitions.

These prophecies have been equally troublesome to the priests and to the philosophers. The divines would have been very glad of them, but the adoption of them carried with it the shocking consequence, that God must have had such bad taste, as to have preferred even the wicked Pagans to his own people—his priestly nation—the Pagan prophecies being much clearer than those of the Jews. The philosophers have been annoyed because they clearly foretell a great person to come, and unless they allowed it be Jesus Christ they could make nothing of them. The Persians, the Chinese, and the Delphians, could not prophesy of Cæsar, and the close resemblance of the prophecies from all parts of the world, could not be the effect of accident. These matters being premised, we will now compare the calculations made a little time ago, with the periods produced by the precession of the equinoxes. But first it is necessary to recollect, that Julius Cæsar fixed the solstice to the 25th of December, about one in the morning, which brings the Equinox, in the zodiacal circle, to the 25th degree of Pisces.

From the birth of Christ to the beginning of Aries will be—

35 degrees, or about.... 2520 years.

From Aries to the beginning of Taurus 30 ..... 2160

In the whole about..... 4680

<sup>1</sup> Jones on the Can. Vol. II. Part iii. Ch. xxii. S. 7.

<sup>2</sup> In *Timæum*, Platonis, p. 19, apud Hind. Hist. of Maurice, Vol. II. p. 296.

30 degrees in May, *Taurus*.30 degrees in April, *Aries*.5 degrees in March, *Pisces*. $65 \times 72 = 4680$  $8 \times 600 = 4800$ 

4680

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120

This difference is what we might expect, because the two cycles of the precession, and of the Sun and Moon, the Neros would not coincide till the end of 10 signs. For,  $2160 \times 8 = 17280 \div$  by 600, leaves a remainder of 480, to which, if we add the difference of 120, it exactly completes the cycle of 600. Then add 120 to the 4680, and it gives us exactly the time for 8 Neroses, 4800. This shews the reason why, in most of the calculations which I shall presently make, the sum of 2160, the years of the precession in one sign, must first be deducted, to make the sums come right.

These results serve to shew that the system must have been made up, or completed, by the Brahmins, some time after the beginning of their Cali Yug. Their attempts to reconcile facts irreconcilable—the 2160 years of the precession from Taurus to Aries, with the three Neroses, and a wish to begin to count the latter from the beginning of the Cali Yug—in short, the whole exhibits a system of expedients, or shifts. The coincidence of numbers in my explanation is so extraordinary as to set at defiance the supposition of accident. The system being originally founded in error, as I will presently shew, when the Brahmins discovered the error, they had recourse to such expedients as offered themselves.

8. In the following verses of Martianus Capella, the celebrated Monogram of Christ  $\text{YH}\Sigma$ , 608, is described. These very well apply to the Cristna of India, of the Jews, and also of the father of Ecclesiastical history, Eusebius, by whom the Roman church is followed, and by whom, in fact, it was established; and I beg my reader to pay particular attention to the Sacrum nomen et cognomen, the  $\text{YH}\Sigma$  in these verses, which are written in Roman letters on our pulpit cloths, in Greek letters on the inside of the roof of the cathedral of St. Alban's, and in every kind of letters on the churches in Italy.<sup>1</sup>

This period of 608, I have just now shewn, was a celebrated cycle with the Hindoos. I shall call it the Great Neros, to distinguish it from that of 600, the Neros of Josephus.

Solem te Latium vocitat, quòd solus honore

Post Patrem sis lucis apex, radiisque sacratum

<sup>1</sup> For some interesting observations respecting the *crux ansata*, the reader may consult Dr. Daniel Clarke's Travels, Vol. III. ch. iv., and Socrat. Schol. Histor. Eccles., lib. v. cap. xvii.

Bis senis perhibent caput aurea lumina, ferre:  
 Quod totidem menses, totidem quod conficis horas.  
 Quatuor alipedes dicunt te flectere habenis,  
 Quòd solus domites, quam dant elementa quadrigam.  
 Nam tenebras prohibens, retegis quod cerula lucet.<sup>1</sup>  
 Hinc Phœbum perhibent prodentem occulta futuri;  
 Vel quia dissolvīs nocturna admissa. *Isæum*  
 Te Serapim Nilus, Memphis veneratur Osirim:  
 Dissona sacra Mitram, Ditemque, ferumque Typhonem:  
 Atys pulcher item, curvi et puer almus aratri,  
 Ammon et arentis Libyes, ac Biblius Adon.  
 Sic vario cunctus te nomine convocat orbis.  
 Salve vera deū facies, vultūque paternæ,  
 OCTO ET SEXCENTIS NUMERIS, CUI LITERA TRINA  
 CONFORMAT SACRUM NOMEN, COGNOMEN, ET OMEN.  
 Da, Pater, æthereos mentis conscendere cœtus:  
 Astrigerumque sacro sub nomine noscere cœlum.  
 Augeat hæc Pater insignis memorandus ubique.<sup>2</sup>

Latium invokes thee, Sol, because thou alone art in honour, AFTER THE FATHER, the centre of light; and they affirm that thy sacred head bears a golden brightness in twelve rays, because thou formest that number of months and that number of hours. They say that thou guidest four winged steeds, because thou alone rulest the chariot of the elements. For, dispelling the darkness, thou revealest the shining heavens. Hence they esteem thee, Phœbus, the discoverer of the secrets of the future; or, because thou preventest nocturnal crimes. Egypt worships thee as *Isæum* Serapis—and Memphis as Osiris. Thou art worshipped by different rites as Mithra, Dis, and the cruel Typhon. Thou art also the beautiful Atys, and the fostering son of the bent plough. Thou art the Ammon of arid Libya, and the Adonis of Byblos. Thus under a varied appellation the whole world worships thee. Hail! thou true image of the Gods, and of thy father's face! THOU WHOSE SACRED NAME, SURNAMES, AND *Omen*, THREE LETTERS MAKE TO AGREE WITH THE NUMBER 608. Grant us, oh Father, to reach the *ethereal intercourse of mind*, and to know the starry heaven under this sacred name. May the great and universally adorable Father increase these his favours.

For an explanation of the *Sacrum Nomen*, vide Celtic Druids.<sup>3</sup>

For the reason given above by Colonel Wilford, M. Cassini has shown that the æra of Buddha ought to be fixed to the year 543, not 544, before Christ. It is said that the Cali Yug took place 3101 years before Christ. The era of Buddha, it has been before stated, is calculated from his death. Now let us count the difference between his death and the beginning of the cycle for his life, and it will be 57. Take this from the time the Cali Yug has run, and it will give 3101—57 = 3044. Take from this the time which Christ is placed too late, according to Usher, viz., 4 years, and we shall

<sup>1</sup> Quæ cœrula lucent?

<sup>2</sup> Martianus Capella, de Nuptiis Philologiæ, Lib. ii. p. 32.

<sup>3</sup> Ch. iv. Sect. viii.

have from the beginning of the Cali Yug 3040. Divide this by the mystical number of Martianus Capella, the Monogram of Christ,  $\text{YH}\Sigma$ , = 608, and we shall have exactly the number of five Yugs, or five great Neroses, between the flood, or the entrance of the Sun into the Hindoo Aries or the beginning of the Cali Yug, and Christ. This and the three in the preceding 2160 years, the time the Sun took to pass through Taurus, make up the eight.

In the 2160 years there is an excess of 360 years over the three Cycles or Neroses. This arises from the system having originally commenced, or at least been in existence, when the precession was supposed to be 1800 years in passing through a sign, treated of before in Section 5. This was probably connected with Enoch's conveyance to heaven, when 360 years of age (not 365), as his age ought to be. I shall return to this presently.

If we take from the period of 5,200 stated by Cassini as Eusebius's (viz. from the creation to the birth of Christ), the precession for one sign, viz., 2160, we shall leave exactly 3040, which sum is five sacred Christian periods, or great Neroses of 608 each. Thus:  $5 \times 608 = 3040$ ; which will be the time from the Cali Yug, or the entrance of the sun into Aries, to the birth of Christ, according to Eusebius.<sup>1</sup>

Again, add together 4 cycles of 600 each, and we have... 2400

Then add the æra of the death of Buddha pointed out by Cassini..... 543

Then add the difference between the æra of his death and the beginning of a Neros, the duration of his life..... 57

And it leaves exactly 5 Neroses..... 3000

The beginning of the Cali Yug is invariable, being 3100 B. C., or 3044 before Vicramaditya.<sup>2</sup> This last  $3044 + 2160 = 5204$ , is Eusebius's period, Usher's mistake allowed for.

If in the last calculation we count the æra for the death of Buddha at 544, as uncorrected by Cassini, and take the age of Buddha at 56, exactly the time, according to the Lebtarikh, which Augustus was born before Christ, we shall have 3000 years, or five Neroses from the flood to the birth of Christ.<sup>3</sup>

<sup>1</sup> The Cali Yug begins when the Sun enters Aries at the Vernal Equinox. Jones, *Asiat. Res.* Vol. II. p. 393. This is the date of the flood according to the Brahmin doctrines.

<sup>2</sup> *Asiat. Res.* Vol. IX. p. 86.

<sup>3</sup> According to some calculations, Augustus was born 63 years before Christ. (*Asiat. Res.* Vol. X. p. 33.) Then 5 Yugs or Neroses =  $3000 + 638 + 63 = 3701 - 3101 = 600$ . This evidently alludes to the second æra of Buddha, of 638 years after Christ, formerly noticed in Section I.

Wilford says, the Samaritans count 3040 years from the flood to the birth of Christ. From this it appears that they used the Neros of 608 in their calculation.

Again, from the period between the Cali Yug and Christ, 3101 years, take the time between the epoch 543 and Christ, viz., 57, and we have 3044: exactly the time, according to the Samaritan computation, between the birth of Christ and the flood, Usher's error allowed for.

In India there was an æra called the æra of Vicramaditya. Many learned Pundits make him begin to reign 3044 years after the flood, and they add that, after a reign of 56 years, he died in the year 3101, which year 3044 was the first of the Christian æra of the flood, according to the Samaritan computation, Usher's error allowed for; thus completing the cycle, and with three before the flood, make the eight required.<sup>1</sup>

Years of the world to Christ.....	4000
Years from creation to flood.....	1656
	<hr/>
	2344
Admitted error in Hebrew, or the	} ..... 700
Samaritan without error.....	
	<hr/>
	3044
Life of Vicramaditya 56 years.....	56
	<hr/>
	3100

This shews the Indian and Samaritan to be precisely the same.

There was also an æra of Salivahana, of whom I shall have much to say hereafter. He conquered and killed Vicramaditya. His æra commenced at the death of his enemy, that is, at the birth of Christ. The Samaritans, who give 700 years more between the flood and Christ than the Hebrew and Vulgate, appear to have calculated by the precession of the equinoxes, and to have calculated in such a manner, that 65 degrees, and a part of a degree, had passed at the birth of Christ:  $65 \times 72 = 4680$ : add for a part of a degree 20 years = 4700. The principle on which the Samaritan computation is made is clear.

As the Samaritans count<sup>2</sup> 3044 between the flood and Christ, and as they reckon 4700 from the creation to Christ, they must reckon the same time between the creation and flood as Usher, viz., 1656 years.<sup>3</sup> The Julian period begins, the 4 years' mistake of Usher

<sup>1</sup> Asiat. Res. Vol. X. p. 122.

<sup>2</sup> Asiat. Res. Vol. V. p. 241.

<sup>3</sup> See Universal History, Vol. I. p. 147, where the Hebrew and Samaritan chronology, before the flood, are reconciled on the hypothesis of Father Tourne mine. In this reconciliation, I think, will be found the trifling error or difference before mentioned, of the ten in the Julian period.

allowed for, 4709 or 4710 years before Christ. This evidently is meant to coincide with the Samaritan system.

All these periods are correct except the Julian period, which comes sufficiently near to prove very clearly, that what Megasthenes said was true, that the Jews and the Hindoos had the same system of chronology, and we shall see by and by, in a future book, when I come to treat of the Jews, the reason of this.

The Greeks and Romans considered the two numbers 608 and 650 as in a particular manner sacred to Bacchus. Now, when Eusebius was making out his 5200 by deducting from it the years of the precession in the sign Taurus, and then calculating five cycles from the beginning of Aries to Jesus Christ, as the reader has seen, he would naturally inquire, what the other sacred number 650 would do; and he would find that, if multiplied by eight (the number of cycles stated by Juvenal and Censorinus to have run to Christ), it would exactly make his number of 5200; so that one made the cycles from Taurus, the other from Aries,—but both coming to the same thing, eight cycles in the whole, and the same number of years. It seems to me to be absolutely impossible, that the coincidence of these numbers can have been the effect of accident.

The cycle of 600 does not appear to have been known as a sacred number to the Greeks and Romans, but only to the Jews and oriental nations. The reason was, because the 608 and 650 came from the East before their error was discovered. I think I need not have desired any thing better to confirm, both my theory of the origin of the sacred solar numbers, and of the eight periods or cycles to the birth of Christ, than that the multiplication of the 650 by eight, should give us the exact number stated by Eusebius to have passed before the birth of Christ.

The following is surely a singular coincidence of numbers:

Usher's age of the world.....	4004
Usher's time of the flood .....	1656
	<hr/>
Flood before Christ.....	2348
Add Samaritan correction.....	700
	<hr/>
	3048
Add <i>real</i> precession for one sign.....	2152
	<hr/>
	5200

If we suppose, as is the fact, that the sun left the last degree of Aries, and entered Pisces, about the year 380 before Christ, and add the years of the commonly reputed precession for the two signs Aries

and Taurus,  $2160 + 2160 = 4320$ , we shall have exactly the Samaritan computation  $4320 + 380 = 4700$ . If this be accident, it is surely a wonderful accident, that should bring all those numbers which my theory requires to an exact agreement.

I consider this to be very important, because the Samaritan computation not only agrees with the Hindoo in system, but it adopts the error, using its favourite number 72 instead of 71; and again, the Hindoo error of 2160 instead of 2152.

Colonel Wilford says, "The year of the death of Vicramarca and "that of the manifestation of Sal'-ba-han, are acknowledged to be but "one and the same, and they are obviously so; according to the "Cumarica-chanda, that remarkable year was the 3101st of the Cali "Yuga, and the first of the Christian æra, thus coinciding also with "the Samaritan text, which is a remarkable circumstance."<sup>1</sup>

With respect to the time fixed by Eusebius for the age of the world before Christ, we must recollect that it is very different from all the others, because at the time when he and his master, Constantine, were settling and establishing the Christian religion—destroying by the agency of Theodoret such gospel histories as they thought wrong, and substituting such as they thought right—they may be fairly supposed to have had information on these subjects, which may very easily have been lost in later times. I think no one will believe that it was by accident that the number of the years of the Sun's precession in a sign (2160), the number of Eusebius (5200), and the eight cycles agreed with the doctrines of Juvenal and Censorinus and the eight Avatars of India.<sup>2</sup>

Every part of this curious mythos betrays marks of a system founded originally in error, but at this day lost, and made out by

<sup>1</sup> Asiatic Res. Vol. X. p. 122.

<sup>2</sup> Methodius, Bishop of Tyre, states, that in the year of the world 2100, there was born unto Noah a fourth son, called Ioni-thus. (Nimrod, Vol. I. p. 4.) This has certainly a mythological appearance, and looks as if it was meant for the 2160 years, the precessional time between Taurus and Aries. If this 2100 be added to the 3100 years which the Hindoos place between the flood and Christ, it exactly makes up the date fixed on by Eusebius, 5200 years for the age of the world. The word *Ioni* we know the meaning of, and may not the *Thus* mean *the black*? for it is often written Ioni-chus. Perhaps it may allude in some way to a schism which took place between the followers of Taurus and the Ioni, which I shall treat of presently, and the followers of the Yoni alone. Other chronicles confirm the existence of this Ioni-thus as a son of Noah. He was a famous astrologer and prophet. "He held the region from the entering in of Etham to the sea, which "region is called Heliochora, because the sun riseth there."

expedients or doubtful calculations : and when we reflect upon the fact stated by Josephus, that the Jews had a knowledge from their ancestors of the beautiful cycle of the Neros, we need not be surprised that their chronology should show proofs of their knowledge of the precession of the equinoxes, as the Samaritan, I think, does. When Josephus says that the Jews had the Neros, he of course means the Israelitish nation, the descendants of Abraham.

### CHAPTER III.

SUBJECT CONTINUED.—TWO CYCLES. JOSHUA STOPS THE SUN AND MOON.—JEWISH INCARNATIONS.—MILLENNIUM, PRITCHARD, PLATO.—JEWISH AND CHRISTIAN AUTHORITIES FROM DR. MEDE.—PLUTARCH AND OTHER WESTERN AUTHORS ON THE 600-YEAR CYCLE.—THE HINDOOS HAD DIFFERENT SYSTEMS.—OBSERVATIONS ON PYTHAGORAS, ETC.—LA LOUBERE ON THE WORD SIAM.

1. As we have the two small cycles 600 and 608, we have in like manner two *systems* of chronology depending upon them. The first is Eusebius's. It begins with the egress of Noah from the ark. Deducting from his statement of the world's age (*i. e.* 5200) the years of the precession for the sign Taurus, 2160, and it leaves 3040, equal to  $608 \times 5$ , or five Great Neroses to the birth of Christ. This, as we have before noticed, is the correct Samaritan computation, according to Col. Wilford,<sup>1</sup> the mistake of Usher being allowed for, and correct, according to Marsham and Hevelius.

The second system begins at the birth of Shem. The fourth period ends with the death of Shem, who lived exactly 600 years, and who is said<sup>2</sup> to have died in the year of the flood 502. Then,  $502 + 3101$  (the duration of the Cali Yug before Christ) = 3603; the Neros, that of Shem, being deducted, it leaves 3003, and then Usher's 4 years for the birth of Christ placed too forward, being also deducted, we have 3000, or five correct Neroses of 600 years each, all but an unit, which we have seen is of no material consequence.

It is a circumstance worthy of observation, that Shem is said by Usher to have died at the 2158th which may be called 2160th year of the world's age. These were the years of the precession in one

<sup>1</sup> Asiat. Res. Vol. V. p. 241, Map.

<sup>2</sup> Universal History.

sign. This, like other coincidences, could scarcely have been the effect of accident. If we add to 2160, five great Neroses or 3040, we shall have the calculation of Eusebius, the man of all others, since the time of Christ, the most likely to understand the machinery of the system. And this again shows why, in these calculations, the time which the equinox preceded in one sign, viz. 2160 years, ought to be deducted.

Thus we have two systems of the Neros, one of 600, and the other of 608 years each.

Hesiod, in his Works and Days, makes out that he is *himself* living in the fifth age, that of Iron, the fourth having just passed away. This evidently alludes to the six millenaries, in the fifth of which he lived. A learned and anonymous author of Cambridge (Key to Chronology of the Hindoos) comparing the chronology of the Hindoos and Jews says, speaking of the Works and Days, "The commencement of the fourth age is, if possible, yet more clearly marked. The three first ages having consumed 1000, 800, and 600 years, the fourth commences with A.M. 2400—and to this age is assigned 400 years. Hesiod styles it the age of the Demigods, and represents a part of it as a time of great virtue, justice, and piety." We may here observe how the ingenious Cantab,<sup>1</sup> who does not in the least understand or even suspect the nature of my theory, stumbles upon my numbers, only mistaking the end of the fourth age, 2400, for its commencement. He thinks Moses answered to Cristna. This alludes to the period which the Samaritans allotted to the bringing of the ark to Shiloh by Joshua.

It is stated, Joshua x. 12, 13, that he stopped the sun and moon ABOUT a day: *Sun, stand thou still upon Gideon; and thou, Moon, in the valley of Ajalon—and the Sun hastened not to go down ABOUT a whole day. Is not this written in the book of Fasher?*<sup>2</sup>

The Bible says, "about a day." I shall endeavour to show *why* and for *how long a time* Joshua stopped it. This stoppage probably continued during the time between the ending of one of Noah's and one of Shem's cycles, viz. 98 years: i.e. 98 + 502 = 600. By this means he brought the two cycles together. 98 years would be more than equal to one degree, or the 360th part of the circle, but not quite

<sup>1</sup> Vol. II. p. 289.

<sup>2</sup> As our version says, but as Josephus says, *in the writings laid up in the temple.* (See Parkhurst in voce *יָשַׁר* *isr*, and in voce *סָפַר* *spr*.) But, as I should say with Parkhurst, *in the emblematical writing*; and, I should also add, of the Saviour *יֵשׁוּעַ* *isr*—from the word *יָשַׁע* *iso*, to save.

to one degree and a half. At that time each degree, or 72 years, represented a day, of the year of 360 days long. Every festival would fall back a day in about 72 years.

The circumstance of the Moon being stopped as well as the Sun, is allusive to the double cycle, of Sun and Moon. It was a throwing back the Luni-solar period. If this were not so, why should Joshua make use of the expression to stop the Moon? Surely the Sun gave light enough without the Moon! I suppose nobody is so weak now as to take these texts to the letter.

The system of Shem was that of 608 years to a Neros, and when Joshua is said to have stopped the Sun and Moon, he dropped the use of the 608 and adopted the 600. He corrected the Calendar, as Cæsar did in a later day. In all these calculations I look upon the first books of Genesis as Hindoo works, and, for reasons which will hereafter be given upon the Mosaic and Hindoo systems, in their foundations or principles the same. The Mosaic has been shewn to be the same as the Persian, and Sir William Jones has shewn that the old Persian was the same as the Hindoo, which is also proved, by the Desatir of Moshani.

It is admitted that the Neros could not have been invented without a very great degree of astronomical knowledge, or till after very long and correctly recorded astronomical observations. As I have stated, the great Neros was probably the cycle before their increased knowledge enabled them to bring it to perfection, and was carried very early to the West, and is thus found with the Etruscans.

The cycles would require correcting again after several revolutions, and we find Isaiah making the shadow go back ten degrees on the dial of Ahaz.<sup>1</sup> This would mean nothing but a second correction of the Neros, or a correction of some cycle of a planetary body, to make it agree with some other.

In the annals of China, in fact of the Chinese Buddhists, in the reign of the Emperor YAU (a very striking name, being the name of the God of the Jews), it is said, that the sun was stopped ten days, that is, probably, ten degrees of Isaiah,<sup>2</sup> a degree answering to a year, 360 degrees and 360 days.

As might well be expected, when Joshua stopped the sun it was observed in India. Mr. Franklin says, "1575 years before Christ, "after the death of Cristna (Boodh the son of Deirca), the sun stood

<sup>1</sup> 2 Kings xx. 11; and Isaiah xxviii. 8.

<sup>2</sup> Pref. to the last Vol. of *Univers. Hist.* p. xiii.

"still to hear the pious ejaculations of Arjoon. This is the great "leader of the Jews—Moses."<sup>1</sup>

The author of the Cambridge Key says, that in the text of the Bible the sun is said to stand still in A. M. 1451, the year in which Moses died. This is the Cali year 1651, in which the sun stood still to hear the pious ejaculations of Arjoon for the death of Cristna.<sup>2</sup> The learned Jesuit Baldæus observes, that every part of the life of Cristna has a near resemblance to the history of Christ: and he goes on to shew that the time when the miracles are supposed to have been performed was during the Dwaparajug, which he admits to have ended 3100 years before the Christian æra.<sup>3</sup> So that, as the Cantab says, *If there is meaning in words the Christian missionary implies that the history of Christ was founded on that of Crishnu.*

After this, in p. 226, Cantab goes on to shew, that it is almost impossible to doubt that the history of Cristna was written long prior to the time of Christ. The same mythos is evident, in all these widely-separated nations. Its full meaning, I have no doubt, will be some day discovered.

The Cali Yug is fixed to about the year 3100 before Christ, in the middle of the *ninth century*, by Albumazar, a famous Arabian astronomer, who lived at the court of the celebrated Al-Mamun at Balkh.<sup>4</sup> This alone proves that the Hindoo periods are not of modern invention, and is of itself enough to refute all Mr. Bentley's arguments which have been used, and have for their foundation solely his assertion, that the astronomical calculations were forged for the purpose of deceiving Mahmood Akbar in the 16th century. George of Trebizond, who died about 1448, says, that the Persians reckoned from the flood to A. D. 632, the æra of Yesdejird, 3733 years. Thus,  $632 + 3101 = 3733$ . This again shews that the Persians had the same system as the Hindoos,<sup>5</sup> and again clearly proves, that these Hindoo calculations cannot have been made to deceive Mahmood Akbar.

2. Noah began a new world, and thus also did Cristna.

In looking back to the Jewish history, I find the flood ended on the day that Noah finished his 600th year, when a new world began. We have already seen that the year of the saviour Cristna was feigned to be 600 years—the duration of the Neros. He was the saviour of India, expressly predicted in the ancient writings of the Brahmins.

<sup>1</sup> On Buddhists and Jeynes, p. 174.

<sup>2</sup> Vol. II. p. 224.

<sup>3</sup> Ibid.

<sup>4</sup> Vide Asiat. Res. Vol. IX. p. 142: Vol. X. p. 117.

<sup>5</sup> Asiat. Res. Vol. X. p. 119.

The saviour of the Jews and of Europe was the same. The Jewish incarnations were the same as those of the Hindoos, as was indeed almost every part of their system. But from the extremely corrupt state of the details of the Hebrew history in the three old versions of it, there is no probability that the cycles should ever be made out correctly according to either of them.

The first cycle began with the sun in Taurus, the creation of the system, and ended with Enoch, who did not die, but who ascended into heaven. I think this speaks for itself.

Enoch is said to have lived 365 years, but it is probable that his life was only 360, the time which it was necessary to intercalate to make up the difference between the three Neroses, and the precession for one sign,  $1800 + 360 = 2160$ , when the system of Noah, the correct system, began. In this theory I am supported by evidence (under the circumstance in which we have it) which I call strong. Dr. Shuckford says, "Now if Enoch was 60 years old at *Methusaleh's* birth, according to Eusebius himself, from Methusaleh's birth to the 180th year of Noah is but 300 years, and consequently Eusebius, to have been consistent with himself, should have made Enoch's age at his translation 360, but he has made it 365."<sup>1</sup> Dr. Shuckford has some very interesting observations on the different systems of chronology, and professes to have removed or accounted for the difference between the Hebrew and the LXX., with the exception of the very suspicious round sum of 600 years.

As I have just stated, I consider the Mythos of Enoch as an intercalation, to make the periods come right, after the discovery that the precession did not take place in 1800 years, but in 2160;  $1800 + 360 = 2160$ . The cycles were like men, and died of old age. The cycle of Enoch not being finished, he was taken up to heaven, but did not die. In every part of this mythos we see proofs that, like most other systems of this kind, it was made up by expedients from time to time, as circumstances called for them. The first errors respecting the true length of the cycles, and their subsequent improvements, rendered this a necessary consequence. The Arabians called Enoch *Edris*, and say that Edris was the same as Elijah, who did not die. And the Arabians and the Jews also had a tradition, that Phinehas, the son of Eleazar, revived in Elijah.<sup>2</sup> Thus the Jewish and Arabian traditions unite Enoch and Elijah, and Elijah and Phinehas, by correct renewed incarnations; and I suppose every one who reads this will recollect, that the Jews are said to have

<sup>1</sup> Connec. B. i.

<sup>2</sup> See Hottinger de Mohamedis Genealogiâ.

believed Jesus to be Elijah.<sup>1</sup> Jesus declares that John Baptist came in the SPIRIT and power of Elijah.<sup>2</sup> These circumstances have at least a *strong tendency* to prove, if they do not really prove, that the Hindoo doctrine of renewed incarnation was the esoteric religion of the Jews. When Elijah went up to heaven he left his cloak and prophetic office to Elisha, or to *the Lamb of God*.<sup>3</sup>

The Arabians say that Elijah was the same with Enoch and Phinehas, who was the same with a person called by them Al-Choder. But Al-Choder signifies a Palm-tree. In Sanscrit Al Chod is God,<sup>4</sup> as it is in English. "Thus, then, according to the Arabian traditions, Henoch was the same with Elijah, and Elijah with Phinehas. But all these three were the same with Al-Choder, that is, ὁ φοῖνιξ, *palma*." This Al-Choder is said to have flourished at the same time with a certain *Aphridun* which signified ὁ φοῖνιξ, *avis*.<sup>5</sup> We have not inquired respecting the birth-place of this celebrated bird. Lucian says what we might expect, that it is an Indian bird, Φοῖνιξ τοῖς Ἰνδικὸν οὔρεσιν. But the Irish have it in Phenn, and Phennische.<sup>6</sup>

The *annus magnus* of the ancients was a subject of very general speculation among the Greeks and Romans, but not one of them seems to have suspected the *sacrum nomen*, *cognomen*, et *omen*, of Martianus Capella. Several of them admit that by the Phœnix this period was meant, or at least that its life was the length of the great year. From this I conclude that, as it was well known to Martianus Capella, it must have been a secret known only to the initiated. Solinus says, it is a thing well known to all the world, that the grand year terminates at the same time as the life of the Phœnix.<sup>7</sup> This is confirmed by Manilius and Pliny.<sup>8</sup>

<sup>1</sup> Mark viii. 28.

<sup>2</sup> Matt. xi. 10, 14.

<sup>3</sup> In a future page I shall shew, that this cloak is the Pallium of the Romish church, by the investiture with which the Popes infused a portion of the Holy Ghost into their Bishops. Without the investiture there was no bishop.

<sup>4</sup> Al-Choder is the Syrian and Rajpoot ὀδ only aspirated, and with the Arabic emphatic article AL. When the Buddhists address the Supreme Being or Buddha, they use the word AD, which means *the first*. This is exactly one meaning of the first word of Genesis. Here we have *the first* and Wisdom, (Col. Tod,) as in Genesis.—Buddha, Wisdom, is called Ad, *the first*.

<sup>5</sup> Sir W. Drummond, *Class. Journ.*, Vol. XV. pp. 12, 13.

<sup>6</sup> In the Irish Trinity called Tauloc PHENN Molloch, the Middle, or Saviour, is the Phenn, 600.

<sup>7</sup> Solini Polyhistor. Cap. xxxvi., Ed. Salmas.

<sup>8</sup> Hist. Nat. Lib. x. Cap. ii., and Mem. Acad. Paris, An. 1815, in a treatise by Larcher.

George Syncellus says, that the Phœnix which appeared in Egypt, in the reign of Claudius, had been seen in the same country 654 years before. On this Larcher says, "This pretended Phœnix appeared the seventh year of the reign of Claudius, the year 800 of Rome, and the 47th year of our æra. If we take from 800 the sum of 654, which is the duration of life of this bird, according to this chronographer, we shall have for the time of its *preceding* apparition the year 146 of the foundation of Rome, which answers to the year 608 before our æra."<sup>1</sup> It is surely a very extraordinary *accident* that should make the learned Larcher's calculation exactly agree with the term of one of the great Neroses, which this bird's name means; and also, that the other term 147 of our æra, should, within one year, be the term of the six last whole Neroses of Shem, from the flood:  $6 \times 608 = 3648$ . Deduct one Neros, thus,  $3648 - 608 = 3040 = 5$  Neroses. We must recollect that the Neros of Shem, in the time of the flood, was partly before the flood and partly afterward, so the one spoken of might be said to be either the fifth or the sixth from the flood. Faber says, "sometimes the Phœnix is said to live 600, sometimes 460, and sometimes 340 years."<sup>2</sup>

We will now return to the cycles. I before stated that I suspected the first ended with the birth of Enoch. The second ended with the birth of Noah. The third ended with Noah leaving the ark, when he was 600 years old. The fourth ended about the time of Abraham, and was probably Isaac, whose name may mean *joy, gladness, laughter*, and who was so called because he was the saviour, not because his mother laughed at God.<sup>3</sup> The word I shall explain in a future page, when I treat of the Jews. And here it may be observed that in the conduct of this curious system, if I correctly develop it, the incarnations ought not to coincide exactly with the beginning of a cycle; because, though the priests could regulate the dates of long-past events, they could not so easily regulate the births or deaths of individuals, entered most carefully in public registers,—facts which must have been remembered by families,—but events, such as the

<sup>1</sup> Hist. Nat. Lib. x. Cap. ii., and Mem Acad. Paris An. 1815, in a treatise by Larcher.

<sup>2</sup> Orig. Pag. Idol, Vol. I. p. 147.

<sup>3</sup> The exoteric reason given to the devotees of Judea, and, as it appears from their being satisfied with it, suitable to their understandings, as it has hitherto been to the understandings of the devotees of London; but the inhabitants of the latter are fast outgrowing, when literally understood, such nonsense,—at least they are in St. Giles's, whatever they may be in Lambeth and St. James's.

arrival of the ark at Shiloh, would be easily swelled into importance, and regulated also as to its date, to make it suit. In the course of a very few years the actual date of such an event would be forgotten, and might be advanced or retarded a few years to suit the occasion. It is evident also, that it is only some events of this kind which could be regulated. For example the going out of Abraham must be difficult to reconcile, if it were wished, which it probably was not. This going out I shall by and by explain, and shew its truth. All this is perfectly consistent if there were such persons as Isaac, &c., the supposed incarnations, as I shall shew there were—persons who had those peculiar names given to them, because they were supposed to be incarnations. The meaning of the ages of man in the Jewish books, and the lengths of time which events took in passing, I do not understand; but I have no doubt they had a mythological or figurative meaning, or concealed some doctrines. To suppose that a system of chronology was really meant, is to suppose the writers of the books incapable of adding and subtracting, which any one must be convinced of in a moment by looking into Volney's *Researches into Ancient History*, where their *arithmetical* inconsistency with one another is shewn.

It was the belief that some great personage would appear in every cycle, as the Sibylline verses prove; but it was evidently impossible to make the birth of great men coincide with the birth of the cycle. But when it was desirable to found power upon the belief that a living person was the hero of the cycle, it is natural to expect that the attempt should have been made, as was the case with the verses of Virgil and others, as I shall hereafter shew. This great person is, according to Mr. Parkhurst, the type of a future saviour.

The fifth Jewish cycle might end when the Samaritans say the prophecy of Jacob was verified, that is, when Osee, expressly called the Messiah or Saviour—Joshua or Jesus—brought the ark to Shiloh. The versions vary more than 200 years respecting the time of Abraham's stay in Canaan and the residence of the Israelites in Egypt; so that the chronology furnishes no objection. The language of the prophecy of Jacob to Judah, that a Lawgiver should not pass from beneath his feet till Shiloh should come, has been a subject of much dispute. Dr. Geddes and others maintain, that it is no prophecy, but Christians in general consider it to be one. The Samaritans insist that it is a prophecy, and that it was fulfilled in the son of Nun, Osee, called properly Jesus or the Saviour, and improperly *Joshua*, on his bringing the ark to Shiloh, as remarked above. Sir William

Drummond has shewn, in a most ingenious and convincing manner, in his *Cædipus Judaicus*, how this prophecy is depicted on the sphere.

The sixth incarnation I will not attempt to name. The Jews, like the Hindoos, had many saviours or incarnations, or persons who at different times were thought to be inspired, or to be persons in whom a portion of divine wisdom was incarnate. This makes it difficult to fix upon the right person. Might not Samson be one of them? He was an incarnation, as we shall soon see.

The next cycle must be, I think, that of Elias ('Ηλιος) or Elijah, *אל יי* *al-ieu*, or God the Lord, according to Calmet and Cruden, but I should say, *God the self-existent*; that is, it means to say, an incarnation or inspiration of 'Ηλιος or *the God*, *יי ieu*, the *IAO* of the Greeks, or the solar power.<sup>1</sup> He left his prophetic power to Elisha, which Cruden and Calmet say means *the Lamb of God*.

It seems from the Hebrew words, when they come to be translated into English, that these books must have been esoteric, *i.e.*, *secret* writings, known only to the chief priests, probably first exposed to the public eye by Ptolemy Philadelphus, 246 years before Christ, when he caused the Pentateuch to be translated. The explanation made by Ezra of such parts of the book as he thought proper at the gate of the temple, or the reading of it to the good king Josias, militates nothing against this hypothesis. I feel little doubt that the publication of the Jewish writings was forced, *as the Jews say*, by Ptolemy, and to that publication, I think, we are indebted for them; for, after they were once translated and published, there would be no longer any use in keeping them locked up in the temple, and copies of the original would be multiplied. At the Babylonish captivity they were not destroyed, because the desolation of Palestine happened at two different periods; so that one part of the people preserved the sacred book in their temple, when all was burnt in the temple of the other. When Cambyes sacked Egypt, all was destroyed in a moment, except the obeliscal pillars, which were left, and some of which are standing yet, particularly the finest of them all at Heliopolis.

Of the Hero of the eighth age it is said in our version, *Thus saith the Lord to his annointed, HIS MESSIAH, to Cyrus, whose right hand I have holden to subdue nations.*<sup>2</sup> Here I beg it may be observed that if persons doubt the existence of Joshua or Abraham, they cannot well doubt the existence of Cyrus. This observation will be found

<sup>1</sup> It is curious to observe numbers of churches in Greece dedicated to St. Elias, which have formerly been temples of the sun.

<sup>2</sup> Isaiah xlv. 1.

of importance hereafter. The eighth period began about the Babylonish captivity, about 600 years before Christ. The ninth began, as the Siamese say, with Jesus Christ, making in all eight cycles before Christ.

I do not claim to be the first who has observed the renewal of incarnations among the Jews, nor can I deserve the whole of the ridicule which will be lavished by the priests upon the doctrine, because they cannot refute it. I learn from the *Classical Journal*,<sup>1</sup> that the Rev. Mr. Faber believed that MELCHIZEDEK was thought to be an incarnation of the Son of God. Mr. Faber says, "It was contended that every extraordinary personage, whose office was to reclaim or to punish mankind, was an avatar or descent of the "Godhead." Again, "Adam, and Enoch, and Noah, might in outward appearance be different men, but they were really the *selfsame* divine person who had been promised as the seed of the woman, successively animating various human bodies."<sup>2</sup> From the black Cristna bruising the head of the serpent, and the circumstances of the two mythoses being so evidently the same, there seems nothing inconsistent in this. The renewed solar incarnation, every 600 years, seems pretty clear. The fact of a renewed incarnation could not escape Mr. Faber; his mode of accounting for it is a different matter; but I beg leave to add, that I must not be accused by the priests of being fanciful in this instance, since their great oracle, the very learned Mr. Faber, had stated it previously. Although the author of Nimrod does not appear to have the least idea of what I conceive to be the true system, yet the idea of a cycle in the history of Noah forcibly occurred to him. He says the fourth in order from Noah, with whom this present cycle, or system, of the world commenced.<sup>3</sup>

Col. Franklin, in his treatise on the Jeynes and Buddhists, says, "First, Bood'h, the self-existing, *Swayam Bhuva*, whose *outar* or period of time commenced 4002 years before Christ, or, according to the fictitious calculations of the Hindoos, 3,891,102: he ended his mortal career when the three first ages were complete, or, agreeable to the Hindoo computation, during the commencement of the "fourth age."<sup>4</sup> Here is evidently a proof of the truth of my theory, though concealed under a mythos. Here is the first equinoctial Avatar Buddha, ending when the sun enters Aries, after three Neroses or ages, according to the Brahmins, when Cristna begins. Col. Franklin says, the Avatar ended *during the commencement* of the

<sup>1</sup> Vol. XIX. p. 72.

<sup>2</sup> Fab. Orig. Pag. Idol. Vol. III. pp. 612, 613.

<sup>3</sup> Vol. I. p. 7.

<sup>4</sup> P. 172.

fourth age. He was obliged to use this nonsensical mode of expression, because it would not fit to the end of the third or the beginning of the fourth age. It ended in the middle of the fourth age. This arises from confounding the equinoctial cycle with the Neros, which Col. Franklin did not understand. He had a slight glimpse of the two systems of cycles, but did not see that there were two cycles running, but not exactly *pari passu*.

3. I shall now endeavour to demonstrate the existence of the cycle of 600 or 6000 among the Western nations. Col. Wilford has shown that the Buddhas and Brahmins were well known and distinguished from each other by Strabo, Philostratus, Pliny, Porphyry, &c.<sup>1</sup> The alternate destruction of the world by fire and water was taught by Plato. In his *Timæus* he says, that the story of Phæton's burning the world has reference to a great dissolution of all things on the earth, by fire. Gale<sup>2</sup> shows that the Jews, as well as Plato, maintained that the world would be destroyed at the end of 6000 years; that then the day of judgment would come; manifestly the Jewish and Christian Millenium.

On this subject Plato says, "When the time of all these things is full, and the change is needful, and every kind upon the earth is exhausted, each soul having given out all its generations, and having shed upon the earth as many seeds as were appointed unto it, then doth the pilot of the universe, abandoning the rudder of the helm, return to his seat of circumspection, and the world is turned back by fate and its own innate concupiscence. At that time also the Gods, who act in particular places as colleagues of the supreme Dæmon, being aware of that which is coming to pass, dismiss from their care the several parts of the world. The world itself *being turned awry*, and falling into collision, and following inversely the course of beginning and end, and having a great concussion within itself, makes another destruction of all living things. But in due process of time it is set free from tumult, and confusion, and concussion, and obtaineth a calm, and then being set in order, returneth into its pristine course, &c."<sup>3</sup> Nimrod then adds, "as we farther learn from Virgil, that the next renovation of the world will be followed by the Trojan war—I do not think that more words are necessary in order to evince that the Iliad of Homer is the Babel of Moses." Cicero says,<sup>4</sup> "Tum efficitur, cum solis et lunæ, et quinque errantium ad eundem inter se comparationem confectis

<sup>1</sup> Asiat. Res. Vol. IX. p. 298.    <sup>2</sup> Court Gent. Vol. I. B. iii. Ch. vii. Sect. iii. v.

<sup>3</sup> Plat. Polit. p. 37, apud Nimrod, Vol. I. p. 511.

<sup>4</sup> De Nat. Deor.

"omnium spatiis, est facta conversio." And Clavius, Cap. i., says, "Sphæræ quo tempore quidam volunt omnia quæcunque in mundo sunt, eodem ordine esse reditura, quo nunc cernuntur."

The doctrine of the renewal of worlds has been well treated by Dr. Pritchard.<sup>1</sup> He shows that the dogma was common to several of the early sects of philosophers in Greece;<sup>2</sup> that traces of it are found in the remains of Orpheus; that it was a favourite Doctrine of the Stoics, and was regarded as one of the peculiar tenets of that school; and that we are indebted chiefly to their writings for what we know of this ancient philosophy. But although the successive catastrophes are shown to have been most evidently held by them, yet, from the doctor's account, it is very clear that they were not generally understood; some philosophers describing the catastrophes to have taken place in one way, some in another; some by water, some by fire, and some by both alternately. "Seneca, the tragedian, teaches that all created beings are to be destroyed, or resolved into 'the uncreated essence of the divinity;'" and "Plutarch makes the 'Stoic Cleanthes declare that the moon, the stars, and the sun will perish, and that the celestial ether, which, according to the Stoics, was the substance of the Deity, will convert all things into its own nature or assimilate them to itself."<sup>3</sup> And Seneca compares the "self-confidence of the philosopher to the insulated happiness of Jupiter, who, after the world has melted away, and the gods are resolved into one essence, when the operations of nature cease, withdraws himself for a while into his own thoughts, and reposes in 'the contemplation of his own perfections.'"<sup>4</sup> The Doctor shows that the same thing was affirmed by Chrysippus, Zeno, and Cleanthes; and we find passages similar to the foregoing cited by Cicero,<sup>5</sup> Numenius,<sup>6</sup> Philo Judæus,<sup>7</sup> and many others. I think in the account given above of Jupiter from Seneca, we cannot help recognising the Hindoo doctrine—Brahma reposing on the great abyss. After this, the Doctor goes on to state<sup>8</sup> the opinions of Numenius, Censorinus, Cassander, &c., as to the alternation from heat to cold, and the length of the periods, in which they all disagree; but enough comes out, I think, to show that they were all connected "with the revolution of the annus magnus, or great year," and must have originally come from the East, where the doctrine of the change in the angle which the plane of the ecliptic makes with the plane of the equator

<sup>1</sup> Anal. of Egypt. Myth. p. 178.

<sup>2</sup> See Lipsius de Physiol. Stoic. Dissert. 2.

<sup>3</sup> Plut.

<sup>4</sup> Seneca, Epist. ix.

<sup>5</sup> De Nat. Deor. Lib. ii.

<sup>6</sup> Apud. Euseb. Prep. Evang. Lib. xv.

<sup>7</sup> De Immortal. Mundi.

<sup>8</sup> P. 183.

was well understood,<sup>1</sup> and whence it probably came to the Greeks. The words of Plato, cited above, *being turned awry*, are allusive to this. It was called *Λοξίας*, unless *Λοξίας* was applied to the elliptic orbits, of which I have some suspicion. It is very certain that if it be true that this change in the angle do take place, something very like the alternations from heat to cold, and cold to heat, in certain long periods, must happen: and paradoxical as many of my readers may think me, yet I very much suspect that if the angle do increase and decrease as just mentioned, and the race of man should so long continue, evils very much like those above described must be experienced.

"In the Surya-Sidhanta, Meya, the great astronomer, has stated "the obliquity of the ecliptic in his time at  $24^{\circ}$ ,<sup>2</sup> from whence Mr. S. Davis computed, that supposing the obliquity of the ecliptic to "have been accurately observed by the ancient Hindus at  $24^{\circ}$ , and "that its decrease had been from that time half a second a year, the "age or date of the Surya-Sidhanta (in 1789) would be 3840 years; "therefore Meya must have lived about the year 1956 of the creation."<sup>3</sup> It appears from the preceding sentence that Meya's system differs much from the older Puranas. His begins from the moment the sun enters Aries in the Hindoo sphere, as Mr Davis says, "which "circumstances alone must form a striking difference between it and "the Puranic system."<sup>4</sup> I am not sufficiently skilled in astronomy to speak POSITIVELY upon the subject, but I should think that the reduction to nothing of the angle which the ecliptic makes to the equator, that is, the coincidence of the equator and ecliptic, would necessarily cause some very great changes in the circumstances of the globe. The decrease of this angle or obliquity we see was certainly known by the celebrated Brahmin Meya, who fixes it in his time at  $24^{\circ}$ . The knowledge of this change gave rise, I think, to the allegory or mythos of the flood. The extraordinary changes which have taken place at different and remote æras or long intervals, in the crust of our globe, cannot possibly be denied. It was supposed that these were caused by the change in the angle above alluded to, and the mythos of the flood and ship fastened to the peak of Naubanda was formed to account for it to the vulgar. This was I think confounded with another flood, of which I shall treat hereafter.

<sup>1</sup> Mr. Parkhurst has shown (in voce *שטח* *stc*, vi. p. 730) that the declination of the plane of the ecliptic to the plane of the equator was as well known to the ancients of the West as it is to the moderns.

<sup>2</sup> An interesting account of the discovery of this phenomenon may be seen in the preface to Blair's Chronology,

<sup>3</sup> Asiat. Res. Vol. V. 4to, p. 329.

<sup>4</sup> Ibid.

4. The following Jewish and Christian authorities will go far to establish what I have said respecting the above doctrines : Ita enim legitur in Gemara Sanhedrin, Perek CHELEK. Dixit R. Ketina, *Sex annorum millibus stat mundus, et uno vastabitur : de quo dicitur, ET EXALTABITUR DOMINUS SOLUS DIE ILLO. Sequitur paulo post, Traditio adstipulatur, R. Ketinæ : sicut e septenis annis septimus quisque annus remissionis est : ita e septem millibus annorum mundi, septimus millenarius remissiones erit : quemadmodum dicitur,*<sup>1</sup> ET EXALTABITUR DOMINUS SOLUS DIE ILLO. Dicitur item<sup>2</sup> PSALMUS CANTICUM DE DIE SABBATI ; id est, *de die quo tota quies est.* Dicitur etiam<sup>3</sup> NAM MILLE ANNI IN OCULIS TUIS VELUT DIES HESTERNUS. *Traditio Domûs Eliæ : Sex mille annos durat mundus ; bis mille annos inanitas, (seu vastitas תוהו תוהו,) bis mille annis lex : denique bis mille annis dies Christi.*<sup>4</sup> None of the Fathers have written more clearly respecting the Millenium than Irenæus, and he expressly declares that, after it, the world shall be destroyed by fire, *and that the earth shall be made new after its conflagration.*<sup>5</sup> Here is the admission of the identical renewal of worlds held by the oriental nations. Irenæus,<sup>6</sup> Quotquot diebus hic factus est mundus, tot et millenis consummatur. . . . Si enim dies Domini quasi mille anni, in sex autem diebus consummata sunt qua facta sunt : manifestum est, quoniam consummatio isporum sextus millesimus annus est. Lactantius,<sup>7</sup> Quoniam sex diebus cuncta Dei opera perfecta sunt : per secula sex, id est, annorum sex millia, manere in hoc statu mundum necesse est. Dies enim magnus Dei mille annorum circulo terminatur. . . . Et ut Deus sex illos dies in tantis rebus fabricandis laboravit, ita et religio ejus et veritas in his sex millibus annorum laborare necesse est, malitiâ prævalente et dominante. Mede's works,<sup>8</sup> where several other Christian authorities may be found

St. Augustin had an indistinct view of the true system. He says, that the fifth age is finished, that we are in the sixth, and that the dissolution of all things will happen in the seventh.<sup>9</sup> He evidently alluded to the thousands, not the Neroses ; and that the world should be burnt and renewed.<sup>10</sup> Barnabas says, " In six thousand years the

<sup>1</sup> Isai. ii. 11, 17.

<sup>2</sup> Psal. xcii.

<sup>3</sup> Psal. xc.

<sup>4</sup> Capentarius Com. Alcinoum Platonis, p. 322 ; Mede's Works, pp. 535, 894. In the same page of Mede several other Jewish authorities may be seen for the existence of the 6000-year period.

<sup>5</sup> Floyer's Sibyls, p. 244.

<sup>6</sup> Lib. v. Cap. xxviii.

<sup>7</sup> De Divino Præmio, Lib. vii. Cap. xiv.

<sup>8</sup> P. 893.

<sup>9</sup> Civ. Dei. Lib. xxii. Cap. xxx. ; Ouseley, Orient. Coll. Vol. II. No. ii. p. 119.

<sup>10</sup> Floyer's Sibyls, p. 245.

Lord shall bring all things to an end." He makes the seventh thousand the millenium, and the eighth the beginning of the other world. Ovid quotes the expected conflagration :

"Esse quoque in fati reminiscitur affore tempus.

"Quo mare, quo tellus, correptaue regia cœli

"Ardeat, et mundi moles operosa laboret."<sup>1</sup>

Nothing astonishes me more than the absolute ignorance displayed in the writings of the ancients, of the true nature of their history, their religious mythology, and, in short, of every thing relating to their antiquities. At the same time it is evident that there was a secret science possessed somewhere, which must have been guarded by the most solemn oaths. And though I may be laughed at by those who inquire not deeply into the origin of things for saying it, yet I cannot help suspecting that there is still a secret doctrine known only in the deep recesses, the crypts, of Thibet, St. Peter's, and the Kremlin. In the following passage the real or affected ignorance of one of the most learned of the Romans is shown of what was considered as of the first consequence in their religion—the time of their festivals. Censorinus says,<sup>2</sup> "How many ages are due unto the city of Rome, it is not mine to say; but what I have read in Varro, that will I not withhold. He saith in the 18th book of his antiquities, that there was one Vettius, a distinguished Augur at Rome, of great genius, and equal to any man in learned disputations; and that he heard Vettius say, that if that was true which historians related concerning the auguries of Romulus the founder, and concerning the twelve Vultures, then, as the Roman people had safely passed over their 120th year, they would last unto the 1200th."<sup>3</sup> I construe this to mean, that the Vultures had relation to two cycles of 60 years each, or to two of 600 each; and, as time had shown that it did not relate to the former, it must relate to the latter. Rome was to finish with the 1200th year, because the world was then to end, as was supposed by the priests, who did not understand their mythology.

But besides the period announced by their twelve Vultures, the Etruscans had also another ill-understood system of ten ages, which was the system common to the Hindoos, the Jews, and the Romans, and this fact adds one more to the numerous proofs of the identity of the two races.

5. Plutarch in Sylla has stated, that on a clear and serene day, a

<sup>1</sup> For prophecies of a Millenium, see Isa. xxvi. 19, lx. 1, 3, 11, 12, 19, 21, lxv. 17, 18, 19, 25, lxvi. 12, 23; Ezek. xlvii. 12; Joel iii. 18, 20; Isa. xxiv. 23, xxv. 7; 2 Esdras viii. 52, 53, 54.

<sup>2</sup> Cap. xvii. *in fine*.

<sup>3</sup> Nimrod, Vol. III. 496.

trumpet was heard to sound which was so loud and clear, that all the world was struck with fear. On the priests of Etruria being consulted they declared, that a new age was about to commence, and a new race of people to arise,—that there had been EIGHT races of people, different in their lives and manners,—that God has allotted to each race a *fixed period*, which is called the great year,—that when one period is about to end and another to begin, the heaven or the earth marks it by some great prodigy. The author of Nimrod<sup>1</sup> observes, that Plutarch gives the account loosely and mistakes the age then ending, the eighth, for the ultima ætas; *for the correction of which we are indebted to the invaluable treatise of Censorinus*. This ultima ætas was the same as the Ultima Ætas Cumæi Carminis of Virgil, which I believe meant, not the last age of the world, but the latter part of the age or cycle sung of by the prophetess of Cuma,—as we should say, the last end of the cycle of the Cumæan Sibyl had arrived. If it be supposed to allude to the periods of 120 years, I ask, how is it possible to believe the Romans could be such idiots as to fancy that new Troys, Argonauts, &c., would arise every 120 years? But I shall return to this again.

Although a certain great year was well known to the Romans, yet the nature of it seems, in the latter times of the commonwealth, to have been lost.<sup>2</sup> The end of one of these great years, and the beginning of another, were celebrated with games called Ludi Sæculares. They were solemnized in the time of Sylla, when the ninth age was said to have commenced by his supporters, probably for the sake of flattering him with being the distinguished person foretold. Nimrod says, “Sylla was born in the year of Rome, 616,<sup>3</sup> but it is uncertain “in what year the Sæcular games were celebrated, whether in 605, “608, or in 628. It was a matter of the most occult science and “pontifical investigation to pronounce on what year each sæculum “ended, and ‘*I am not satisfied whether the Quindecimviri did not “publish the games more than once, when they saw reason to doubt “which was the true Sibylline year. It was not fixed by law or custom “to be an unvarying cycle of 110 years,*

“Certus undenos decies per annos

“Orbis,

“till after the games held by Augustus; if even then.”<sup>4</sup>

<sup>1</sup> Vol. III. pp. 459—462.

<sup>2</sup> For proofs that the Etruscans had lost the true length of the Sæculum, vide Niebuhr, Rom. Hist. Vol. I. pp. 93, &c., and p. 164.

<sup>3</sup> App., Civ. lib. i. cap. cv.      <sup>4</sup> Sue. Dom. cap. iv.; Nim., Vol. III. p. 462.

The latter part of the above quotation which I have marked with italics, shows that the learned author of *Nimrod* was not aware that the great year was either the great or little Neros—either 600 or 608 years. His expression respecting the games probably being celebrated in more periods than the 608th year of Rome, in the time of Sylla, seems to show that they were not then understood, and it seems actually to prove the correctness of the idea also of *Nimrod* that all the early Roman history is a Mythos. I consider the fixing of the period by Augustus at 110 years as a manifest modern contrivance to serve political purposes of the moment. The extreme difficulty and profound pontifical investigation necessary to fix the time of the *Ludi Sæculares*, admitted by *Nimrod*, was one of the circumstances which gave weight to the opinion of Figulus, named before in Chap. II. Sect. 7, because he was considered to be the most learned in dark and mysterious science of any man in Rome.

From a careful consideration of all that has been written on the subject of the *Ludi Sæculares*, I am quite satisfied that the Romans had no certain knowledge respecting them, which is proved by the circumstance of their having celebrated them at different times, in order that they might hit upon the right time. Another fact, that one of these times was the supposed 608th year from the foundation of Rome, the great Neros, raises a strong presumption that this was originally the religious forgotten period to which they referred. The pretended period of 120 years, as a real period of history, is disposed of by an observation of the only historian of Rome to whom any attention can be paid—Niebuhr—who says,<sup>1</sup> “From the foundation of Rome to the capture, I here find 360 years, (Rome’s fundamental number, twelve times thirty,) and this period as a whole broken into three parts : one third manifestly occupied by the three first kings, to the year 120 ; the second by the remaining kings, to the banishment of Tarquin ; the third, the commonwealth. Divisions so accurate are never afforded by real history. They are a sign which cannot be mistaken, of an intentional arrangement dependent on the notion of a religious sanctity in numbers.” This kind of superstition has every where prevailed and corrupted all history. Mr. Niebuhr’s observation, that twelve times thirty make the 360 is true ; but why should these numbers have been adopted ? I apprehend they, in this case, counted by the cycle of Vrihaspati 60, and they made 6 cycles ;  $6 \times 60 = 360$  : and this was founded on the Indian dodecan 5, which, with them, was called a *Lustrum*, and

<sup>1</sup> Vol. I. ch. xvii. p. 201.

which, equally with the 6, formed a base for the cycle of 60, or of 120, or of 600, or of 1200, or of 6000, or of 432,000. By means of the two sacred numbers, 5 and 6, already described in my preliminary observations, they would always form cycles, which would be commensurate with one another, so as easily to count their time, in order to regulate their festivals.

The ancient Etruscan sacred period was *ten*—that of the Romans (disguised under a story of twelve vultures) was *twelve*—but to make the two come together the twelve periods were made of 120 years each, ( $10 \times 120 = 1200$ .) this makes up just two Neroses. But probably the Indian system of 432,000 was the secret cycle; for, from the founding of Rome to the building of Constantinople was called 1440 years:  $4 \times 360 = 1440$ , and  $12 \times 360 = 4320$ : the same cyclical system. These circumstances, and the evident identity of the Sanscrit and Etruscan written languages, seem to raise a fair presumption, that the sacred cycles were the same in both India and Italy. I repeat that I feel no doubt that the Roman Sæculum of 110 years was, comparatively speaking, a modern invention, when, from the carelessness of the Consuls or Priests, the burning of the sacred books, or some other cause, their ancient measures of time had become lost. Varro states,<sup>1</sup> “In the eighth Sæculum it was “written, that, in the tenth, they were to become extinct.” This evidently refers to the 10 Neroses.

The observation of Mons. Niebuhr, respecting the Mythos, is very just, but he might have gone a little farther, and have shown that the Mythos was a correct imitation of that of Troy and of Egypt.

ROME.	EGYPT.	TROY.
Romulus, Founder.	Vulcan.	Dardanus.
Numa, Legislator.	Apollo.	Erichon.
Hostilius, Warrior.	Good Fortune.	Tros.
Martius.	Serapis.	Ilus.
Tarquin.	Pan.	Ganymede.
Servius Tullius.	Osiris, Isis.	Laomedon, Hesione.
Tarquin the Superb, banished for the rape, by Sextus.	Typhon the Superb, destroyed by the Gods.	Priam lost the kingdom for the rape of Paris.

And even the same system may be found in Kemfer's Japan. The whole may be seen drawn out at length by Gebelin.<sup>2</sup> The seven kings reigned 245 years,<sup>3</sup> thirty-five for each on an average, which is incredible. This shews it to be a Mythos.

<sup>1</sup> In Censorinum, cap. xvii.; Niebuhr, cap. v. p. 93.

<sup>2</sup> Vol. VIII. p. 428.

<sup>3</sup> Ibid.

When the first 600 years from the supposed foundation of the city arrived, and also when the 1200 arrived, the Roman devotees were much alarmed for fear of some great unknown calamity. This all referred to the lost period either of 600 or 608 years. In the later years of the Republic, or in the early years of the Emperors, the *sæculum* having become quite uncertain both as to its termination and its meaning, a shorter period was fixed on to gratify the people's love of shows, and the vanity of the ruler of the day in the exhibition of them. It is pretty certain that there were several systems in different nations, all arising from the supposed lengths of the Neros, the real length of which being only found out by degrees, they were obliged to make out their system by expedients as well as they were able.

If we take the period of the Trojan war as settled by Usher at 1194 years before Christ, making it very nearly two Neroses, the period with which these cycles in all different countries end, we shall see that the Mythos of Troy was the same as that of Rome. It is perfectly clear that the Romans knew there ought to be a sacred *sæculum* or age, that the eighth *sæculum* from the beginning of the world, was running, but the exact length of it, or when it began or ended, they did not know. The Sibylline verses, fortelling a new Troy and a new Argonautic expedition, cannot be construed to allude to a short period of 110 or 120 years: nor can the expression, *a series of ages which recurs again and again in the course of one mundane revolution*, be construed to refer to it. It may be said that Virgil's prophecy by the Sibyl of the age being about to expire will apply to the eighth century from the supposed building of Rome, as well as to the Neros. But this is not the case, because it will not apply to the renewal of Trojan wars, Argonautic Expeditions, &c.

Among all the ancient nations of the world, the opinion was universal, that the planetary bodies were the disposers of the affairs of men. Christians who believe in Transubstantiation, and that their priests have *an unlimited power to forgive sins*, may affect to despise those who have held that opinion, down to Tycho Brahe, or even to our own times; but their contempt is not becoming, it is absurd. From this error, however, arose the opinion, that the knowledge of future events might be obtained from a correct understanding of the nature of the planetary motions. This was, perhaps, an improvement on the other. It was thought that the future fortunes of every man might be known, from a proper consideration of the state of the planets at the moment of his birth. As, of course, these

calculations would continually deceive the calculators, it was very natural that endeavours should be made (overlooking the possibility that the system might be false from the beginning) to ascertain the cause of these failures. This was soon believed to arise from a want of correctness in the calculation of the planetary motions—a fact which would speedily be suspected and then ascertained. This produced the utmost exertion of human ingenuity, to discover the exact length of the periods of the planets: that is, in other words, to perfect the science of astronomy. In the course of these proceedings it was discovered, or believed to be discovered, that the motions of the planets were liable to certain aberrations, which it was thought would bring on ruin to the whole system, at some future day. Perhaps by reasoning on the character of the Deity they might be induced to believe this to be incorrect, or at least to doubt it, and this would at last be confirmed by the discovery that what appeared, in some instances, to be aberrations, were periodical; and this at last produced the *knowledge*, or the belief, that every aberration was periodical—that the idea of the system containing within itself the seeds of its own destruction was a mistake. Whether they arrived at the point of calculating the exact period of every apparent aberration may be doubtful; but it is very clear they believed that the nearer they got to this point, the nearer to the truth would be the calculation of nativities or of the fortunes of mankind, made from the planetary motions. Experience would teach them that they never could be certain they had discovered all the aberrations, and thus they never could be certain that they had calculated all the periods. They would also perceive that the longer they made their cycles or periods the nearer they came to the truth. For this reason it was, and it was a sensible reason, that they adopted the very long periods: for it was evident that, in every one of the lengthened periods, multiples of 600, the cycle of the Sun and Moon would be included, and with it would make a cycle. When our priests can discover, or suppose, no other reason for these lengthened periods than a wish to appear the most ancient of nations, I fear they estimate the understandings of those who discovered the Neros, by the measure of their own.

I do not pretend to shew how our modern astrologers tell their friends' fortunes (for, be it observed, these gentlemen never pretend to tell their own, from which defect they sometimes get hanged), but the ancients proceeded, as Mons. Dupuis<sup>1</sup> has shewn, on a very ingenious plan, and, *if their data had been true*, a very certain one.

<sup>1</sup> Vol. III. p. 158.

Believing that all nature was cycloidal, or periodical, as Virgil says—every thing will be renewed—new Iliums, new Argonauts, &c.—they supposed that if they knew in what part of a planet's cycle a thing had formerly happened, they could ascertain when it would happen again. And though this does not prove the truth of judicial astrology, it certainly removes much of its absurdity; for, though the reason is false, it is not foolish. Soon after the discovery of the last of the primary planets, an astrologer called on a friend of the author's who was well known to be a skilful calculator, and requested him to calculate for him the periodical motions of the newly-discovered planet; observing, it was probable that the want of the knowledge and use of its motions was the cause that, in judicial astrology, the predictions so often failed. Here is a beautiful modern exemplification of the ancient reasoning which I have just given above.

I am always rejoiced when I find my theories supported by learned Christian dignitaries. I then flatter myself that they cannot be the produce of a too prurient imagination. Bishop Horsley could not help seeing the truth, that the fourth Eclogue of Virgil referred to the child to whom the kings of the Magi came to offer presents. In the second volume<sup>1</sup> of Sermons, he has undertaken to prove that this Eclogue is founded on old traditions respecting Jesus Christ, and that he is the child of whom Virgil makes mention. I suspect this learned Bishop had *at least* a slight knowledge of the esoteric doctrine. On this I shall say more when I treat of the Sibyls; I shall then show that the bishop is perfectly right.

The period of the great Neros, I think, may be perceived in China.<sup>2</sup> La Loubère has observed, that the Chinese date one of their epochs from 2435 years before Christ, when they say there was a great conjunction of the planets; but this seems to be a mistake: for Cassini has shewn that there was no conjunction of the planets, but one of the Sun and Moon, at that time. This mistake arises from the destruction of their books, which was effected by one of their kings, about 200 years before Christ. Their period of 2435 years before Christ has probably been  $608 \times 4 = 2432$ . They calculated by a cycle of 60 years; this is evidently the same as the 600, Usher's mistake allowed for.

6. I think it is probable that, by Europeans, several allegories of the Hindoos have been confounded together, and it is exceedingly difficult to separate them. They are known to have had various periods called Yogas or Calpas, and it is not unlikely that their

<sup>1</sup> Sermon I.

<sup>2</sup> Hist. Siam, p. 258.

allegories alluded to the renewals of different periods: some to the renewal of all visible nature, the fixed stars included; some to our planetary system, and some only to the renewal of our globe; and to this last, the *sæcula* or ages of 600 and of 6000 years applied. It has been before observed, that it was anciently thought that the equinoxes preceded only after the rate of 2000, not 2160 years in a sign. This would give 24,000, or 4 times 6000 years, for the length of the great year. Hence might arise their immensely-lengthened cycles, because it would be the same with this great year as with the common year, if intercalations did not take place. It would be more erroneous every common year, till it travelled quite round an immensely-lengthened circle, when it would come to the old point again. Thus there were believed to be regenerations of the starry host, of the planetary host or our solar system, and of this globe. If the angle which the plane of the ecliptic makes with the plane of the equator had decreased gradually and regularly, as it was till very lately believed to do, the two planes would have coincided in about 10 ages, 6000 years; in 10 ages, 6000 years more, the Sun would have been situated relatively to the Southern hemisphere, as he is now to the Northern; in 10 ages, 6000 years more, the two planes would coincide again; and, in 10 ages, 6000 more, he would be situated as he is now, after the lapse of about 24,000 or 25,000 years in all. When the Sun arrived at the equator, the 10 ages or 6000 years would end, and the world would be destroyed by fire; when he arrived at the Southern point it would be destroyed by water; and thus alternately, by fire and water, it would be destroyed at the end of every 6000 years or ten *Neroses*. At first I was surprised that the Indians did not make their Great Year 12 *Neroses* instead of 10; but a reason, in addition to that which I have formerly given, is here apparent:  $12 \times 600 = 7200 \times 4 = 28,800$  instead of 24,000, the first-supposed length of the precessional year. This 6000 years was the age of the world according to the early Christians.

M. La Place professes to have *proved*, that the sum of the variation of the angle made by the plane of the equator with the plane of the ecliptic is only very small, and that the libration, which he admits, is subject to a very short period. Certainly the ruinous state of the strata of the earth might induce a belief that it was not small, but, as the Hindoos believed, very great.

An account is given by Suidas, to which reference has already been made, of the formation of the world as held by the Tuscans, or Etrurians. They supposed that God, the author of the universe,

employed twelve thousand years in all his creations, and distributed them into twelve houses : that in the first chiliad, or thousand years, he made the heaven and the earth ; in the next the firmament which appears to us, calling it heaven ; in the third the sea and all the waters that are in the earth ; in the fourth the great lights, the sun and the moon, and also the stars ; in the fifth every volatile, reptile, and four-footed animal in the air, earth, and water ; in the sixth man. It seems, therefore, according to them, that the first six thousand years were passed before the formation of man, and that mankind are to continue for the other six thousand years, the whole time of consummation being twelve thousand years. For they held, that the world was subject to certain revolutions, wherein it became transformed, and a new age and generation began ; of such generations there had been in all, according to them, eight, differing from one another in customs and way of life ; each having a duration of a certain number of years assigned them by God, and determined by the period which they called *the great year*.<sup>1</sup> If Suidas can be depended on, and I know no reason to dispute his authority, we have here, among these Italian priests, in the six ages of creation, evident proofs of the identity of their doctrines with those of the Hindoos, the ancient Magi of Persia, and the books of Genesis. And what is more, we have, if Mons. Cuvier can be depended on, proofs that these very ancient philosophical priests all taught the true system of the universe, one of the most abstruse and recondite subjects in nature. To what is this to be attributed ? Most clearly either to the learning of the primeval nation, or to revelation. Different persons will entertain different opinions on this subject.

There are few readers who have read my abstruse book thus far, who will be surprised that I should look back to an existent state of the globe in a very remote period. I allude to a time when the angle which the plane of the ecliptic makes with the plane of the equator was much larger than it is at this moment ; the effect of which would be to increase the heat in the polar regions, and render them comfortable places of residence for their inhabitants. This easily accounts for the remains of inhabitants of warm climates being found in those regions, which they probably occupied before the creation of man. Every extraordinary appearance of this kind is easily accounted for, as the effect of that periodical motion of the

<sup>1</sup> Anonym. apud Suid. in voce Tyrrheni, Univers. Hist. Vol. I. p. 64.—The Universal History adds, that the Druids also taught the alternate dissolution of the world by water and fire, and its successive renovation. Ibid.

earth which, *if continued*, will bring the planes of the ecliptic and equator to coincide; and, in process of time, to become at right angles to one another. The circumstance of the animals of the torrid zone being found in the high latitudes near the poles, is itself a decisive proof, to an unprejudiced mind, that the time must have been when, by the passage of the Sun in his ecliptic, his line of movement was much nearer the poles than it is now, the northern regions must have possessed a temperate climate. This shews, in a marked manner, the sagacity of the observations of Buffon, Baillie, Gesner, &c., though ridiculed by weak people, that the northern climes were probably the birth-place of man. For though in the *cause* which they assigned for this they might be mistaken, in the *effect* they were correct.

7. The date of Pythagoras's birth has been much disputed by learned men. After what the reader has seen, he will not be surprised to find this great philosopher connected, as has been already noticed from the work of La Loubère, like the Jewish worthies, Augustus Cæsar and others, with one of the Neroses. And the circumstance that the discovery has much of the nature of accident, or, at least, that it is not made out by me or any person holding my system, adds greatly to the probability of its truth. Dr. Lempriere, after stating the great uncertainty of the date of Pythagoras, says, "that 75 to 85 years of the life of Pythagoras fall within the 142 years that elapsed between B.C. 608, and B.C. 466." Here 608, the boundary of his period, evidently brings out the cycle of the greater Neros. Whether the date of Christ be quite correct or not, there is no doubt that the learned men, who have at different times endeavoured to fix it, have reasoned upon certain principles, and that they have all had access to the same data whereon to ground their calculations. When, therefore, I find this same number, 608, constantly occurring as a number in some way or other connected with their periods, I cannot help believing that it has been used by the persons formerly making the ancient calculations. Thus in this I find 608 years to form one boundary, or to come out as one number. Again, in the inquiry into the proper period from the foundation of Rome, on which the Ludi Sæculares ought to be celebrated in the time of Sylla, I find that the result of the very difficult calculations of one or some of the auspices employed for the purpose of making the calculations, brings out the number 608 as one of the probable periods on which they ought to be celebrated; and, as I find several other such coincidences with this peculiar number, I cannot help thinking that they tend greatly

to confirm my doctrines. It shews that this sacred number was in general use, and it justifies me in believing that it was often used in cases where the direct evidence of its use is only weak, but where analogy of reasoning would induce me to expect to find it.

It is impossible to read Stanley's account of the doctrines of Pythagoras and not to see that, as a complete system, they were totally unknown to the persons who have left us the account of them. One says one thing, another says another. But it is evident, that much the greater part of what they say is *opinion* only; or what they had heard, as being the *opinion* of some one else. This state of uncertainty is the inevitable consequence of abstruse doctrines handed down *by tradition*. Then it follows, that evidence in these cases can amount at last only to probability, never to absolute demonstration. But when the probability is sufficiently strong, faith or belief will follow. And I think in reasoning, I have a right to take any asserted fact and reason upon it, depending for its reception by the reader, upon such evidence, positive, or circumstantial, or rational, as I shall be able to produce. Now I will produce an example of what I mean. We have every reason to believe, that Pythagoras travelled far to the East to acquire knowledge. In looking through the great mass of facts or doctrines charged to him, we find much oriental doctrine intermixed with truth and science, the same as we find at this day among the Brahmins: truth and science very much more correct than that which his successors (whose ignorance or uncertainty respecting him is admitted) knew or taught, mixed with an inconceivable mass of nonsense, of that description of nonsense, too, which his followers particularly patronized, and taught as sense and wisdom. Have we not, then, reason to make a selection, and give Pythagoras credit only for such parts as we find of the wise character to which I have alluded, and throw out all the remainder as the nonsense of his successors? What can be more striking than the fact of his teaching that the planets moved in curved orbits, a fact for the statement of which he got laughed at by his ignorant successors, but a fact which we now know to be well-founded!

All his doctrines, we are told by his followers, were founded on numbers, and they pretend to give us what was meant by these numbers, and choice nonsense they give us,—nonsense very unworthy of the man who taught the 47th proposition of Euclid, and the true planetary system. Then are we to believe them? I reply, no; we ought to believe only such parts as are analogous to the oriental systems, and to good sense. All the remainder must remain *sub*

*judice.* I find very nearly the whole of the doctrine of numbers ascribed to him, by his successors, as nonsensical as their story of his golden thigh, so that I can give no credit to them; and, in consequence, I am obliged to have recourse to the East, and to suppose that when they repeat the admitted fact, that his doctrines were founded on numbers, the oriental numbers, on which the astronomical cycles and periods were founded, must chiefly be meant: such as the Zodiacal divisions, the Neros, the precessional year, &c. And this is confirmed when I read what has been extracted respecting Pythagoras from La Loubère, and when I find them stumbling on the cycle of the great Neros. If Pythagoras were not in some way or other connected with it, it seems surprising that this identical number preceding the celebrated epocha of Jesus Christ, as shewn by Cassini, should be found by our modern doctors as a boundary line in the way the reader has seen. There must have been some circumstances closely connected with the great Neros in the ancient data on which our modern divines have founded their calculations, to induce them to pitch upon this number. The effect must have a cause: accident will not account for it. The reader must not forget that all the ancients who give us the account of this philosopher, pretend to what they may, are only possessed of shreds and patches of his system. But I have little doubt that out of the shreds and patches left us by his successors, of the real value of which they were perfectly ignorant, a beautiful oriental garment might be manufactured, bearing a close analogy to the purest of what we find in the East, which, in our eyes, at this day, would be beautiful, but which, by his ancient biographers, would, like his planetary orbits, be treated with contempt. Before I conclude what I have to say at present respecting this great man, I will make one more observation. It is said that the Monad, the Duad, the Triad, and the Tetractys, were numbers held in peculiar respect by him. The last is called the perfection of nature. But Dr. Lempriere says, "Every attempt, however, to unfold the nature of this last mysterious number has hitherto been unsuccessful." This seems wonderful. Surely Dr. Lempriere cannot have understood the Hebrew language, or he would at once have seen that this can be nothing but the Tetragrammaton of the Hebrews—the sacred name יהוה *ieue* or *ieu-e*—*THE self-existent, the I am*, often called *the name of four letters*, or, in other words, the TETRACTYS. This is confirmed by what, according to Aristotle, Pythagoras said of his Triad. "He affirmed that the whole and all things are terminated by three." Here are the three letters of the sacred word,

without the emphatic article,—the three signifying *I am Jah*. Of the Tetractys he says, “Through the superior world is communicated from the Tetractys to the inferior, LIFE and the being (not “accidental, but substantial) of every species.” “The Tetractys is “the divine mind communicating.” This can be nothing but the Tetragrammaton of the Hebrews. I confess I can entertain no doubt that his Monad, his Duad, his Triad, and his Tetractys, formed the Hindoo Trinity, and the sacred name of four, including the three.

We have already seen that Buddha was born after TEN MONTHS, *sans souillure*, that is, he was the produce of an *immaculate conception*. This was attributed to many persons among the Gentiles; and whenever any man aspired to obtain supreme power or to tyrannize over his countrymen, he almost always affected to have had a supernatural birth, in some way or other. This was the origin of the pretended connexion of Alexander’s mother, Olympias, with Jupiter. Scipio Africanus was also said to be the son of God. There is no doubt that he aimed at the sovereignty of Rome, but the people were too sharp-sighted for him. A. Gellius says, “The wife of Publius Scipio “was barren for so many years as to create a despair of issue, until “one night, when her husband was absent, she discovered a large “serpent in his place, and was informed by soothsayers that she “would bear a child. In a few days she perceived signs of conception, and after TEN MONTHS gave birth to the conqueror of “Carthage.”<sup>1</sup> Arion was a divine incarnation, begotten by the gods, in the citadel Byrsa, and the Magna Mater brought him forth after TEN MONTHS, *μετα δεκα μηνας*. Hercules was a TEN MONTHS’ child, as were also Meleager, Pelias, Neleus, and Typhon.<sup>2</sup> The child foretold in the fourth eclogue of Virgil was also a ten months’ child. Augustus also was the produce, after a ten months’ pregnancy, of a mysterious connexion of his mother with a serpent in the temple of Apollo.<sup>3</sup> The ten months’ pregnancy of all the persons named above, had probably an astrological allusion to the ten ages. The name of Augustus, given to Octavius, was allusive to his sacred character of presiding dæmon of the Munda, *κοσμος* or cycle. Solomon, according to the Bible, was also a ten months’ child.

Several of the Hindoo incarnations, particularly that of Salivahana and of Guatama, of whom I shall treat by and by, are said, like Scipio, Augustus, Alexander, &c., to have been born after a ten months’ pregnancy of their mothers, and also to have been produced

<sup>1</sup> Aul. Gell. lib. vii. cap. i.; Nimrod, Vol. III. p. 449.

<sup>2</sup> Ibid, p. 449.

<sup>3</sup> Ibid, p. 458.

by a serpent entwining itself round the body of the mother. The coincidence is too striking to be the effect of accident.<sup>1</sup>

The author of Nimrod has shown, at great length, that about the time of Augustus, and a considerable time previous, there had been a very general idea prevalent in the world, that a supernatural child would be born, in consequence of a new age which was then about to arise; but the certain time of which was either unknown or a profound secret. All this was connected with the eighth cycle, which I have explained. To these supernatural births I shall return in a future page.

If my reader has gone along with me in the argument, he must have observed that there is a difficulty arising from the blending of the cycle of 600—the Neros and the cycle—and the distinguished personage who was the hero of it. I find it difficult to explain what I mean. Expressions constantly refer to the cycle of 600 years, and to a person, an incarnation of the divine mind. The age and person are confounded. This, it might plausibly be said, operates against my theory, if I could not show that it was the custom of the ancient mystics thus to confound them. But we have only to look to the words of Virgil in the prophecy of the Sibyl, B. V. Ch. II. Sect. 7, and the quotation from Mr. Faber, and we have a clear example of what I allude to. The ninth age was to arrive, but a blessed infant also was to arrive with it, to restore the age of gold. The age lasted 600 years, but it did not mean that the child was to live 600 years. The Buddha, the Christ, the Salivahana of India, each arrived in a period, and they are identified with the period, but they are none of them said to have lived the whole term of 600 years. Cyrus was foretold, and I have shown that he was born in the eighth age or cycle, but he was not supposed to live to the end of it. I acknowledge this would form a difficulty if it were not obviated by the express words of Virgil, which cannot be disputed. To the objection I reply that the cycle or age in India and Judæa was used, precisely as it was by the mystics of Virgil. Whatever one meant respecting the child being born, was meant by the other. And this leads to another observation respecting the Messiah of the Jews. We have here express authority from the record itself what a Messiah was—what was meant when a Messiah was foretold. He was a man endowed with a more than usual portion of the divine spirit or nature, and as such was considered to be the presiding genius of the cycle—the *αἰὼν των αἰωνων*—the father of the succeeding ages. We have seen that the word Cyrus meant Sun.

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<sup>1</sup> Trans. Asiat. Soc. Vol. I. p. 431.

The mother of Cyrus, or of the incarnation of the solar power, had, as we might expect, a very mythological name. She was called MANDA-ne.<sup>1</sup> In the Oriental language this would have the same meaning as *κοσμος*, correctly *a cycle*. In the same spirit the mother of Constantine was called *Helen*, her father *Coilus*. Great mistakes (perhaps intended) have been made in the construing of the word *mundus*. It has often been construed to mean *world*, when it meant *cycle*. It was, I think, one of the words used by the mystics to conceal their doctrine, and to delude the populace.

The results of the calculations made by Cassini are in a very peculiar manner satisfactory. They are totally removed from suspicion of Brahminical forgery, either to please Mohamedan conquerors, or European masters, or scavans, because they are strictly Buddhist, and have no concern whatever with the followers of Cristna—Siam being far away from the country where the religion of Cristna prevails. The old manuscript which La Loubère sent to Cassini was not understood by him, but sent to the astronomer for examination. It was not until a hundred years after this manuscript came to Europe, that any of the circumstances relating to Cristna, which the reader has seen from Mr. Maurice, &c., were known; and it is very probable that M. Cassini did not see the consequences which would arise from his calculations.

Mr. Maurice has laboured hard to prove that the Babylonians were the inventors of the Neros. This he does because he fancies it supports the Mosaic system. I shall now show that it cannot have been invented either by them or by the Egyptians; and I suppose no one will suspect the Greeks of being the inventors of it. And this will compel us to go for it to the ancestors and country of Abraham, if we can only find out who and where they were: this I do not despair of doing in due time.

Respecting the extent of the walls of Babylon we have two histories, one of Herodotus, and the other of Diodorus Siculus, between which there appears at first to be a considerable disagreement. Herodotus states them to be, in his time, 480 furlongs; Diodorus, that they were originally made only 360, *in accordance with the supposed number of days in the year*; that two millions of men were employed to build a furlong a day, by which means they were completed in a year of 360 days.<sup>2</sup> This apparent contradiction Mr. Maurice has reconciled, by showing from another passage of Berosus,

<sup>1</sup> This I take to be a word formed of *Munda* and *Anna*.

<sup>2</sup> Berosus, apud Josephus, *Antiq. Lib. x. Cap. xi.*

reported by Josephus, that they were lengthened by Nebuchadnezzar, so as to equal those of Nineveh, which were 480 furlongs in extent. From this ignorance of the length of the year I conclude that the builders of Babylon could not be the inventors of the cycle of the Neros; nor could they even have known it. This fact is at once decisive against the whole of Mr. Maurice's theory, that the Babylonians were the inventors of the ancient astronomy. I place my finger on the cycle of the Neros, and unhesitatingly maintain, that the persons acquainted with it could not have believed the year to be only 360 days long.

Mr. Maurice has shown that the Babylonians were ignorant of the length of the year so late even as the reign of Cyrus, until which time they supposed it to consist of only 360 days. This all tends to confirm Baillie's doctrine, that the Babylonian science is only the débris of an ancient system. The ignorance of the early Egyptians of the true length of the year is as well established as that of the Babylonians. This we learn from Diodorus Siculus, who, among other things, states that the Egyptian priests made 360 libations of milk on the tomb of Osiris, when they bewailed his death, which he says alluded to the days of the *primitive year*, used in the reign of that monarch.<sup>1</sup> I contend, also, that the inventors of the Zodiac were in the same state with respect to science as the builders of Babylon, or they would not have divided it into 360 degrees only. Had they known the real length of the year, they would have made some provision for the five days.

Respecting the length of the old year, there is a very curious story in Plutarch, which has been noticed by Sir William Drummond, in his *Œdipus Judaicus*, p. 103, in the following words:—"The number 318 is very remarkable. Plutarch relates, that a connexion having been discovered between Saturn and Rhea, the Sun threatened that the latter should not be delivered of a child in any month or year. But Mercury, who was in love with Rhea, having won from the Moon at dice the 20th part of each of her annual lunations, composed of them the 5 days, which were added to the year, and by which it was augmented from 360 to 365 days. On these 5 days Rhea brought forth Osiris, Arueris, Typhon, Isis, and Nephte. Now the old year being composed of 360 days, the 20th part amounts to 18 days. Let us then take 12 lunations at 28 days each, and we shall get a period of 336 days. Deduct a 20th part of the old year of 360 days from the 12 lunations at 28 days each,

<sup>1</sup> Diod. Sic. Lib. xvii. p. 220; Maurice, *Observ. on the ruins of Babylon*, p. 39.

"and the remainder will be 318 days. The equation may be given "as follows:  $28 \times 12 - 3\frac{5}{6} = 318$ ."

8. In the course of his history, M. La Loubère drops several observations which, when I consider the facts of two islands of Elephanta, two Matureas, the seed of the woman bruising the head of the serpent in Europe and also in India, &c., &c., seem to me well worthy of notice. I shall give them in his words and leave them to the reader, but I shall return to them again very often. Speaking of the name of *Siam*, he says, (p. 6,) "and by the similitude of our language to theirs, we ought to say the *Sions*, and not the *Siams*: "so when they write in Latin they call them *Siones*." Again, (p. 7,) "Nevertheless, Navarete, in his *historical treatises* of the kingdom of "China, relates, that the name of *Siam*, which he writes *Sian*, comes "from these two words *Sien lo*, without adding their signification or "of what language they are." In the same page he says, "from *Si-jo-thi-ya*,<sup>1</sup> the *Siamese* name of the city of *Siam*, foreigners have "made JUDIA."<sup>2</sup> No doubt at the present moment, my reader will think the facts stated respecting *Sion* and *Judia* of no consequence, but in a little time, if he read with attention the remainder of this work, he will find them well worthy of consideration. He will find them, when united to other circumstances, to be facts to account for which it will be very difficult, upon any of the systems to which we have been accustomed to give credit. My reader will not forget that we are travelling on mystic ground; and that the object of our researches, the secret history of the mythoses of antiquity, is concealed from our view, not only by the sedulous care and the most sacred oaths of our ancestors, in the most remote ages, but by the jealousy of modern priests interested in preventing the discovery of truth, and also by the natural effect of time, which is itself almost enough to render of no avail the most industrious researches. It seems to be a law of nature, that the memory of man should not reach back beyond a certain very confined boundary. We are endeavouring to break down, to overstep, this boundary.

<sup>1</sup> This is evidently a corruption of the word I-oud-ya, the name of the kingdom of Oude, in Upper India; and this will be found, when joined to some other matters, to connect the capital of Siam with the city of Oude.

<sup>2</sup> In the city of *Siam* they have a sacred tooth of *Sommona-Codom*, resorted to by many pilgrims. This is the oldest relic worship which I have met with. They have also a sacred foot of *Sommona-Codom*, the same as that in Ceylon, and that named of *Hercules*, in *Scythia*, by *Herodotus*, and that of *Jesus* in *Pales-tine*. This is the first sacred foot-mark I have met with, the last is that of *Louis le DÉSIRÉ* on the pier at Calais!!!—Printed March, 1831.

When we go to India we find that the Brahmins had eight Avatars complete, and were at or in the ninth at the birth of Christ.<sup>1</sup> The first was Buddha or the Sun in Taurus, and all the Avatars must have been, properly speaking, his till the flood, or the Sun entered Aries, when the first cycle of Cristna and that of Joshua began, according to Col. Wilford. Then, after the last cycle of Cristna, or the cycle of Cyrus, where his history, in part is found, had ended, perhaps such of the priests as understood the secret doctrines might wish for, and might attempt to introduce, the ninth Avatar, but to this the populace, and such of them as had perhaps forgotten or did not know the secret meaning of their Avatars, would not consent.

It is not improbable that the attempt to introduce a new practice at the end of the periods of six hundred years should have often been attended with religious wars. It seems to be almost a necessary consequence, that these should take place. The devotees would, of course, be very averse, as devotees always are, to part with their old superstition, which the initiated would perceive was becoming obsolete and unsuitable to times and circumstances; hence might arise several of the religious wars which otherwise seem inexplicable. On this ground they are easily explained: and this circumstance will satisfactorily explain several other equally inexplicable phenomena, as we shall see hereafter. In some parts of India a *ninth* Avatar was believed to have come, called Salivahana; in others, Ceylon for instance, he was thought to be another Buddha. Respecting this I shall say more hereafter.

Perhaps I shall be told that the incarnations of the Hindoo Gods are innumerable, and extend through millions of ages. This is true: probably to conceal their real periods from the profane eye.<sup>2</sup> But with these I do not meddle, as they do not militate against the existence of *real* cycles and for periods of *true* time. The ten incarnations were the ten revolutions of the Neros or the sacred Om. At the birth of Christ, *eight* had passed as allowed by the Brahmins, and testified of by Virgil, Zoroaster, and the Sibyls. All the mystics expected the world to end in 6000 years; that was in ten Avatars, Yugs, Calpas, or ages of 600 years each. The Gentiles were in no fear, as they thought there were yet 1200 years to run, while many

<sup>1</sup> "Sree Mun Narrain, since the creation of the world, has at nine different periods assumed incarnated forms, either for the purpose of eradicating some terrestrial evil, or chastising the sins of mankind. According to the Hindoo tradition a *tenth* is yet expected." Forster's Travels, p. 43.

<sup>2</sup> Asiat. Res. Vol. II. p. 114.

Christians, taking their uncertain and doubtful calculations from the LXX. and Josephus, expected the end of the world every day. They saw the calculations in these books could not be brought to any certainty: and, to make the matter worse, they knew not whether their ages were to begin from the *creation* or the *flood*. But the term of 6000 years, for the duration of the world, was the generally received opinion among the early Christians; and this continues to be the opinion of many of them. The celebrated mystic, Mr. Irving, who lately preached with great éclat to the rabble of St. James's and St. Giles's, in London, has just announced that the Millenium will commence in a very few years.

The reader may probably have observed that, in my inquiries into the various incarnations of Buddha and Cristna, and into the ancient cycles, &c., I have scarcely ever named any thing later than the supposed æra of Jesus Christ. Since that epoch, however, much very interesting matter and most valuable information respecting the last two cycles, and the origin of the Romish religion *will be* laid before him; but, after much consideration, I have determined to defer it until I have shewn whence the various rites and ceremonies of that religion, on which I have not yet touched, were derived. I shall also previously explain many other circumstances relating to the ancient mythoses.

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## CHAPTER IV.


CROSS, THE MEANING OF IT.—JUSTIN AND TERTULLIAN ON THE CROSS.

—MONOGRAMS OF CHRIST AND OSIRIS.—CROSS OF EZEKIEL AND OTHERS.—OTHER MONOGRAMS OF CHRIST.—CHRISMON SANCTI AMBROGII.—SACRED NUMBERS IN THE TEMPLES OF BRITAIN.—MITHRA.—JOSEPHUS AND VALLANCEY ON MYSTIC NUMBERS.—INDIAN CIRCLES.—LAMA OF TIBET.—INDRA CRUCIFIED.—JESUITS' ACCOUNT OF TIBET.

I. I WILL now shew how the cycle of 600, or the Neros, was concealed in another system and by another kind of mysticism. I scarcely need remind my reader that the cross has been an emblem used by all Christians, from the earliest ages. In my Celtic Druids he may see many proofs that it was used by the most ancient of the Gentiles, the Egyptians, and the Druids. The meaning of it, as an emblem, has been a matter much disputed. It has generally been thought to be

emblematic of eternal life. It has also been considered, from a fancied similarity to the membrum virile, to be emblematic of the procreative powers of nature. The general opinion, I think, seems to have settled upon an union of the two—that it meant *eternally renovating life*, and this seems to agree very well with the nature of the cycle—with the Neros, which externally renovated itself, and of which it was probably an emblem. But in my opinion, it is much more probable that it became the emblem of generation and regeneration, from being the emblem of the cycle, than from any fancied resemblance alluded to above; and that it was the emblem, from being the figure representing the number, of the cycle.

Mr. Payne Knight says, "The male organs of generation are sometimes represented by signs of the same sort, which might properly be called symbols of symbols. One of the most remarkable of these is the cross in the form of the letter T, which thus served as the emblem of creation and generation."<sup>1</sup>

At first I hastily concluded that the circle which we often see joined to the cross was meant merely as a handle, but this, on reflection, I cannot believe. It is contrary to the genius and character of the ancient mythologists, to use such a lame and unnecessary contrivance. I am satisfied it was meant, like the cross itself, as an emblem. In some inscriptions, particularly at the end of one of the oldest with which I am acquainted, from Cyprus, that given in Pococke's description of the East,<sup>2</sup> as a monogram, it is given thus—the cross and  circle of Venus, or Divine Love.

Cyprus was, in former times, a place of great consequence. It must be a delightful island. It is about 130 miles long and 60 broad. In its centre it had its Olympus, now the Mount of the Cross, where, as might be expected, remains to this day a convent of Monks, dedicated to the holy Cross—descended in direct succession, I have no doubt, from the earliest times of Paganism.

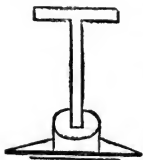
The cross was the Egyptian Banner, above which was carried the crest, or device of the Egyptian cities. It was also used in the same manner by the Persians. According to oriental traditions, the cross of Calvary and that supposed to be set up by Moses in the Wilderness were made of the Wood of the tree of life in Paradise. It was carried in the hand of the Horus, the *Mediator* of the Egyptians, the second person in their Trinity, and called *Logos* by the Platonists.

<sup>1</sup> On Priapus, p. 48.

<sup>2</sup> Vol. I. p. 213, Pl. xxxiii.

Horus was supposed to reign one thousand years. *He was buried for three days*, he was regenerated, and triumphed over the Egyptian evil principle. Among the Alchemists the T with a circle and crescent, is the numerical sign of Mercury. The sign of Venus is a crux ansata, that is, a cross and a circle.<sup>1</sup>

Mr. Maurice describes a statue in Egypt as "bearing a kind of cross in its hand, that is to say, "a PHALLUS, *which, among the Egyptians, was the symbol of fertility.*"<sup>2</sup> Fertility, that is in other words, the productive, generative power. On the Egyptian monuments, in the British Museum, may be seen the mystic cross in great numbers of places. And upon the breast of one of the Mummies in the Museum of the London University, is a cross exactly in this shape, a cross upon a Calvary.



The reader may refer to the thirty-ninth number of the *Classica Journal*, for some curious and profound observations on the *Crux ansata*.

2. The sign of the cross is well known to all Romish Christians, among whom it is yet used in every respect as is described by Justin, who has this passage in his *Apology*: "And whereas Plato, in his *Timæus*, philosophizing about the Son of God says, He expressed "him upon the universe in the figure of the letter X, he evidently "took the hint from Moses; for in the Mosaic writings it is related, "that after the Israelites went out of Egypt and were in the desert, "they were set upon and destroyed by venomous beasts, vipers, asps, "and all sorts of serpents; and that Moses thereupon, by particular "inspiration from God, took brass and made the sign of the cross, "and placed it by the holy tabernacle, and declared, that if the "people would look upon that cross, and believe, they should be "saved; upon which he writes, that the serpents died, and by this "means the people were saved."

He presently afterward tells us that Plato said, "The *next power* "to the Supreme God was decussated or figured in the shape of a "cross on the universe." These opinions of Plato were taken from the doctrine of Pythagoras relating to numbers, which were extremely mystical, and are certainly not understood. Here we have the SON OF GOD typified by the X, hundreds of years before Christ was born, but this is in keeping with the Platonic Trinity.

<sup>1</sup> Monthly Mag. Vol. LVI.

<sup>2</sup> Ant. Vol. III. p. 113.

It is a certain fact that there is no such passage as that quoted by Justin relating to the cross in the Old or the New Testament. This is merely an example of economical reasoning, of pious fraud, in the first Christian father, not said to be inspired, any of whose entire and undisputed works we possess. The evident object of this fraud was to account for the adoration of the cross, which Justin found practised by his followers, but the cause of which he did not understand.

Tertullian says, that "The Devil signed his soldiers in the forehead, in imitation of the Christians : Mithra signat illic in frontibus milites suos."<sup>1</sup> And St. Austin says, that "the cross and baptism were never parted : semper enim cruci Baptismus jungitur."<sup>2</sup>

The cross was a sacred emblem with the Egyptians. The Ibis was represented with human hands and feet holding the staff of Isis in one hand, and a globe and cross in the other. It is on most of the Egyptian obelisks, and was used as an amulet. Saturn's astrological character was a cross and a ram's-horn. Jupiter also bore a cross, with a horn.

"We have already observed, that the cabalists left these gross symbols to the people, but the learned and the initiated piercing through these objects, pretended to aspire to the knowledge and contemplation of the Deity."<sup>3</sup> Again, "What hideous darkness must involve the Egyptian history and religion, which were only known by ambiguous signs ! It was impossible but they must vary in their explication of these signs, and in a long tract of time forget what the ancients meant by them. And thus every one made his own conjectures : and the priests taking advantage of the obscurity of the signs, and ignorance of the people, made the best of their own learning and fancies. Hence necessarily happened two things —one, that religion often changed ; the other, that the cabalists were in great esteem, because necessary men."<sup>4</sup>

From these quotations it is evident the sign of the cross was a religious symbol common both to Heathens and Christians, and that it was used by the former long before the rise of Christianity.<sup>5</sup> The two principal pagodas of India, viz. at Benares and Mathura, are built in the form of crosses.<sup>6</sup> The cross was also a symbol of the British Druids.<sup>7</sup> Mr. Maurice says, "We know that the Druid

<sup>1</sup> Tertul. de Præscrip.

<sup>2</sup> Aug. Temp. Ser. CI ; Reeve's Ap. Vol. I. p. 98.

<sup>3</sup> Bas. B. iii. Ch. xix. Sect. xix. xx.

<sup>4</sup> *Ibid.*

<sup>5</sup> See Justin's Apol. Sect. lxxii. lxxvii. ; Tertullian's Apol. Ch. xvi.

<sup>6</sup> Maur. Ind. Ant. Vol. II. p. 359.

<sup>7</sup> See Borlase, Ant. Cornwall, p. 108 ; Maur. Ind. Ant. Vol. VI. p. 68.

"system of religion, long before the time of Cambyses, had taken deep root in the British Isles." <sup>1</sup> "The cross among the Egyptians was an hieroglyphic, importing the life that is to come." <sup>2</sup>

Mr. Ledwick has observed that the presence of Heathen devices and crosses on the same coin are not unusual, as Christians in those early times were for the most part semi-pagans. This is diametrically in opposition to all the doctrines of the Protestants about the early purity of the religion of Christ, and its subsequent corruption by the Romists. It equally militates against the purity of the Culdees. In fact, it is mere nonsense, for there can be no doubt that the cross was one of the most common of the Gentile symbols, and was adopted by the Christians *like all their other rites and ceremonies* from the Gentiles—and this assertion I will prove, before I finish this work.

Nothing, in my opinion, can more clearly show the identity of the two systems of the Christian priests, and of the ancient worshippers of the Sun, than the fact, unquestionably proved, that the sign or monogram used by both was identically the same. It is absolutely impossible that this can be the effect of accident.

3. The following are monograms of Christ,  $\text{P} \text{P}$ ; but it is unquestionable that they are also monograms of Jupiter Ammon. The same character is found upon one of the medals of Decius, the great persecutor of the Christians, with this word upon it, **BAPATO**. <sup>3</sup> This cipher is also found on the staff of Isis and of Osiris. There is also existing a medal of Ptolemy, king of Cyrene, having an eagle carrying a thunderbolt, with the monogram of Christ, to signify the oracle of Jupiter Ammon, which was in the neighbourhood of Cyrene, and in the kingdom of Ptolemy. <sup>4</sup>

Basnage says, "Nothing can be more opposite to Jesus Christ than the oracle of Jupiter Ammon. And yet the same cipher served the false God as well as the true one; for we see a medal of Ptolemy, king of Cyrene, having an eagle carrying a thunder-bolt, with the monogram of Christ to signify the Oracle of Jupiter Hammon." <sup>5</sup>

<sup>1</sup> Ind. Ant. Vol. VI. p. 104; Celtic Druids, by the Author.

<sup>2</sup> Ruffinus, Vol. II. p. 29; Sozomen says the same, Hist. Eccl. Vol. VII. p. 15.

<sup>3</sup> I suspect that this word having been inscribed on a coin is circular, and may either begin or end with the O—that it ought to be OBAPAT, and that it is a Hebrew word written in Greek letters, meaning *the Creator*, formed from the word ברא *bra* to create. The X is put in the middle of the word, the same as the Samach or Mem final, in the passage of Isaiah, and for the same reason.

<sup>4</sup> Bas. B. iii. Ch. xxiii. S. iii.

<sup>5</sup> Xenopion, Scaliger in Euseb. Chron., Hist. Jews, B. iii. Ch. xxiii.

Dr. Clarke has given a drawing of a medal, found in the Ruins of Citium, in Cyprus, which he shows is Phœnician, and, therefore, of very great antiquity. This medal proves that the Lamb, the holy cross, and the rosary, were in use in a very remote period, and that they all went together, long before the time of Jesus of Nazareth.





It is related by Socrates that when the temple of Serapis, at Alexandria, was demolished by one of the Christian emperors in his pious zeal against the demons who inhabited those places, under the names of Gods, that beneath the foundation was discovered the monogram of Christ, and that the Christians made use of the circumstance as an argument in favour of their religion, thereby making many converts. It is very curious that this unexpected circumstance should have carried conviction (as we learn that it did) to the minds of the philosophers of the falsity of the religion of Christ, and to the minds of the Christians of its truth. Unquestionably when the Christians held that the digging up of this monogram from under the ruins of the temples was a proof that they should be overthrown by the Cross of Christ, with the Christian Roman Emperor and his legions at their elbow, they would have the best of the argument. But what was still more to the purpose, the pagan religion was out of fashion. Reason has hitherto had little or nothing to do with religion.

On this subject of the cross Mr. Maurice says, "Let not the piety of the Catholic Christian be offended at the preceding assertion, that the cross was one of the most usual symbols among the hieroglyphics of Egypt and India. Equally honoured in the Gentile and the Christian world, this emblem of universal nature, of that world to whose four quarters its diverging radii pointed, decorated the hands of most of the sculptured images in the former country; and in the latter stamped its form upon the most majestic of the shrines of their deities."<sup>1</sup> I think Mr. Maurice should have said this emblem of the *prolific powers* of nature. In the cave of Elephanta, in India, over the head of the figure who is destroying the infants, whence the story of Herod and the infants at Bethlehem (which was unknown to all the Jewish, Roman, and Grecian historians) took its origin, may be seen the Mitre, the Crozier, and the Cross; and, a little in front of the group, a large Lingam, the emblem of generation, the creative power of nature.<sup>2</sup>

4. Mr. Maurice observes, that in Egypt, as well as in India, the letter T, or in other words, the Cross, or the *Crux Hermis*, was very

<sup>1</sup> Maurice, Ind. Ant. Vol. I. p. 359.

<sup>2</sup> Forbes's Oriental Memoirs, Vol. III. Ch. xxxv. p. 448.

common, in which form many of the temples of India are built, and those in particular dedicated to Cristina: as for example, those at Matteredea or Mattra, and at Benares. D'Ancarville and the generality of mythologists explain this symbol to refer to the Deity in his creative capacity, in both ancient Egypt and India. Mr. Bruce frequently met with it in his travels in the higher Egypt and Abyssinia, and it was also very often noticed by Dr. Clarke. It was commonly called the *crux ansata*, in this form  and was what was referred to in Ezekiel,<sup>1</sup> in the Vulgate, and the  *ancient* Septuagint, according to Lowth, rendered, "I will mark them in the forehead with the T or "Tau." It is also referred to by Tertullian, when he says that the Devil signed his soldiers in the forehead in imitation of the Christians. It is certainly very remarkable that God should select this Mithraic symbol for the mark to distinguish the elect from those that were to be slain by the sword of the destroyers. This may furnish another reason why Christians should moderate their anger against those who used this symbol of the creative power of God.<sup>2</sup> The Latin Vulgate<sup>3</sup> does in fact read, "You shall mark their forehead with the letter Thau," *i. e. ταν σημειον*, and not as at present in the LXX. *το σημειον*.<sup>4</sup> In the Mazoretic Hebrew it is  *tau*, which confirms the Vulgate and shews what it was considered to be by the Mazorites of the middle ages. The cross was much venerated by the cabalists of the early Christians who endeavoured to blend the arcana of Plato and the numerical doctrines of Pythagoras with the mysteries of Christianity. I have no doubt that it is either the origin of the words Taut and Thoth, names of the Egyptian Gods, or, that these words are the originals from which it came; and perhaps of the Thor of the Celts, who went into Hell and bruised the head of the great snake. The monogram of the Scandinavian Mercury was represented by a cross. The Monogram of the Egyptian Taut is formed by three crosses thus,  united at the feet, and forms, to this day, the jewel of the royal arch among free masons. It is the figure and is  $X=600$   $H=8=608$ .



The Samaritans had, in very early times, the Tau of their alphabet in the form of the Greek Tau, as is clearly proved by their ancient Shekels, on which it is so inscribed.<sup>5</sup> St. Jerome and Origen both

<sup>1</sup> Ch. ix. ver. 4.

<sup>2</sup> Maurice, Ind. Ant. Vol. VI. p. 67.

<sup>3</sup> Ezekiel Ch. ix. ver. 4.

<sup>4</sup> Maurice, Hist. Hind. Vol. I. p. 245.

<sup>5</sup> The reader may find some curious observations on the Crux Ansata in Monthly Magazine. Vol. LVI. No. III. p. 388.

assert that it was so in Samaritan copies of the Pentateuch in their day. The Celtic language of Wales has it also in the form of a Tau, though a little changed thus  $\tau$ . This tends to prove that the Greeks and Celts had their letters from the Samaritans, or early Chaldeans. Might not the Tat or Taut be  $\tau\tau=600$ , or  $\tau\tau\iota=650$ ? This will be explained by and by.

On the decad or the number X, the Pythagoreans say, "That ten is a perfect number, even the most perfect of all numbers, comprehending in it all difference of numbers, all reasons, species, and proportions. For, if the nature of the universe be defined according to the reasons and proportions of numbers; and that which is produced, and increased, and perfected, proceed according to the reasons of numbers; and the decad comprehends every reason of number, and every proportion and all species; why should not nature itself be termed by the name of ten, X, the most perfect number?"<sup>1</sup>

The hexad or number six is considered by the Pythagoreans a perfect and sacred number; among many other reasons, because it divides the universe into equal parts.<sup>2</sup> It is called Venus or the mother. It is also perfect, because it is the only number under X, ten, which is whole and equal in its parts. In Hebrew VAU is six. Is *vau* mother EVA or EVE?  $\text{וָּוָה}$  *eva*.

5. The Rabbins say, that when Aaron was made high-priest he was marked on the forehead by Moses with a figure like the Greek  $\chi$ .<sup>3</sup> This is the Samaching. This letter X in the Greek language meant 600, the number of the Neros. It answered to the Mem final of the Hebrews, found in so peculiar a manner in the middle of the word  $\text{לְמִרְבֵּה}$  *lurbe* in Isaiah. We everywhere meet with X meaning 600, and XH and YH $\Sigma$  meaning 608, the monograms of Bacchus according to Martianus Capella, in the churches and monuments in Italy dedicated to Jesus Christ; and in this is found a striking proof of what I have said before, in the beginning of this book, respecting the two Neroses; for the use of the X for 600, and the XH and YH $\Sigma$  for 608, INDISCRIMINATELY AS MONOGRAMS OF CHRIST, connect them altogether, and prove that the two Neroses, the one of 600 and the

<sup>1</sup> Moderatus of Gaza apud Stanley, Hist. Pith. P. IX. Ch. iv.

<sup>2</sup> In Chapters x. and xiv. of Part IX. of Stanley's History of Philosophy may be seen abundant proofs, that the science of Pythagoras relating to numbers had been then a long time totally lost. For the mystery of letters see Jones on the Canon, Vol. II. p. 425; also Basnage, B. iii. Ch. xxvi. Sect. ii. iii.

<sup>3</sup> Life of Usher, p. 348.

ether 608, had the same origin. This must not be lost sight of, for it is a grand link which connects Christianity with the ancient oriental mythoses, in a manner which cannot be disputed, and most unquestionably proves the truth of the doctrine of Ammonias Saccas, that the two religions are in principle identical. I *do not* know what persons may believe on this subject: but I *do* know that this is evidence, and conclusive evidence.

The T, Tau, was the instrument of death, but it was also (as before mentioned) what Ezekiel ordered the people in Jerusalem to be marked with, who were to be *saved from the destroyer*. It was also the emblem of the Taranis or the Thoth or Teutates or TAT<sup>1</sup> or Hermes or Buddha among the Druids. It was called the *Crux Hermis*. The old Hebrew, the Bastulan, and the Pelasgian, have the letter Tau thus, X; the Etruscan, + x; the Coptic, +; the Punic, XX. It is not unlikely that the Greek priests changed their letters as marks of notation, from the ancient Phœnician or Cadmean, by the introduction of the *episemon bau* or *vau*, to make them suit the mystery contained in the sacred number 608, and the word derived from the Hebrew word *to save* and the sacred cross. Thus the letter X stood for the 600 of the Hebrews, for Ezekiel's sacred mark of salvation, and for the astronomical or astrological cycle.

Nothing can be more common than the letter X in Italy as a monogram of Christ. But we have seen above, from Plato, as quoted by the celebrated Justin Martyr, that it was the emblem of the *Son of God*, the *Logos*, which Son of God is declared over and over again by Justin to be *divine wisdom*, *i.e.*, the same as Buddha. Whenever proselytes were admitted into the religion of the Bull—of Mithra—they were marked in the forehead with this mark of 600, X. The initiated were marked with this sign also, when they were admitted into the mysteries of Eleusis. We constantly see the Tau and the Resh united thus **P**. These two letters in the old Samaritan, as found on coins, **†** stand the first for 400, the second for 200 = 600. This is the staff of Osiris. It is also the monogram of Osiris, and has been adopted by the Christians, and is to be seen in the churches in Italy in thousands of places. See Basnage (Lib. iii. Cap. xxiii.), where several other instances of this kind may be found. In Addison's Travels in Italy there is an account of a medal, at Rome, of Constantius, with this inscription: In hoc signo Victor eris **‡**. In

<sup>1</sup> See B v. Ch. i. Sect. 2.

the Abbey church at Bath, the monogram on the monument of Archdeacon Thomas lately buried is thus :  $\Phi$ . This shews how long a superstition will last, after its meaning is quite lost.

Dr. Daniel Clarke has made several striking observations respecting the Crux Ansata. After repeating the well-known observation of Socrates Scholasticus, that it meant *life to come*, he says, "Kircher's ingenuity had guided him to an explanation of the *crux ansata*, as "a monogram which does not militate against the signification thus obtained. He says, it consisted of the letters  $\Phi T$ , denoting *Ptha*, "a name of Mercury, Thoth, Taut, or Ptha." He then observes, that it was often used as a key, and might be the foundation of the numerous allusions in sacred writ, to the keys of Heaven, of Hell, and of Death. In a note, he says, "Sed non erat ullum templum, "in quo non figura *crucis ansata*, ut eum eruditi vocant : sæpius "vixenda occurreret, hodieque in rudibus ac ruinis etiamnum "occurrat. Ejus hæc est species  $\Phi$  . . . . Crucem vero istam "ansatam, quæ in omnibus Ægyptiorum templis sæpius ficta et picta "extabat, quam signa deorum Ægyptiorum manu tenere solent, quæ "partem facit ornatis Sacerdotalis, nihil aliud esse quam phallum."<sup>1</sup> "Jamblicus thinks the *crux ansata* was the name of the Divine "Being. . . . Sometimes it is represented by a cross fastened to a "circle as above : in other instances, with the letter  $T$  only, fixed in "this manner  $\bigcirc$  to a circle."<sup>2</sup>

I think few  $\bigcirc$  persons will doubt what old Kircher says is true that it means  $\Phi$  X = 600.

$$\Phi \text{ Thas} . . . . . \left\{ \begin{array}{l} \phi = 500 \\ \theta = 9 \\ \alpha = 1 \\ \varsigma = 90 \end{array} \right\} = 600.$$

And when accompanied by the circle, it is the Linga and Ioni of India united. The Deity  $\Phi\theta\alpha\varsigma$  presided in the kingdom of *Omphtha*, *Om-tha*, the cycle *Om*. Here we have the cycle of 600, the *Om* of Isaiah, the cross of Christ, and the *Om-tha* of Egypt all united. The Greek numbers must have been once the same as the Hebrew above, and have been changed, as the reader will be convinced in a moment, by considering the two alphabets in my Table of Alphabets, page 10. The Greek Tau was anciently written  $\Phi$ .<sup>3</sup>

6. The monogram which constitutes figure 9, I copied from a bad

<sup>1</sup> Vide Jablonski, Panth. Ægypt. I. 282.

<sup>2</sup> Clarke's Travels, Vol. III. p. 107.

<sup>3</sup> Vide Parkhurst's Lexicon in voce T.

drawing of a stone at the back of the Choir in the Duomo at Milan, lent to me by the Sacristan, who told me that it had been then lately removed, in consequence of a gentleman from Naples having noticed it, and having made a drawing of it. He had come from Naples on purpose. I saw it there myself the first time I went to Milan; when I went again it was gone. (The church is very discreet.) The following is the description of it, taken from Nuova Descrizione Del Duomo di Milano, presso Ferdinando Artaria, 1820: "Non lungi da  
 " questo monumento si vede incastrata nel muro una pietra, la quale,  
 " entro a misterioso cerchio contiene scolpito il monogramma ossia  
 " l'abbreviatura del nome del Salvatore in lettere Greche coll' alfa  
 " ed omega dall' una e dall' altra parte, anticamente chiamato il  
 " crisma o sia oracolo di S. Ambrogio: Landolfo, scrittore Milanese,  
 " assicura che questo serviva di primo elemento ai catecumini per  
 " iniziarli nei misteri della fide. Sotto questa pietra ed agli ornamenti  
 " de marmo che vi sono stati posti diuturno, leggesi la iscrizione  
 " sequente, in parte mascherata da un confessionale:

"CIRCULUS · HIC · SUMMI CONTINET · NOMINA · REGIS · QUEM  
 " SINE · PRINCIPIO · ET · SINE · FINE · VIDES · *principium · cum · fine*  
 " *Tibi · designat A · et · Ω* nella antica lapida era aggiunto:

"X. · ET · P. CHRISTI · NOMINA · SANCTA · TENET."

In the next page, 30, is a description of the last footstep on Mount Olivet, thus printed: "Nostro Signore IHV—Cristo." In the Chrismon above are the Etruscan Tau 400 and the Resh 200=600. In my essay on *The Celtic Druids* (p. 264), I have shewn an example from Dr. Clarke of a mixture of the Phœnician and Etruscan letters in a Phœnician inscription in Etruscan characters.

In this magical device of St. Ambrose, which is a CROSS WITH EIGHT POINTS, here are the Alpha and Omega, the well-known emblems of eternity, united to the cycle of 600, the X and P, pronounced to be emblems of eternal life. See plates, fig. 9.

The learned Spencer says, "Nomen solis mysticum ad numerum octo et sexcentorum perveniebat, uti nos docet Martianus Capella. Id autem hoc modo notabatur, XH. Cabalisticus ille deorum nomina designandi modus eo antiquior habeatur, quod veri Dei (nempe Christi) nomen mysticis numeris expressum, in claro illo ænigmate.<sup>1</sup> Sibyllino reperiamus: quamvis haud adeo inter doctos conveniat cuinam Christi nomini vel titulo, numerus ille melius congruat."<sup>2</sup>

<sup>1</sup> Orac. Sibyl. L. i. p. 171, ed. Par. 1599.

<sup>2</sup> Spencer, Lib. ii. Cap. xiv. p. 365.

The Abbé Pluche says that the Egyptians marked their God Canobus indifferently with a T or a  $\text{†}$ . The Vaishnavas of India have also the same sacred Jar, which they also mark with crosses thus  $\text{†}$ , and with triangles thus  $\triangle$ . The vestment of the priests of Horus is covered with these crosses<sup>1</sup>. This is the same as the dress of the Lama of Tibet. These are the sectarian marks of the Jains,  $\text{†}$   $\text{†}$ <sup>2</sup>. The distinctive badge of the sect of

Xaca Japonicus, is this  $\text{卐}$ <sup>3</sup>. The religion of the Jains, Buddha, or Xaca, and Fo, all having been proved the same, we have here the sign of Fo, identical with the cross of Christ.

In Montfaucon<sup>4</sup> may be seen several medals of Anubis or Noubis, where he is called X and T, Noubis or Noumis, or in his fig. 10, Anoubis. Again,

In the same<sup>5</sup> is a medal with the letters  $\Phi$ PH.  $\Phi=500$ ,  $P=100$ ,  $H=8$ ,  $=608$ . In the same plate, No. 36, is a young man crowned; with a cup in one hand, and the letters X on one side of him, and  $\Theta$  on the other; this last is an Etruscan letter, which stands for 8,  $X \Theta=608$ . Another, not numbered, above 33, exhibits a female nursing a child, with ears of corn in her hand, and the legend *ωαι, Ιαο*. She is seated on clouds, a star is at her head, and three ears of corn are rising from an altar before her. The reading of the Greek letters, from right to left, shews this to be no produce of *modern* Gnosticism, but to be very ancient.

It is the common and unsatisfactory way of accounting for the mystical character of medals of this kind, to throw them all aside as the idle superstitions of the Gnostic Christians. But here the style of writing from right to left proves the foregoing to be of a date long prior to Christianity. The idle and unfounded plea of Gnostic Christianity has been of inestimable value to the Christian priesthood, by enabling them to conceal many very important facts, which, in consequence of this plea, cannot be adduced as evidence of ancient doctrines. Were it not for this plea I should fill a book with these facts.

In Dr. Daniel Clarke's Travels, at the head of Chapter XI. of Vol. II., will be found a print of the medal of the ancient Phœnicians

<sup>1</sup> See Caylus, Vol. VI. Pl. 7; Vall. Coll. Vol. VI. p. 185.

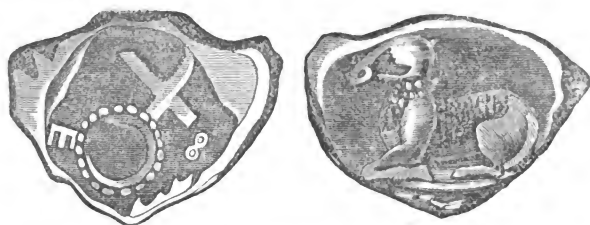
<sup>2</sup> See Moore's Ind. Pantheon, pp. 401, 451.

<sup>3</sup> Georgius, Alphab. Tib. Ap. III. p. 725.

<sup>4</sup> Ant. Exp. Vol. II. Pl. 49.

<sup>5</sup> Ibid. Vol. II. Pl. 50, Fig. 14.

found at Citium or Cyprus, before named, on one side of which is a ram couchant, and on the other the cross, the rosary, and two letters or figures.



The following are copies, taken most carefully from Mr. Astle's table of the general alphabet of the Etruscans: H  $\boxplus$   $\text{8}$   $\ominus$   $\text{O}$ ; M  $\text{M}$   $\text{M}$ . I ask, may not these two letters on the medal, connected here with the lamb, the cross, the circle, and the rosary, (the latter found in the hands of most Hindoo Gods), signify M, 600, H, 8? The letter M, as described on this medal, differs both from the closed and the open Mem of the Hebrews, in shape, but as there is a variety of ways in which the ancient Etruscans formed this letter, we can never be certain that this may not have been a Mem final standing for 600, like that of the Hebrews. The figure for the H is evidently the origin of our 8. And here, as joined with the Mem and connected with all the other circumstances, raises a very strong presumption that the celebrated 608 is meant.<sup>1</sup> When I consider all the collateral circumstances attending this medal, I cannot help thinking that many things are received in which the imagination is more taxed than in this. I affirm nothing except that I wish some one to give me a more rational explanation of the two letters or figures. I beg my reader to recollect we tread on mystic ground.

The votaries of the Roman Church constantly mark themselves with the cross—the emblem of 600. They will say, they do it in commemoration of the sufferings of their Saviour. When I consider the peculiarity of the cycles and epochs in Siam, that of Mr. Bentley, the *Mem* final of Isaiah, his prophecy, that of Zoradusht, of the Sibyl, and of Virgil, and also that of the Druid of Bochara in Ireland, the magical character of the disputed chapters in Luke and Matthew, and the X and IH $\Sigma$  XH, the monograms of the black Christ, I

<sup>1</sup> Ancient Teutonic M,  $\text{M}$ .

cannot help believing that they all refer to the same person—Buddha—or the Christ, the black God of the temple of Bethlehem, but not to Jesus of Nazareth; and, in support of this opinion, a thousand other reasons will be given in the course of this work.

I shall now exhibit, in an extract from my Celtic Druids, another example of the mystical numbers 600 and 608, where few persons would expect to find it, viz., in the ancient Druidical temples of Britain. "The most extraordinary peculiarity which the Druidical circles possess, is that of their agreement in the number of the stones of which they consist with the ancient astronomical cycles. "The outer circle of Stonehenge consists of 60 stones, the base of the most famous of all the cycles of antiquity. The next circle consists of 40 stones, but one on each side of the entrance is advanced out of the line, so as to leave 19 stones, a metonic cycle, on each side, and the inner, of one metonic cycle, or 19 stones. "At Abury we find all the outward circles and the avenues make up exactly the 600, the Neros, which Josephus says was known before the flood. The outer circles are exactly the number of degrees in each of the 12 parts, into which, in my aerial castle-building, I divided the circle, viz., 30, and into which at first the year was divided, and the inner, of the number of the divisions of the circle, viz., 12, and of the months in the year. We see the last measurement of Stonehenge, taken by Mr. Waltire, makes the second circle 40; but for the sake of marking the two cycles of 19 years, two of the stones, one on each side of the entrance, have been placed a little within. I think it very likely that the outer circle of the *hackpen* of 40 stones was originally formed in the same manner. Surely it is not improbable that what is found in one temple should have been originally in the other. I also think that the whole number of stones which Stonehenge consisted of was 144, according to Mr. Waltire's model, and including along with it three stones which could not be described in Mr. Waltire's model for want of room; thus making the sum-total of stones amount exactly to the Oriental cycle or *vau* of 144 years.

Outer circle with its coping stones .....	60
Inner... ..	40
Outer ellipse ..	21
Inner parabola.....	19
Altar .....	1
Three outer stones .....	3

"In this temple the outer circle is the oriental cycle of Vrihaspati, "60. Next outer circle, exclusive of two entrance stones a little "removed inside the line, to mark a separation from the others, "making two metonic cycles, each 19. The trilithons are seven in "number, equal to the planets. The inner row is a parabolic curve, "and the stones a metonic cycle. Now, with respect to Abury, we "find the same peculiarity.

Outer circle .....	100 stones
Northern temple outward circle.....	30
Inner circle .....	12
The Cove .....	3
Southern temple outward circle .....	30
Inner circle of the same .....	12
Central Obelisk .....	1
Ring stone .....	1
Kennet avenue .....	200
Outer circle of the hackpen or serpent's head.....	40
Inner circle of ditto.....	18
Beckhampton avenue .....	200
Longstone cove .....	2
Inclosing stone of the serpent's tail .....	1
<hr/>	
Total .....	650 stones

"Of these, the whole number of the OUTSIDE LINES of the struc-  
 "ture make 600, viz.,  $100 + 30 + 30 + 200 + 40 + 200 = 600$ ,  
 "the cycle of the Neros, alluded to in Chapter II. Section XIII.  
 "The whole of the smaller circles make 142;  $30 + 12 + 30 + 12$   
 " $+ 40 + 18 = 142$ . When I consider all the other circumstances  
 "of the attachment of the Druids to cycles, I cannot help suspecting  
 "that they have been 144, and that there is some mistake." . . .  
 "If all the stones of Abury be taken, except the inner circles, you  
 "will have the number 608, a very curious number, the sacred  
 "number of the God Sol, already described in Chap. IV. Sect. VIII.,  
 "to which I beg to refer my reader. If this be the effect of accident,  
 "it is an odd accident."

I confess I cannot help considering the discovery of these cycles in the old temples as confirmatory in an extraordinary manner of my system. My theory respecting the Druids being Oriental Buddhists is confirmed by the Oriental Neroses of Siam; and my theory of the origin of the Oriental doctrines is confirmed by the temples of the West. Circumstances of this kind surpass all written testimony; there can be no forged interpolations here. The reader has seen that the total number of stones in the temple of Abury was SIX HUNDRED

and FIFTY, as discovered by Stukeley, and confirmed by Sir R. C. Hoare's later examination. Neither of those gentlemen had any idea of the importance of the number of the stones, and therefore had no theory to support, which, if found by me only, might make persons think I was deceived by a prurient imagination. The following is a passage from Basnage's History of the Jews,<sup>1</sup> which I have discovered since I published my Celtic Druids :

"Martianus Capella speaks of two letters, X and N ; who would "not think here was a character of Christianity? *Χρῖσος Νικα*, Christ "victorious : but it was a mystical name of the Sun ; and these two "letters designed a certain number he was used to be signified by ;" X = 600, N = 50. But if it did not mean *Χρῖσος νικα*, it meant something very near it, viz., *Χρησος νικα*, as I shall show in the tenth book of this work.

8. The Persian God is often called Mitra. Of course, we may expect to find the more perfect Neroses, or sacred numbers, described by the letters of notation of the later nations, and the ruder Neroses with the more early ; all, in fact, descriptive of the solar cycle. Thus in Hebrew we have מִיטְר mitra, ר 200, ת 400, י 10, כ 40 = 650. This was probably the first way of writing it ; the second was Mithras *Μιθρας*, written without an E and meaning CCCLX., Μ 40, Ι 10, Θ 9, Ρ 100, Α 1, Σ 200 = 360 ; but afterward, when the length of the year was more perfectly understood, it was as it is commonly found with an ε, Meithras.<sup>2</sup> A Mitra Mithridates est, et Mitra quod alii corrupte Misra scribunt, etiam multi Brahmanes appellantur.<sup>3</sup> Might not the name of the Egyptian Misraim be a corruption of the word מִיטְרִים mitrim ? If this were the case, it would have had the same name in the Oriental, as Italy had in its language Italia, a bull. Bishop Cumberland thought that Mitzraim was the word Isiris or Itziris, with the mystic M prefixed, which seems by no means improbable.

The number 650, sacred to the Sun, and found in the temple at Abury in so remarkable a manner, again confirms my theory. He must have a prurient imagination indeed who can attribute all these coincidences to accident. Why this number 650 came to be sacred to the Sun I have explained in Chap. ii. Sect. 5.

The following extract will exhibit the metonic cycle in as remarkable a manner as the Neros :

"At Biscawen'unn, near St. Buriens, in Cornwall, there is a circular "temple consisting of 19 stones, and a twentieth stone stands in the

<sup>1</sup> B. iii. Chap. xxiii. p. 236.

<sup>2</sup> See Mont. Ant. Exp. Vol. II. p. 226.

<sup>3</sup> Bartolomeus, Sys. Brach. p. 2.

"centre higher than the rest. I beg my reader to refer to the "description of the temple at Classerness in the Introduction, plate "No. 28. There he will again find the metonic cycle. Near Clen- "enney, in North Wales, is a circle containing 38 stones, two metonic "cycles. Near Keswick is an oval of 40 stones. This I have little "doubt is in number 40, for the same reason as the second circle at "Stonehenge, already explained. Dr. Borlase says, 'There are *four* "circles in the hundred of Penwith, Cornwall (the most distant two "of which are not eight miles asunder), which have 19 stones each, "a surprising uniformity, expressing, perhaps, the two principal "divisions of the year, the twelve months, and the seven days of the "week. Their names are Boscawen'unn, Rosmodereny, Tregaseal, "and Boskednan.' Here the similarity could not escape Dr. Borlase ; "but the idea of a cycle never occurred to him. There is no room "to attribute anything here to imagination."

In the same chapter my reader may see many other examples of astrological numbers in the old temples of the Druids. Before I quit the temple of Abury, I beg leave to suggest whether it may not be probable that the number of the stones of the inner circle of the serpent's head may have been 19 instead of 18; that it may have had a centre stone; and that the Longstone Cove which stands at a little distance may have been considered as part of the temple! This would give, instead of 142 for the number of stones in the inner circles, the number 144, and would not derange any of the other cyclar sums, as my reader will find on experiment. Amidst the intricacy of the modern buildings and old stones, Dr. Stukeley and Sir R. C. Hoare might easily be led into so trifling a mistake. I beg my reader to make this correction, then to take his pencil and try an experiment or two with the different numbers, and he will find how curiously the sums into which I first supposed the great circle to have been divided come out, viz. 12 signs, 36 decans, 72 dodecans, and 360 degrees. All this may be nonsensical enough, but are not all judicial astrology and the ancient mystical doctrines of lucky and unlucky, sacred and profane numbers, nonsensical? It is of no use to say they are nonsensical. Can any one say that even the wisest of the ancients did not entertain these doctrines?

9. What I have said respecting the division of the great circle into 360 degrees, and into decans and dodecans, receives a strong confirmation from the description which Josephus gives of the mystical meaning of the Jewish tabernacle, &c. He says, "And when he "ordered twelve loaves to be set on the table, he denoted the year

"as distinguished into so many months. By branching out the candlestick into seventy parts he SECRETLY intimated the *Decani*, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number." Again: "And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning."<sup>1</sup> The *Decani* here mentioned must evidently allude to what Sir William Drummond calls *Dodecans*, each of which consists of five degrees; and what is here called 70 must mean 72, for  $72 \times 5 = 360$ ; but  $70 \times 5$  would only equal 350, neither the division of the circle, nor of the year which Moses made to consist of 360 days. In his account of the flood the year or circle is divided exactly according to my theory. In his explanation Josephus is confirmed by Philo, another very eminent person, who states the identical doctrine. The expression used here respecting the *seventy* divisions of the *planets*, shews that when the word *seventy* is used, seventy-two must be understood, as it still is, and always was, in some other cases; for example, in that of the version of the Seventy, though LXXII. always is meant. It is here evident that though a secret meaning was known to exist, its nature was only a subject of speculation.

That 72 constellations were meant, we also know from Pliny, who says (Lib. ii.), that 1600 stars may be counted in the 72 *constellations*, meaning the 72 divisions of the Zodiac. See the Classical Journal, No. XXXI., where the reader may see satisfactory proofs, given by Sir. W. Drummond, of what I have said in my Celtic Druids—that the ancients had the use of the telescope. I shall prove the truth of what is said here of the use of the term 70 for 72, more at large hereafter.

The following passage from the Appendix to my Celtic Druids, pp. 307, 308, will exhibit the two Neroses in Ireland.

"Vallancey says, the Irish have the cycle of the Neros by the name of Phennicshe, which in Chaldean numerals make the number as given below, No. 1; and he says, if you add  $\pi$  H, which alters not the pronunciation, it makes up in the Coptic language the Egyptian period of 608, No. 2.

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<sup>1</sup> Antiq. B. iii. Chap. vii. If this tabernacle was not astrological, I should be happy to be informed what would make it so.

No. 1.	Ph. ⲡ.....	80	No. 2.	Ph. ⲡ.....	80
	E. ⲡ.....	5		E. ⲡ.....	5
	N. ⲓ.....	50		N. ⲓ.....	50
	N. ⲓ.....	50		N. ⲓ.....	50
	I. ⲓ.....	10		I. ⲓ.....	10
	K. ⲡ.....	100		K. ⲡ.....	100
	Sh. ⲓ.....	300		Sh. ⲓ.....	300
	E. ⲡ.....	5		H. ⲡ.....	8
		—		E. ⲡ.....	5
		600			—
					608

"If my reader will refer back to Chapter V. Sec. XIV., he will find Phanes or Fan amongst the Irish Gods. He is a God of fire. He is one of the celebrated ancient triad, the Creator, the Preserver, and the Destroyer, and the word meant *αιων* or æternitas. It is in this respect particularly applicable to the idea of a cycle.

ⲡ Ph.	500
H E.	8
N N.	50
N N.	50
	—
	608

"From this cycle of 600 came the name of the bird Phoenix, called by the Egyptians Phenn, with the well-known story of its going to Egypt to burn itself on the altar of the sun (at Heliopolis), and rise again from its ashes at the end of a certain period." For the word ΦPH, *pre* or *phre*, see Celtic Druids,<sup>1</sup> where the manner in which the mystics concealed various other cycles and objects by means of figures is explained.

In an old Irish Glossary the Phoenix is said to be a bird which lives 600 years or turns of Beal, or the sun, with all the remainder of the history of the burning, &c.<sup>2</sup>

Phanes is called Protogonos, and had the head of a bull.<sup>3</sup>

In Montfaucon<sup>4</sup> "is an Isis sitting on the Lotus. She hath a globe on her head with a radiant circle round it, which denotes the sun. The inscription on the reverse hath some affinity with the figure. It is IEQY APΣENOΦPH. Ies is for Iaw, which is the "usual way of the ecclesiastic authors reading the Hebrew word

<sup>1</sup> Chap. IV. Sec. VIII.

<sup>2</sup> Ouseley, Coll. Orient, Vol. II. No. iii. p. 203.

<sup>3</sup> Porphyry on Cave of Nymphs, trans. Taylor, p. 190.

<sup>4</sup> Supplement to the Ant. Exp. Pl. LII. Fig. 7. Vol. II., and in my plates, Fig. 10.

"Jehovah; for in these kinds of words the change or transposition of vowels is not regarded. The gem here hath Ιεα, and Eusebius hath Ιευω. The last syllable in the next word (φεη which we read phri) signifies, in the Egyptian language, the sun. Therefore the whole word, αρενοφερη, signifies *the sun is male*, if we may be allowed to join a Greek word and an Egyptian together. We see here the rays of the sun, but they proceed from a woman's head, which particular disagrees with the inscription. Doth this signify that Isis, who is taken for the moon, is male?"<sup>1</sup> Here Isis, whose veil no mortal shall ever draw aside, the celestial virgin of the sphere, is seated on the self-generating sacred Lotus, and is called Ιεω or יהו *ieu*, or Jove, and also the solar cycle φεη: Φ 500, P 100, H 8=608. The breasts shew the female sex, the αρενος shows the male, and united they show as usual the Androgynous deity.

In the Greek and Coptic the famous *Io Sabbæ* means 360.

I .....	10
O .....	70
Σ .....	200
A .....	1
B .....	2
Β .....	2
Ο .....	70
Ε .....	5

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360<sup>2</sup>

This shews that the earliest year in Greece was 360 days only. Thus we find the same ignorance in Greece, and in the book of the deluge of Moses, and in the Apocalypse, as well as in Egypt; but with the Indians we find the Metonic cycle and the Neros, which evince a more correct knowledge of the length of the year; and it was also shown by the builders of the Metonic cycles of pillars in Britain.

Whilst on the subject of Druidical circles, I will take the opportunity of stating that Dr. Daniel Clarke found a Druidical circle on the top of Mount Gargarus, the ancient Ida, where the Gods of Homer assembled at the siege of Troy. It may be put down as a parallel to Joshua's Gilgal (Joshua viii. 30, 31,) on Mount Ebal—the Proseucha discovered by Epiphanius. The Temples of Greece are constantly said to be surrounded with a τέμενος, the meaning of which has been doubted. Homer<sup>3</sup> says,

Γαργαρον, ενθα δε οι τεμενος βωμος τε θυηεις'

<sup>1</sup> P. 243.

<sup>2</sup> Ouseley, Coll. Orient. Vol II. No. iii. p. 209.

<sup>3</sup> Lib. viii. v. 48.

Here I think the *temenos* was the *Gilgal* of Dr. Clarke. See *CELTIC DRUIDS, passim*. And from this we may not unreasonably suspect that the *τεμενος* meant a stone circle : or, at all events, that a stone circle was a *τεμενος*.

10. In my Celtic Druids I have given an example of two Cromlechs in India, plates 39 and 40, and I have given a drawing of another in figure 18 of this work. I have since found that stone circles, similar to our Stonehenge, Abury, &c., are very common in the northern parts of India. The natives can give no account of them.

These circles appear to be a remnant of antiquity of a similar species to those of the Puniha-Pandawars, a great number of which are to be seen scattered on the adjacent heights about a mile west of a place called Durnacotta. The stones composing these circles are of a hard blackish granite, very irregular in shape, measuring in general about three feet in height, and of the same dimension in thickness. The country people seem ignorant on the subject of these antiquities, and can give no information for what purposes they were designed. It is reported that circles of a similar description are very numerous among the skirts of the hills of Wudlamaun and others in that neighbourhood, that on some of these being opened by the late Rajah, Vassareddy, they were found to contain human bones of a large size, and that in some there were earthen pots curiously placed together containing ashes or charcoal. Similar to the above at Amravutty, on the river Christna or Kistna, is to be seen a mound called Depaldenna.<sup>1</sup>

Drawings of great numbers of these circles may be seen in Mackenzie's manuscripts above-mentioned. I shall give a drawing of only one of them, because, although there is no reason to doubt the general accuracy of the accounts, yet no attempt has been made to ascertain of what numbers of stones these circles originally consisted, which was the only thing that could render them really useful ; but which, as was originally the case in England, was thought to be of no consequence. It is, however, remarkable that, in the circle which I have given, fig. 11, as the reader will find on counting them (allowance being made for one evidently broken), 19 stones, the number of the Metonic cycle, are found.

11. For the origin of the cross we must go to the Buddhists and to the Lama of Tibet, who takes his name from the cross, called in his

<sup>1</sup> See Col. Mackenzie's manuscripts, *India Antiqua Illustrata*, in the Museum in the India-house, No. 9, 1816, 1817, and my plates, Fig. 11.

language Lamh, which is with his followers an object of profound veneration.<sup>1</sup>

The cross of the Buddhists is represented with leaves and flowers springing from it, and placed upon a Mount Calvary, as among the Roman Catholics. They represent it in various ways, but the shaft with the cross bar and the Calvary remain the same. The tree of life and knowledge, or the Jamba tree, in their maps of the world, is always represented in the shape of a cross, eighty-four *Yoganas* (answering to the eighty-four years of the life of him who was exalted upon the cross) or 423<sup>2</sup> miles high, including the three steps of the Calvary.<sup>3</sup>

12. The celebrated Monk Georgius, in his *Tibetinum Alphabetum*, p. 203, has given plates (in my figures No. 14) of the God Indra nailed to a cross, *with five wounds*. These crosses are to be seen in Nepal, especially at the corners of roads and on eminences. Indra is said to have been crucified by the keepers of the Hindoo garden of Paradise for having robbed it. The country of Nepal is evidently the Caucasus where Alexander went to look at the cave of Prometheus, to whom the whole mythos obviously applies. But it is the same as that of Jesus, evidently existing here also, long before the time of Christ. All these crucifixes, &c., &c., must be well known to our Indian travellers. Have the Romish Monks been more honest than our philosophers of Calcutta? It would be absurd to deny that I think *they have*. Ah! old Roger Bacon, how truly hast thou said, "Omnia ad religionem in suspitione habenda"!

Georgius says, "Si ita se res habet, ut existimat Beausobrius, "*Indi, et Budistæ* quorum religio, eadem est ac Tibetana, nonnisi a "*Manichæis* nova hæc deliriorum portenta acceperunt. Hæc namque "*gentes* præsertim in urbe Nepal, Luna XII. *Badr* seu *Bhadon* "*Augusti* mensis, dies festos auspicaturæ Dei *Indræ*, erigunt ad "*illius* memoriam ubique locorum *cruces* amictas *Abrotono*. Earum "*figuram* descriptam habes ad lit. B, Tabula pone sequenti. Nam "*A effigies* est ipsius *Indræ crucifixi* signa *Telech* in fronte manibus "*pedibusque* gerentis." <sup>4</sup> (See Fig. 14).

Again, he says,<sup>5</sup> "Est Krishna (quod ut mihi pridem indicaverat "*P. Cassianus Maceratensis*, sic nunc uberius in Galliis observatum "*intelligo a vivo litteratissimo De Guignes*) nomen ipsum corruptum "*Christi Servatoris*."

<sup>1</sup> See Celtic Druids, App. pp. 307-312.

<sup>2</sup> This I suppose to be in the original a misprint for 432.

<sup>3</sup> Asiat. Res. Vol. X. p. 123. See my plates, Figures Nos. 12, 13.

<sup>4</sup> Alph. Tibet, p. 203.

<sup>5</sup> Ibid. pp. 253-263.

And again, speaking of Buddha, Georgius says,<sup>1</sup> “*Nam Xaca te Christus nomina sunt æquæ significationis apud Tibetanos, quemadmodum apud Sinenses, teste et vindice De Guignesio, Christus et Fo : apud Indos vero Christus et Bisnu : Christus et Chrisnu.*” Buddha is often seen with a glory, and with a tongue of fire on his head.<sup>2</sup>

Gen. Vallancey says, “The Tartars call the cross *Lama* from the Scythian *Lamh*, a hand, synonymous to the *Foet* of the Chaldeans : and thus it became the *name of a cross*, and of the high-priest with the Tartars ; and, with the Irish, *Luam*<sup>3</sup> signifies the head of the church, an abbot, &c.

“From this X all nations begin a new reckoning, because it is the number of fingers on both hands, which were the original instruments of numbering : hence י (id) iod in Hebrew is the hand and the number *ten*, as is *Lamh* with the Tartars.”<sup>4</sup>

Though I have noticed this before, I think it right to repeat it here.

This figure X not only stands for ten, but was considered, as it has been already shewn, a perfect number, *i.e.*, the emblem of perfection, and hence stood for 600—the cycle—which, after many attempts, was erroneously thought to be perfect.

From the abuse of the original incarnation or divine inspiration, for if they were not identical they were very nearly allied, arose the Lama of Tibet, now become a mere tool of the Monks, by means of which their order keeps possession of the sovereign sway. If the circumstances of the Lama and the Pope be carefully examined, the similarity will be found to be very striking. In each case the Monks and their Pope have the temporal power in the surrounding territory, and in each case extensive foreign states admit their spiritual authority. And when in former times the priests gave the Pope of Italy the epithet of Deus, and elevated him as they yet do, ON THE ALTAR of St. Peter's, and bending the knee to him, offered him, to use their own words, *adoration*—they in fact very nearly arrived at *Tibetan* perfection. In each case the head of the empire is called Papa and Holy Father, and in each case the empire is called that of the Lama, the *Lamh*, or the Cross—for *Lamh* means Cross. *Lamh* looks very like *Lamb*. I know not the etymology of our word *Lamb* ; but each empire is that of the *Lamb of God upon earth, which taketh away the sins of the world*. I shall hereafter treat on this point.

<sup>1</sup> Ibid. p. 364.

<sup>2</sup> See Moore's Pantheon, Pl. 71, 72.

<sup>3</sup> This *Luam* is evidently a corruption of *Lamh* or *Lamb*. The High-priest was an incarnation or the *Lamb of the Zodiac*.

<sup>4</sup> Celtic Druids, App. p. 312.

But the word Ram, ראם *ram*, in Hebrew means both Bull and Ram.<sup>1</sup> This arose, I suspect, from the Indian incarnation of Rama, who preceded Cristna. In fact he was the incarnation of the Neros when the Sun left Taurus and entered Aries; thus he was incarnate in the signs of both the Bull and the Ram.

"Boodism," Col. Franklin<sup>2</sup> says, "is known very widely in Asia under the appellation of Shamanism: the visible head of which religion, the Dalai Lama, resides in a magnificent palace called Putala, or the Holy Mountain, near Lassa, the capital of the extensive region of Thibet. He is believed to be animated by a Divine Spirit, and is regarded as the vicegerent of the Deity on earth, and by some as the Deity incarnate, and death is nothing more, it is pretended, than the transmigration of the spirit into another body, like that of the Bull God Apis in Egypt." Here is the principle which will unravel all the mysteries of antiquity.

In my Celtic Druids I have proved that the first race of man after the flood came from about the latitude 45, perhaps Balk or Samarkand, not far from Northern Tibet. The following extract from the work of the Christian Jesuits will shew that some of the Romish doctrines might have been copied, and probably were copied by the Persian or Pythagorean school, from a source different from that of modern Christianity. The authority of the Jesuits in this case cannot be disputed, and the doctrines, from their being identified with the Buddhism of Tibet, must have an antiquity far higher than that of the doctrines of Cristna.

13. The close coincidence between the religion of Tibet and that of the Christians, can hardly be disputed, as the knowledge of it comes to us from several persons who do not appear to have any interest in trying to deceive. "Father Grebillon observes also with astonishment, that the Lamas have the use of holy water, singing in the church service, prayers for the dead, mitres worn by the bishops; and that the Dalai Lama holds the same rank among his Lamas, that the Pope does in the Church of Rome: and Father Grueber goes farther; he says, that their religion agrees, in every essential point, with the Roman religion, without ever having had any connexion with Europeans: for, says he, they celebrate a sacrifice with bread and wine; they give extreme unction; they bless marriages; pray for the sick; make processions; honour the relics of their saints, or rather their idols; they have monasteries and

<sup>1</sup> *Vide* Parkhurst in voce.

<sup>2</sup> Treatise on the Tenets of the Jeynes and Buddhists, p. 186.

“convents of young women; they sing in their temples like Christian Monks; they observe several fasts, in the course of the year, and mortify their bodies, particularly with the discipline, or whips; they consecrate their bishops, and send missionaries, who live in extreme poverty, travelling barefoot even to China. Father Grueber says he has seen all this: and Horace de la Pona says, that the religion of Tibet is like an image of that of Rome. They believe in one God: a Trinity, but filled with errors; a Paradise, Hell, Purgatory; but mingled with fables: they make alms, prayers, and sacrifices for the dead; they have convents, wherein they make vows of chastity, and poverty; have confessors appointed by the grand Lama, and, besides holy water, the cross, chaplets, and other practices of Christians.”<sup>1</sup> The above is confirmed by Grueber and D’Orville, the missionaries, in the account of their Voyage to China.

Whatever Protestants may say to the contrary, this is correct Popish, and also Protestant, Christianity. The Pope, like the Archbishop of Canterbury, is believed by his consecration, ordination, or installation, that is, by the ceremony of making him pope or bishop, by the imposition of hands, by the Samach, or by investiture with the Pallium, to have had instilled or inspired into him a portion of the divine spirit, of the logos, or divine wisdom: thus endowed, as it is clearly expressed, he has power to remit sins, in the Romish service *on the condition of repentance*; in the Protestant (as appears in the service for the ordination of priests) *without a condition*.

The accounts of the Jesuits are, in some instances, confirmed by the Journal of a most respectable gentleman, sent by Mr. Hastings to Tibet.<sup>2</sup> Mr. Turner says, that the mysterious word Aum or Om is equally sacred with the Buddhists of Thibet, as with the Brahmins of Bengal, under the form of *Oom matinee paimée oom*. The temple at Jaggernaut, and most of the other places in India held sacred by the Brahmins, are equally held sacred by the Buddhists of Tibet.<sup>3</sup> They have monasteries for Monks and Nuns, precisely like those of the Romish Church, in which prayers are chaunted, with music, which never cease night or day for thousands of years, accompanied with occasional processions. They make pilgrimages to the chief holy places in India, the ruined city of Gowr, to Gya, Benares, Mahow, Allahabad, &c., and the rich, like those of the Romish

<sup>1</sup> Remains of Japhet, 4to. p. 201.

<sup>2</sup> Turner’s Travels in Tibet.

<sup>3</sup> They have the custom of forming Carns by piling heaps of stones over dead bodies, like those of the Western world, pp. 221, 222. Every traveller passing by adds a stone to the heap.

Church, do it by proxy. They say that the Grand Lama has been regenerated at all these places. The principal idol in their temples is called Mahamoonie :<sup>1</sup> the Buddha of Bengal, called Godama, or Gautama, in Assam and Ava : Samana in Siam : Amida and But in Japan : Fohi in China ; Buddha and Shakamuna, in Bengal and Hindostan : Dherma Raja and Mahamoonie, in Bootan and Tibet. From time immemorial they have had the art of printing, *though it has been limited to their religious works* ; and it is still more curious, that it has been done upon blocks similar to the stereotype method, and not by moveable letters, which shews that they have not learnt it from the West ; for, when Mr. Turner visited them, the art of printing in that manner was not known in Europe. It is much to be lamented that Mr. Turner did not get copies of, or procure more information respecting, their sacred books, of which he states them to have great numbers in their monasteries.

This account of the Buddhists of Upper India, is confirmed by the account given by Mr. Crawford<sup>2</sup> of the same religionists, in the island of Siam, a thousand miles from them. He says, "The Siamese have as excellent a morality as the Christians. They have their Talapoints or Monks, who take the vows of chastity and poverty ; they have auricular confession ; they believe that the professors of any religion may be saved."

"Agreeably to the prevailing belief in a succession of similar worlds, over each of which presides a Buddha or Menu, the inhabitants of Ceylon suppose that, towards the end of the present mundane system, there will be long wars, unheard-of crimes, and a portentous diminution of the length of human life : that a terrible rain will then sweep from the face of the earth all except a small number of pious persons, who will receive timely notice of the evil, and thus be enabled to avoid it ; and that the wicked will be changed into beasts, and that ultimately Maitri<sup>3</sup>—Buddha—will appear and re-establish a new order of things."<sup>4</sup> Here are the metempsychosis and the renewal of worlds ; the exact doctrine, which was noticed before, of Irenæus.

I must now beg my reader to pause a little, and to reflect upon the accounts which he has read in this book respecting the pro-

<sup>1</sup> Pp. 306, 307.

<sup>2</sup> Res. Vol. II. pp. 190, *et seq.*

<sup>3</sup> I suspect this word *Maitri* is the French *Maitre*, the Spanish and Italian *Maestro*, the Dutch *Meester*, and our *Master*,—all probably derived from the Latin *Magister* ; and the last equally with *Maitri* from a common origin.

<sup>4</sup> Fab. Orig. Pag. Idol. Vol. II. p. 339.

phacies of Cristna, of Isaiah, of Virgil, of the Sybils, as reported by Figulus and other Romans, of the prophecy of Zoroaster, and of the Druid of Ireland,—and I would then ask him what he thinks of it. Can he for a moment doubt that all this relates to the renewal of the cycles, and to a succession of incarnations? The mysterious child, alluded to in the beginning of this book, was a new incarnation of Divine Wisdom, the *πρωτογενος*, the first emanation, the *logos*, the solar fire, the sacred, mysterious, never-to-be-spoken OM, the Trimurti, united in the person of Buddha or Cristna,<sup>1</sup> born to be king of the people of STON, of the country of JUDIA, of the tribe of YUDA,<sup>2</sup> whose language was that of the Baali of Siam and Persia—of the people called Palli, or Pallestini or Philistines—of the black nation of Sir William Jones, and whose name was, with the Greeks, X 600, and XH and YHΣ 608; and Jupiter, Ieu-pati, the Saviour, represented in St. Peter's by the stone image to which I have before alluded, having inscribed on it the words *Zeus Σωτηρ*.

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## CHAPTER V.

### MENU.—SIR WILLIAM JONES ON MENU.

1. IN the Hindoo mythology we meet with a very important personage, called MENU. He is allowed to be identical with Buddha, and with the Sun, and to be surnamed Son of the Self-existent, or, in other words, Son of God. The word Menu signifies *mind* or *understanding*, and is closely connected with the idea of WISDOM. It is, in short, but another epithet for Buddha. This root is closely allied to the root מנר *mnr*, whence comes the Minerva of the Greeks,<sup>3</sup> and the English word man, and the Latin words MENS *mind*, memini *to remember*, and the Sanskrit man or men, *to think*. I am of opinion that the Numa of the Romans, the legislator who had the mystical surname of P-Om-pilius,<sup>4</sup> was a Menu corrupted; read from right to left it is Manu.

Menu, meaning mind, or soul, or spirit, every incarnation was a Menu, or a manifestation of the Divine Mind. This was the same as Divine Wisdom, the *πρωτογενος*. To this Divine Mind or Wisdom

<sup>1</sup> Ibid. p. 43.    <sup>2</sup> Of the tribe of Yuda I shall have much to say hereafter.

<sup>3</sup> See Parkhurst in voce מנר *mnr*.

<sup>4</sup> With *Pi* the Coptic emphatic article, Pi-OM-philius or filius, *the son of Om*.

the priests most discreetly attributed their codes of law. Thus Menes in Egypt gave the first laws;<sup>1</sup> and Minos, the son of Jupiter, (Iao) and the beautiful Io, was the first legislator of Crete. From the second syllable of the word Menu the Greek word Νοος has been thought to be derived. The heretical Jews worshipped the planetary bodies, under the name of מני *mini*, which means, the disposers or placers in order. In the Hindoo system there are said to have been fourteen Menus, (the last of whom finished with the flood), or the same person is said to have appeared many times. He is attended by seven companions, who are called Rashees or Rishees, before explained, but evidently the five planets, the earth, and the moon.

2. Menu was maintained by Sir W. Jones to be the מן *nh*, or, as we call him, the Noah of Genesis. This is strongly supported by the fact, that it is said in Genesis viii. 13, "in the six hundred and first year of Noah's life, in the first month, the first day of the month, the waters were dried up from the earth." Here is evidently the cycle of the Neros, ending with the drying of the waters, and beginning anew. Here are the ending of one year or life of Menu or Buddha, and the beginning of a new one.

The intimate connexion between Minerva and Buddha, as wisdom and mind, I need not point out. On this Word or Person Mr. Faber says, "The import of the Greek word *Nous* and of the Sanscrit Menu is precisely the same: each denotes mind or *intelligence*: and to the latter of them the Latin *Mens* is evidently very nearly allied: or, to speak more properly, *Mens* and *Menu*, perhaps also our English *Mind*, are fundamentally one and the same word."<sup>2</sup>

After the Gods, Diodorus makes the first king of Egypt, Menas, or Menes, to reign at Thebes, not at Memphis; the latter was a modern city compared with the former. Thus Menes is found as first king at Thebes and at Memphis; in Crete, by the name of Minos, and in India as Menu. The Men-des or Pan of Egypt may mean the Divine Mind,<sup>3</sup> in fact, the Holy Mind or Ghost. Menu is also shewn by various writers to be the Sun, and in this respect the same as Buddha. All these Hindoo persons, like the different Gods of the Western nations, resolve themselves at last into the sun.

Of the Theban kings Eratosthenes says, The first who reigned was *Mines* the Thebinite, the Thebæan, which is by interpretation

<sup>1</sup> Maurice, Hist.

<sup>2</sup> Faber, Orig. Pag. Idol. Vol. I. p. 40.

<sup>3</sup> In Egypt there was a city called Mendes. The symbol of Mendes was a Goat: the reason of this I shall explain hereafter.

Dionius: Πρῶτος ἐβασίλευσεν Μινῆς Θεζινίτης, Θεζαῖος, ὁ ἐξηγνεύεται Διονίος. The second was called by interpretation Ἐρμιογενὴς *Hermiogenes*, i.e., Begotten of Hermes.

Mr. Faber correctly observes, that the Menu of the Hindoos is the Maha-bad or Great Bud of the Buddhists: he has the same history: what applies to the one, with very little variation, applies to the other.<sup>1</sup> There were fourteen Maha-bads, as there were fourteen Menus. In the Desatir of Moshani fourteen Maha-bads are treated of. These were the imaginary persons of whom Sir William Jones made a dynasty of Kings.

Mr. Faber has very successfully proved that Buddha and Zoroaster,<sup>2</sup> or the star of the Bull, as he explains the word, are the same person, the same as the Menu of the Chusas of Iran. He says, "The early worship, therefore, of Iran, according to the Zendavesta, was the worship of *Buddha* or *Tat* under the form of a Bull, compounded 'with the human form.'"<sup>3</sup>

In Persia they had five Zoroasters: these were but renewed incarnations of the Tauric God.<sup>4</sup>

In short, I believe the word Menu had the same meaning, originally, as Rasit, *Wisdom*; that it was the same as the mount of Meru, and that Meru and Menu were mere dialectic variations. In this I am supported by Mons. La Loubère, who states that Maria and Mania are written and used *indiscriminately* in the Siamese language: and this fact, when it is considered that the whole Eastern mythos was removed to the West, justifies a suspicion that along with the others came the oriental il-avratta, or mount of Meru, and that we have it in the mount now called Baris and Armenia: that is, *Ar* or *Er-Meni-ia*, the country of mount Meru or Meni. The mount Baris is the mount of Nau-banda. Dr. Jones<sup>5</sup> says, *Bagis*, a structure of any sort, a boat or barge. The mount of Naubanda, in the Indian language, is said to mean *ship-cabled mount*. To this mount in the flood of Noah the Ark was said to be fastened. The word *Nau* is the Latin *Navis*, and the Greek *Navis*: and the word *band* is a common English word for a cord or cable.<sup>6</sup> The expression mount Meru or Menu, means the mount of Meru. In the Hebrew language when a word is in regimine, in many cases it can only be known by the context whether it be in the nominative or genitive case. The words

<sup>1</sup> Fab. p. 123. <sup>2</sup> Ch. iii. <sup>3</sup> Vol. II. p. 83. <sup>4</sup> Nimrod, 231. <sup>5</sup> In Lexicon.

<sup>6</sup> This is a good example of the utility of applying to several languages for the meaning of a word, for I am quite certain no one can doubt the identity of signification in the word *naubanda*.

for *mount Meru* and *mount OF Meru* would be the same. This, if the Hebrew or any language like the Hebrew were the original language, readily accounts for the names of many places. If Manes, the son of Budwas, *the son of Thomas, of whom we shall hereafter have much that is very extraordinary to offer*, were really a man, he had his name from Menu, and when his doctrines were said to be those of Manes, it was meant that they were the doctrines of the INCARNATE WISDOM.

In consequence of the word for moon מן *mn* or Μηνη being the same as the name of the Menu of India, I cannot shew examples of him very clearly in the West, because the two names are so confounded, that it is almost impossible, in most cases, to be certain of *which* the ancient author is treating. But Arrian has observed that the mount Meru was known to the Greeks, and was sacred to Bacchus.<sup>1</sup>

In Genesis v. 29, it is said, that Noah had his name of נח *nh* (נחמנו *inhmnu*)<sup>2</sup> *because he shall comfort us; or, because he shall cause to rest.* Now, I think these explanations of the name of the Man, the grand point of whose life was the ruin of a world by floods and winds, are both ridiculous, and only prove that the meaning of the word, of this half-lost language, is unknown. Under all the circumstances I have a suspicion that there is here a mistake between the letter He ה *e* and the letter Heth ח *h*, and that the word ינה *inh*, followed by the word מנו *MNU*, meant, *Meuu shall lead or precede.* We have already seen that Noah and Menu were the same. Thus we find that in the Western as well as in the Eastern part of Asia, there was a Menu, and each was saved in an Ark from a flood. The letter ח *h* and the letter ה *e* are often substituted for each other in the Hebrew, as they are in the Greek.

In Gen. ix. 20, Noah is called by Moses הָאִישׁ הָאֶרֶצָה *ais eadme*, that is, the husband of the earth. Thus Saturn was the husband of Rhea.<sup>3</sup> I shall have more to say on the meaning of the word *Menu* hereafter.

<sup>1</sup> Hist. Ind. pp. 318, 321; Diod. Sic. Lib. ii. p. 123; Bryant, Anal. Vol. III. p. 196. Menu in India was the supposed author of a celebrated code of laws called the Institutes of Menu, translated into English by the learned Professor Haughton.

<sup>2</sup> See Univers. Hist., Vol. I. p. 350.

<sup>3</sup> Gale, Court Gent. B. iii. Ch. ii.

## CHAPTER VI.

HERCULES AND SAMSON THE SAME.—ETYMOLOGY OF SAMSON.—  
MUTTRA, HERCULES AT.—DRUMMOND ON HERCULES.—THE  
FOXES.—WILFORD ON HERCULES AT MUTTRA. MEANING OF WORD  
HERCULES.—HERCULES BLACK. CRISTNA IN EGYPT.

I. I SHALL now proceed to exhibit some other circumstances to prove that the God of Western and Eastern Asia was the same. In the particulars of the God Hercules some striking marks of the identity of the two will be found. In his adventures also a number of facts may be perceived, which identify him with the Samson of the Jews and the Cristna of India.

Samson שמשון *smsun*, is explained by Calmet and Cruden to mean *his sun*. This explanation I greatly doubt. Samson answers correctly to the Hindoo incarnation Shama, or Shama-Jaya, which is one of the thousand names of Vishnu, which the Hindoos repeat in their litanies, as is done by the Romish Christians.<sup>1</sup> Bal-iswara was the son of this *Shama* and the *Sam-i-ramis* of Assur, of Scripture.<sup>2</sup> Several of the early Christian fathers, and along with them Syncellus, acknowledge the identity of Samson and Hercules, who, they say, was copied by the Gentiles from the Bible. The whole story of Samson, the Philistines, the Lion, Thamnath or Thamnuz, תמנה *tmnte*, is a mythos: it is explained by Dupuis, sur tous les Cultes, in his dissertation on the labours of Hercules.

Mr. Faber says, "On the sphere he (*Hercules*) is represented in the act of contending with the serpent, the head of which is placed under his foot: and this serpent, we are told, is that which guarded the tree with golden fruit in the midst of the garden of the Hesperides. But the garden of the Hesperides, as we have already seen, was no other than the garden of Paradise: consequently the serpent of that garden, the head of which is crushed beneath the heel of Hercules, and which itself is described as encircling with its folds the trunk of the mysterious tree, must necessarily be a transcript of that serpent whose form was assumed by the tempter of our first

<sup>1</sup> The practice of calling the God by many names, and repeating them in their Litanies, is still followed in the Romish Church. I counted forty-three names of the black virgin under her image at Loretto. See plates, fig. 15. Cristna has one thousand names; as time passed on they probably increased.

<sup>2</sup> See Wilford, *Asiat. Res.* Vol. V. p. 293.

"parents. We may observe the same ancient tradition in the Phœnician fable respecting Ophion or Ophioneus."<sup>1</sup> The reader will not dispute the authority of the orthodox Faber. Would he wish for a more decisive proof that Genesis is a mythos, as the Rev. Dr. Geddes properly calls it? If he do, let him consult Mons. Dupuis sur tous les Cultes, where Mr. Faber acquired his knowledge, though he wishes to keep M. Dupuis's fine work in the background.

The situation of the foot of the celestial Hercules on the Serpent's head, pretty well identifies him with the Cristna of Genesis and India. Parkhurst admits that the labours of Hercules are nothing but the passage of the sun through the signs of the Zodiac; and the circumstances relating to him he adopts as "*emblematic memorials of what the real Saviour was to do and to suffer*"—the name of Hercules being, according to him, "A TITLE OF THE FUTURE SAVIOUR." He could not foresee that the origin of Hercules was to be found (viz., at Maturea or Muttra) in India.<sup>2</sup>

2. The etymology of the name of Samson and his adventures are very closely connected with the solar Hercules. Sampsa was the name of the Sun. Among the Arabians Baisampsa was the name of a city of their country, which was the same as Heliopolis or city of the Sun. Isidore, of Seville, says, that the name of Samson signifies the solar force or power; that is, he defines it as Macrobius defines Hercules. Whatever may be the origin of the name, we know that Samson was of the tribe of Dan, or of that which, in the astrological system of the Rabbins, was placed (casée) under Scorpio, or under the sign with which the celestial Hercules rises. He became amorous of a daughter of Thamnis. תמנית *tmnte*.<sup>3</sup> In going to seek her, he encountered a furious lion which, like Hercules, he destroyed. Syncellus says of him, "In this time lived Samson, who was called Hercules, by the Greeks. Some persons maintain, nevertheless," adds he, "that Hercules lived before Samson; but traits of resemblance exist between them which cannot be denied."<sup>4</sup>

It is not surprising that Mr. Parkhurst should be obliged to acknowledge the close connection between Hercules and Jesus—as the fact of Hercules, in the ancient sphere, treading on the head of the serpent leaves no room for doubt on this subject, and also identifies him with Cristna of India, who is seldom seen without the head of

<sup>1</sup> Faber, Orig. of Pag. Idol. Vol. I. p. 443.

<sup>2</sup> For some interesting observations on this God the reader may consult Parkhurst's Lexicon in voce *Παρ*, p. 520.

<sup>3</sup> Judges xiv. 1.

<sup>4</sup> Dupuis, sur tous les Cultes, Vol. I. pp. 311, 539.

the Cobra beneath his foot: and these two facts at once locate Cristna *before* the Christian æra.

The identity of Cristna and Hercules has been shown. Christian priests say that the man treading on the head of the serpent is an emblem of Jesus; then here we have the same emblem of Cristna, Hercules, and Jesus. Whether this will prove the identity of the three, I leave to the devotees. It surely proves the identity of the doctrine or mythos of the second book of Genesis, of Greece, and of India. I am not surprised that the Rev. and superstitious Parkhurst should state Hercules to be an emblem of the future Saviour. How could any person who had eyes avoid seeing the identity of the history of the two? However, let me not be abused for first seeing this: it was the pious Parkhurst who discovered it; I only repeat his words, and I have no inclination to dispute his explanation of the mythos.

Col. Wilford says, that Megasthenes reckons fifteen generations between Dionysius and Hercules, by the latter of whom, he observes, we are to understand Cristna and Bala-Rama. He adds, "It appears that, like the spiritual rulers of Tibet, Deo-Naush did not, properly speaking, die, but his soul shifted its habitation, and got into a new body, whenever the old one was worn out, either through age or sickness." Here we have the true system of incarnations and the metempsychosis. Whether there be in the Hindoo mythos an incarnation called Bala-Rama between Bacchus, that is Dionysius, that is Taurus—and Hercules, that is Cristna, that is Aries, or not, is of no consequence. It may have been the fact. It will not affect the general argument. But Bala-Rama is said to be the same as Cristna. The two grand incarnations, whether called Bala-Rama or by whatever other name, were those of Buddha and Cristna. After the equinox began in Taurus, they were all incarnations of Buddha until the sun entered Aries, and after his entrance into Aries, of Cristna; and both were incarnations of Vishnu, or of the Trimurti.

By the word generation, used above, I apprehend is meant century. Then if we admit that Bala-Rama was the incarnation, as I am inclined to believe he was, of the cycle next before Cristna, and if to the 1500 we add 600, his cycle, this would bring us to the year 2100 from the Sun's entrance into Taurus to his entrance into Aries, for the incarnation of his successor, Cristna. Bala-Rama is constantly held, by the present ignorant Brahmins, to be the same as Cristna. This is because he was the next previous incarnation. The nearness of the two, connected also with the fact, that they were in

reality renewed incarnations or regenerations of the same person, prevents the Brahmins from seeing the distinction. Besides, he was the same in another sense; he was the Sun in the equinoctial sign Aries, and in the cycle of the Neros,—both running at the same time, and crossing each other in their progress.<sup>1</sup>

3. The old statues of the Gods at the famous Muttra or Maturea have been destroyed by the Mohamedans, and the new ones have been erected in modern form, and in consequence have no resemblance to those described by Megasthenes, but at a place called Bala-deva, about thirteen miles from Muttra, there is a very ancient statue, which minutely answers to his description; it was visited some years ago by the late Lieut. Stewart, who describes it in the following words: "Bala-Rama, or Bala-deva, is represented *there* "with a ploughshare in his left hand, with which he hooked his "enemies; and in his right hand a thick cudgel, with which he cleft "their skulls; his shoulders are covered with the skin of a tiger." Captain Wilford adds, "Here I shall observe, that the ploughshare "is always represented very small, and sometimes omitted; and that "it looks exactly like a harpoon with a strong hook or a gaff, as it is "usually called by fishermen. My Pundits inform me also, that "Bala-Rama is sometimes represented with his shoulders covered "with the skin of a lion."<sup>2</sup>

Our account of Samson and the bone of the Ass is probably some misunderstanding of the text, or a corruption. I feel little doubt that the gaff and the bone were the same thing, whatever they were.<sup>3</sup>

On most of the Egyptian monuments a priest is seen with a lituus or crosier of a peculiar shape. This I take to have been the Hier-alpha (described by Kircher) and the ploughshare in the hand of Bala-Rama, just mentioned. This is confirmed by a passage of Diodorus Siculus respecting the rites of the priests of Ethiopia and those of the Egyptians: "The several colleges of priests (they say) "observe one and the same order and discipline in both nations. "For, as many as are so consecrated for divine service are wholly "devoted to purity and religion, and in both countries are shaven "alike, and are clothed with the like stoles and attire, and carry a

<sup>1</sup> The doctrine of regeneration has been actually carried to the letter in India. Mons. D'Ancarville, p. 102, gives an account of a Prince being admitted to the Brahmin caste by being passed through the body of a golden cow. The Brahmins hold that they are the descendants of Brahma, and the Cow or Beeve is the emblem of him.

<sup>2</sup> Asiat. Res. Vol. V. p. 294. <sup>3</sup> Vide Dr. D. Clarke's Travels, Vol. III. Ch. iv.

"sceptre like unto a ploughshare, such as their kings likewise bear, "with high-crowned caps tufted at the top, wreathed round with serpents called asps: by which is seemed to be signified, that those "who contrive anything against the life are as sure to die as if they "were stung with the deadly bite of an asp." Here I think the lituus, which is seen so often and is called a ploughshare, is meant.<sup>1</sup>

This image of Bala-Deva is probably that of Cristna. The Hindoos know little about the names of their Gods. Bala-Deva is but one of the names of Cristna and Buddha.

4. Sir William Drummond says: "I have already observed that "Gaza signifies a Goat, and was the type of the sun in Capricorn. "It will be remembered that the gates of the sun were feigned by the "ancient astronomers to be in Capricorn and Cancer, from which "signs the tropics are named. Samson carried away the gates from "Gaza to Hebron, the city of conjunction. Now, Count Gebelin "tells us that at Cadiz, where Hercules was anciently worshipped, "there was a representation of him, with a gate on his shoulders.<sup>2</sup> "The story of Samson and Delilah may remind us of Hercules and "and Omphale.

"לחי *Lehi, lhi*, a Jawbone. It will be remembered that in the first "decan of *Leo* an Ass's head was represented by the Orientalists. "רמת לחי *Rmt Lhi, Ramath Lehi*, means the high place of the Jawbone.

"Samson had seven locks of hair (the number of the planetary "bodies). The yellow hair of Apollo was a symbol of the solar rays: "and Samson with his shaven head may mean the sun shorn of his "beams."<sup>3</sup>

Volney says, "Hercules is the emblem of the sun: the name of "Samson signifies the sun:<sup>4</sup> Hercules was represented naked,<sup>5</sup> "carrying on his shoulders two columns called the Gates of Cadiz: "Samson is said to have borne off and carried on his shoulders the "Gates of Gaza. Hercules is made prisoner by the Egyptians, who "want to sacrifice him: but while they are preparing to slay him, he "breaks loose and kills them all. Samson, tied with new ropes by "the armed men of Judah, is given up to the Philistines, who want "to kill him: he unties the ropes and kills a thousand Philistines "with the Jawbone of an Ass. Hercules (the sun) departing for "the *Indies*, (or rather Ethiopia,) and conducting his army through

<sup>1</sup> B. III. Ch. I.

<sup>2</sup> Drum. CEd. Jud. p. 361.

<sup>3</sup> Drum. CEd. Jud. p. 360.

<sup>4</sup> In Arabic Shams-on means The Sun.

<sup>5</sup> See Montfaucon, Ant. Exp. Vol. I. p. 127.

"the deserts of Lybia, feels a burning thirst, and conjures *Ihou*, his father, to succour him in his danger: instantly the celestial RAM appears: Hercules follows him, and arrives at a place where the ram scrapes with his foot, and there comes forth a spring of water (that of the Hyads or Eridan).<sup>1</sup> Samson after having killed a thousand Philistines with the jawbone of an ass feels a violent thirst; he beseeches the God *Ihou* to take pity on him: God makes a spring of water to issue from the jawbone of an ass."<sup>2</sup> M. Volney then goes on to shew that the story of the foxes is copied from the Pagan mythology, and was the subject of a festival in Latium. The labours of Hercules were all astronomically explained by Mons. Dupuis in a manner which admits of no dispute. They are the history of the annual passage of the sun through the signs of the Zodiac, as may be seen on the globe, it being corrected to the proper æra and latitude.

The story of the foxes with the fire-brands<sup>3</sup> is vindicated by Ovid<sup>4</sup>—passages which imply, though the author himself affirms the contrary, more than a solitary instance of mischief, to justify a general and annual memorial—and is farther explained by Lycophron's *Λαμπουρίς* and Suidas' voc. *γῶγία*. The Roman festival, *Vulpium combustio*, recurred about the middle of April, when, as Bochart in his Hieroz. remarks, there was no harvest in Italy. Hence it must have been imported from a warmer climate.<sup>5</sup>

Bochart (in the Pref. to *Histor. de Animal.*) says, "In memory of Samson's Foxes,<sup>6</sup> there were let loose in the circus at Rome about the middle of April foxes with firebrands. Whereunto appertains that which the Bœtians, who sprang partly from the Phœnicians, boast of themselves, that they could kindle anything by means of a torch affixed to a fox: and that of Lycophron, a Cilician, by whom a fox is termed *λαμπρίς*, from its shining tail: or from a torch bound to its tail." The same Bochart tells us, "that the great fish which swallowed up *Fonah*, although it be called a whale,<sup>7</sup> yet it was not a whale properly so called, but a dog-fish, called *Carcharias*. Therefore in the Grecian fable Hercules is said to have been swallowed up of a dog, and to have lain three days in his entrails. Which fable sprang from the sacred history, touching *Fonah* the Hebrew prophet, as is evident to all."<sup>8</sup>

<sup>1</sup> Eridan, river of Adonis, from the words *יְרֵד אֶדֶן* *ir dn*.

<sup>2</sup> Volney, Res. Vol. I. p. 35.

<sup>3</sup> Judges xv. 4, 5.

<sup>4</sup> Fasti, IV. 681, 707

<sup>5</sup> Class. Jour. Vol. VI. p. 326.

<sup>6</sup> Ibid.

<sup>7</sup> Matt. xii. 40, and by LXX. *Fonah* ii. 1.

<sup>8</sup> Gale, Court Gen. B. iii. Ch. ix.

Hesychius says, that by *Cetus Kηros*, which we translate Whale, was meant a large ship, in bulk like a whale. *Kηros, εἶδος νεως· Κητινη πλοιον μεγα ὡς Κηρος*. Mr. Bryant<sup>1</sup> says, that when Andromeda is said to have been carried away by a sea-monster, this was probably only a ship—perhaps by pirates.

Respecting the Hercules of India, Captain Wilford says, "Diodorus Siculus, speaking of Palibothra, affirms that it had "been built by the Indian Hercules, who, according to Megasthenes, as quoted by Arrian, was worshipped by the Suraseni. "Their chief cities were *Methora* and *CLISOBORA*: the first is now "called *Mutra* (in Sanscrit it is called *Mat'hura*) the other *Mugunagur* by the Mussulmans, and *CALISA-PURA* by the Hindus. "The whole country about *Mutra* is called *Surasena* to this day, "by learned Brahmins.

"The Indian Hercules, according to Cicero, was called *Belus*. "He is the same as *BALA*, the brother of *CRISHNA*, and both are "conjointly worshipped at *Mutra*; indeed, they are considered as "one Avatar or incarnation of *Vishnu*. *Bala* is represented as a "stout man, with a club in his hand. He is called also *Balarama*. "To decline the word *Bala*, you must begin with *Balas*, which I "conceive to be an obsolete form, preserved only for the purpose "of declension and etymological derivation. The first *a* in *Bala* "is pronounced like the first *a* in *America*, in the Eastern parts "of India; but in the Western parts, and in Benares, it is pronounced exactly like the French *e* in the pronouns *je, me, &c.*; "thus the difference between *Balas* and *Belus* is not very great. "As *Bala* sprung from *Vishnu* or *Heri*, he is certainly *Heri-cula*, "*Heri-culas*, and *Hercules*." <sup>2</sup> Here we see the *Ball* or *בֶּל* *Bol*, of Assyria and Ireland, the *Bel* of Syria and Phœnicia, and the *Belinus* of Gaul. *Cristna* is evidently *Hercules*, and *Bala-Rama* is the *strong Bala*. *Rama* is the Greek *Ρωμη*. To *Bel* I shall return presently.<sup>3</sup>

It seems here convenient to inquire a little further into the meaning of the word *Hercules*. This word is admitted to be neither Greek nor Latin; then I think we must look for it to the Barbarians. He is called in the *Dionysiacon*,<sup>4</sup> *ἩΡΑΚΛΗΣ* *artris amictus*, *Rex Ignis*,

<sup>1</sup> Anal. Vol. III. p. 550.

<sup>2</sup> Asiat. Res. Vol. V. p. 270.

<sup>3</sup> Bryant says, the most considerable mission in Madura is called *Aour* (אור *Aur*) at this day. (Travels of Jusuits by Lockman, Vol. I. p. 470.) Near it are a city and the river *Balasore*. *Bal* is the Chaldean and Syrian Deity, well known. Anal. Vol. III. p. 207.

<sup>4</sup> Lib. xl. p. 683.

Princeps Mundi, Sol, &c. He was called (I learn from Vallancey) EREKOELL, that is  $\eta e = 5 + \gamma r = 200 + \eta e = 5 + \gamma k = 20 + \nu o = 70 + \eta e = 5 + \gamma l = 30 + \gamma l = 30 = 565$ ; or again,  $E = 5 + P = 100 + K = 20 + E = 5 + \Lambda = 30 + E = 5 + \Sigma = 200 = 365$ ; or, as 'EPAKES = 360. In my Celtic Druids<sup>1</sup> I have shewn that this practice of describing persons by letters as numbers was common (the origin of which I shall endeavour to demonstrate in a future book), both in writings and in the numbers of pillars in the ancient circular temples, which are equally common in India and Europe.<sup>2</sup> I ask, may not the word Hercules have been derived from *Heri* the saviour, and  $\eta k = 500 + \gamma l = 30 + \nu o = 70 = 600$ , which was sacred among the Egyptians under the shape of a cat, and which, in their language, had this name? Their cat mummies may be seen in the British Museum. Then he would be the saviour of the Neros or the  $\square$  Mem final of Isaiah, the X of Plato. By and by we shall find several other examples of Gods whose names had the meaning of more than one cycle.<sup>3</sup>

As *Hercules* was called *Heri-cules* so *Mercury* was called *Mer-coles*, or *Mer-colis*. The *Mer* I do not understand; the *colis* is the *clo* of the *Chaldees*—the *Cali* of India, and the *Coll* or *Cal* of Ireland. Col. Wilford speaks of a God called *Hara-ja* or *Hara-cula*.<sup>4</sup> Here

<sup>1</sup> Ch. vi. Sect. xxv., p. 245, and Appendix, p. 309.

<sup>2</sup> Vide one of the Metonic cycle plates, fig. 11.

Allowance must be made for *one* stone evidently broken into *two*. A very curious account of a circular temple under a tumulus in the province of Coimbatour, is given by my particular friend, the learned Physiologist, Sir Anthony Carlisle, in the twenty-first volume of the Transactions of the Society of Antiquaries. He says, "These mounds occur numerous in the province of Coimbatour; they are each invariably denoted by a circle of rude stones or masses of rock, the diameter of the larger areas being often as much as one hundred feet. In one example, the circle was formed by upright flat obelisks, averaging sixteen feet in height, rude, and without impression of tools. In the centre of each mound a massive table of unhewn stone forms the roof or cover to four chambers, the sides and septa being of the same rude, unworked stone, and mortices with tenons apparently ground out by trituration, serve to fix the roof upon the walls. One of these roofs contained upwards of three hundred cubic feet of Granite, and being immovable as a whole, it was divided into four equal divisions by stone-cutters, in order to expose the subjacent recesses, or chambers." This is, in reality, almost an exact description of the temple and tumulus at New Grange, in Ireland, and its circle of pillars described in my Celtic Druids.

<sup>3</sup> If it be said I have here placed a final *Caph* at the beginning of a word, I justify myself by the example of the Mem final in Isaiah, and by the *Meri* in the Gospel of the Infancy.

<sup>4</sup> Asiat. Res. Vol. VI. p. 514.

Heri the saviour and the God *Ie* are identified with Hercules or Cristna.<sup>1</sup>

The word *Heri* in Sanscrit means shepherd as well as saviour. Cristna is called Heri, and Jesus is always called Shepherd. He is the leader of the followers of the Lamb. He is the good shepherd, as was also Cristna. In Ireland a shepherd is called *Sheepheri*, or sheep-aire. See Gen. Vallancey, Ouseley's Col. Orien. p. 315, where he proves that the ryots of India were known in Ireland, and were the Ara-Cottii famed for *linen gear* of Dionysius.

In this case there will be two origins for the name of Hercules; and this is certainly mystical enough. But it must be recollected that we are now in the centre of the land of mystery. Cristna is constantly called Heri-Cristna: this is the *black*. But it may be the beneficent or good saviour, or good Heri; for Cristna may come from some old word, whence came the Greek word *ἄγθος bonus*. He was called Creechna in Ireland. I have proved that all the very ancient languages are the same, mere dialects, and I will not be fettered in my search after truth either by one language or another. The utility of my endeavour first to prove the identity of the ancient systems of letters and language I hope is obvious. It is no more likely that the *black* Hindoos should call their God the *black* Saviour or Heri, than it is that the *white* French should call Henry Quatre their *white* Henry; but it is as natural for them to call him the *good Saviour*, as for the French to call their king their *good Henry*. It is certain that in Sanscrit *cris* means *black*, and in old Greek *χρῆς* means *good*; he may, therefore, have been named from both words. On the subject of the word *χρῆς* I shall have much to say hereafter.

Arrian says, on the authority of Megasthenes, that the Indian Hercules had the same habit as the Theban Hercules, and that he had an only daughter called Pandæa.<sup>2</sup> This was precisely the same name as that which was given to the only daughter of Cristna, to whom he left a mighty empire—the Pandæan kingdom.

6. In addition to all the other circumstances of identity between Cristna and Hercules, is the fact that they were both *blacks*. Of Hercules, Homer, in what Nimrod calls his genuine verses, thus speaks:

<sup>1</sup> In an ancient inscription at Delphi Dr. Clarke found the word ἩΡΑΚΛΕΙΟΥ. Ib. p. 196. At the foot of Olympus was a town called Heraclea. Ib. 301.

<sup>2</sup> Arr. Hist. Ind. ch. viii.; Creuzer, Vol. II. ch. v. p. 190.

————— ὁ δ' ἐρίμανη νυκτὶ γυγχοικας  
 Γυμνον τοξον εἶχον καὶ ἐπὶ πτερηφιν εἶσεν.

————— BLACK he stood as night,  
 His bow uncased, his arrow strung for flight.<sup>1</sup>

In B. iv. ch. i. Sect. 13, I have shewn, from Mr. Bryant, that the last syllable in the word *Maturea*, viz. *re*, meant the sun. The first syllable, I suspect, was the Hebrew מטה *mtē*, which meant a resting-place, a couch, a bed, a sofa or sophia (that is, as the *Re* was a ray of the sun which was Wisdom), or soph-ia or place of wisdom,—a resting-place of divine wisdom—a Divan, that is, Deva-ana or holy place, where, in the Asiatic courts, is the Sophia on which the king reposes to administer justice. From the same idea I have no doubt it was, that the kings of the Franks (or as, in a future page, I shall prove them), the kings of the Sacæ or Saxons, had their Beds of Justice. In the Maturea of India, Cristna spent his youth, after taking refuge there from the tyrant who strove to destroy him. And in the Maturea of Egypt, Jesus Christ is said, as we have before shewn, to have spent his youth, after he took refuge there from the tyrant Herod.

Mr. Maurice has pointed out a passage of Eusebius from which it seems probable that the Cristna in Egypt was well known in his time. He says, "That at Elephantina they adored another deity in the figure of a man, in a sitting posture, *painted blue*, having the head of a Ram with the horns of a Goat encircling a disk. The deity thus described is plainly of astronomical origin, denoting the power of the sun in Aries. It is, however, exceedingly remarkable that Pococke actually found, and on his 48th plate has engraved, an antique colossal statue of a man, sitting in the front of this temple with his arms folded before him, and bearing in his hand a very singular kind of Lituus or crosier."<sup>2</sup> I think there can be hardly any doubt that the figure described by Eusebius was that of Cristna or Buddha. There was a city in Egypt called Heracleopolis.

It does not appear to me to be more surprising that there should be two Matureas, one in India and one in Egypt, than that there

<sup>1</sup> Nimrod, Vol. I. p. 19, Sup. ed. Nimrod is the name given by a very learned devotee to an anonymous work in three volumes octavo, published by Priestley, Holborn. The first volume was suppressed, and then republished. The work abounds with the most profound Greek learning, but falls short, in many places, in consequence of its ingenious author, most unfortunately, not understanding the Oriental languages.

<sup>2</sup> Ind. Ant. Vol. III. p. 211.

should be two islands of Elephanta in which the statues of Cristna should be found, one near Bombay, where the famous cavern is seen, and one in Upper Egypt. Every one knows the fact of our Seapoys discovering their favourite God Cristna, when they arrived in Egypt, during the last war, and which, very naturally, they immediately fell to worshipping. This alone at once proves the fallacy of all the deductions which are drawn from the astronomical calculations and reasonings of Mr. Bentley, on which I will now make some observations, and may serve to show how little the abstruse and complicated chains of reasoning used by him can in any case be depended on. The fact of the God Cristna being found in the ruins of the old temples at Thebes in Egypt of itself settles the question of its antiquity, for it could not be put there after the birth of Christ.<sup>1</sup>

We have seen above that the striking similarity between the vulgarly-received Jesus of Nazareth and Hercules cannot be denied by the learned and orthodox Parkhurst, and we have also seen the mode in which he accounts for it. I have fairly stated the facts for the consideration of my reader, who must see at once that if the explanation of Parkhurst be satisfactory for Hercules, the same explanation will serve for Cristna. In an honest inquiry into the superstitions of the world, I could not conceal the circumstances relating to Cristna; and there are many others, which I shall state. Of course I cannot condemn any one for being satisfied with Mr. Parkhurst's judgment. That it is not satisfactory to me, may be readily accounted for from an opinion which I entertain, that I *can* and *shall* account for the facts in a very different and more satisfactory manner, when I come to that part of my work where I shall undertake to prove that a person usually called Jesus Christ did live, and that the doctrines which he taught were true. I must beg my reader to recollect that in this work I am not writing for the ignorant, nor to gratify the passions of any class, but that it is the object of my work to develop and unveil the secret history of the ancient world, which operates influentially upon us; that it is meant for legislators and philosophers, to enable them the better to determine what is the most expedient course for them to pursue for the good of their fellow-creatures.

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<sup>1</sup> In one of the plates of my Celtic Druids of a round tower in Scotland, the crucified Saviour has a lamb on one side, and an ELEPHANT on the other. How came an elephant to be thus found in Scotland?

## CHAPTER VII.

MR. BENTLEY—PLAYFAIR'S RECANTATION.—VEDAS.—FORGERIES.—  
COLEBROOKE ON THE FORGERIES.—OBSERVATIONS ON A PASSAGE  
IN THE CELTIC DRUIDS.—MR. BENTLEY'S RECANTATION TO DR.  
MARSHAM.

I. SINCE Bailly, Playfair, and the other learned men have been dead, as might be expected, renewed attempts have been made to show that the Brahmins' astronomical tables are not the produce of actual observation, but a combination of back reckonings and forgeries. The gentleman of the name of Bentley, of whom I have before spoken, has, by means of the most deeply-learned and profound calculations, published in the *Asiatic Researches*, endeavoured to show that the history of Cristna was invented in the year after Christ 600, and that the time of the story was laid about the birth of Christ. The object of this invention he, in his first essays, says, was to prevent the propagation of the Christian religion in India, by a colony which arrived from the West about that time; and in his latter essays he says, the object was to deceive Mohamed Akbar in the 16th century into a belief that they were the oldest of nations.

In these essays, a most inflated and exaggerated account has been given by him, of the forgeries of the Hindoo writings: in answer to which I beg leave to refer to some observations long before written by Mr. Colebrooke, in the *Asiatic Researches*,<sup>1</sup> where he gives most convincing reasons why the chief part of the Hindoo writings cannot have been forged or materially interpolated. As he justly observes, it would be as fair to conclude that all European books were forged, because there have been forgeries in Europe, as it is, because there have been forgeries in India, to conclude the same thing of them. His argument really shows, that it would be just as easy to forge the gospels *at this day*, as it must have been to forge the Vedas;<sup>2</sup> and the impossibility of the former need not be pointed out.

2. The Vedas of the Brahmins have hitherto been attended with several difficulties. According to the received BRAHMIN tradition, they were originally, after being revealed by Brahma, transmitted by ORAL TRADITION to the time of Vyasa, who collected them and

<sup>1</sup> Vol. VIII. pp. 484—488.

<sup>2</sup> It has been said that Mr. Playfair changed his opinion before he died respecting the antiquity of the Hindoo tables. I have made the most careful inquiry of his friends, and have reason to believe this to be false.

arranged them into books. And this Vyasa, which word it is said means *compiler*, has been thought to be merely an epoch in the history of the literature of India.<sup>1</sup> The number of the Vedas is also a matter of dispute; some making them in number only three, some four, and some add to them the collection of books called the Pouranas, of which they make a fifth Veda. From these circumstances it seems probable that the Brahmin Vedas were first collected or remodelled, after the great division between the followers of Buddha and Cristna. They are said to contain internal evidence of being composed at different times. The Pouranas are eighteen in number; they are also the work of Vyasa. Each has a particular and characteristic name. For instance, one of the lotus, another of the egg of the world, and the LAST is that of Cristna, called Bhagavad—Baga-veda. Now it has been observed that the Brahmins admit that Buddha was the ninth Avatar; then what is the reason that he has no Pourana? But at the same time that the Brahmins admit him to have been an incarnation or Avatar, they say he was *an impostor*, that he was every thing that is bad, and that he lived many ages after Cristna.<sup>2</sup> This appearance of contradiction I shall explain by and by.

In wishing to condemn the whole of the Hindoo writings, because there are, as he says, corruptions in them, Mr. Bentley does not perceive the blow which he is striking at the Gospel histories, which contain 30,000 various readings, half of which must be corruptions. He also instances the prophetic style of the Hindoo writings as a mark of corruption. In these cases it is frequently no such thing, not even if a person be designated by name, as the persons, viz. the Buddhas, the Balis, &c., were all the same—re-incarnations, regenerations of the same being, and often called by the same name. I admit that many corruptions and interpolations have taken place; but I maintain that if these are sufficient to condemn the Vedas, the Gospels also must be condemned, for they contain various readings or corruptions, some of them of VITAL consequence to the religion. But it is not just to infer of either, that they are not genuine, because the priests have corrupted them.

It is pretty clear that in order to get over the absolute identity of

<sup>1</sup> Creuzer, Liv. I. p. 671.

<sup>2</sup> Dr. Collier observes, that the genuineness of the Vedas is proved by Mr. Ward beyond dispute. (Ward's Account of Hindoos, 4to. edit. Serampore). By this the Doctor does not mean proved to be free from modern interpolation, but that they are the real Vedas.

the history of Christ and Cristna, many attempts will be made to show, that the story of Cristna is an interpolation in the Hindoo books, though they are among the oldest of their records. Mr. Colebrooke observes, that "the former of these (the story of Cristna) "is inserted in all the collections of the Upanishads which" he has "seen."<sup>1</sup> Dr. Pritchard<sup>2</sup> admits, that the history of Cristna, &c., are to be found in all the caves of Ellora, Elephanta, &c., which are known to be the oldest, as he says, by their *flat roofs*, &c. Mr. Colebrooke allows, that the formulas attached to the Vedas for adjusting the periods for celebrating the religious festivals, "were "evidently formed in the infancy of astronomical knowledge:" hence he infers that they were written about 200 years after the Pentateuch. But the fair inference is, that as the Vedas, and the caves, and the astronomical observations, and the formulæ, are all closely interwoven with the history of Cristna—that history is of the same early date, and the formulæ at least equally ancient. However, as Dr. Pritchard allows that the formulæ are much older than Christ, it is evident that they cannot have been written to serve any purpose in any way connected with Christianity.

But the stories related of Cristna are most clearly no interpolation; they are intimately blended with, they are, in fact, the ground-work, of the whole system. The system of the Brahmins cannot exist without them. Besides, what is to be said of the sculptures in the caves? Are they interpolations too? What, of the tremendous figure destroying the infant *boys*? What, of the cross-shaped temple in the city of Mathura, allowed by Mr. Maurice to have been once the capital of a great empire?<sup>3</sup> This is most certainly proved by Arrian to have been in existence in the time of Alexander. Was this built to support the apocryphal gospel history? The April festival, in Britain and India, was it founded for the same purpose; or the statue of Hercules and Samson still remaining at Rama-deva? Mr. Maurice acknowledges that the Evangelists must have copied from the Puranas, or the Brahmins from the Evangelists.<sup>4</sup> The reader has seen the reply of Mr. Maurice, given in his *Antiquities*, and must judge for himself. There is nothing in Mr. Maurice's pamphlets but a mere repetition. But in his pamphlets I do not perceive that he makes a single observation on the subject of the figures in the caves. This is prudent; but it settles the question.

<sup>1</sup> Vide *Asiat. Res.* Vol. VIII. p. 494.

<sup>2</sup> *Anal. Egypt. Mythol.* p. 261.

<sup>3</sup> *Maur. Bram. Fraud Exp.*

<sup>4</sup> *Ibid.* p. 81.

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When the small number of the Christians, in comparison with the immense number of Hindoos spread over all India, and using a great variety of dialects, is considered, it seems perfectly incredible, that the system of fraud supposed by Mr. Bentley can have taken place; that for this object the figures in the temples should have been cut out of the rock, or the caves excavated, or the temples themselves erected. Mr. Bentley's effect is out of all proportion to its cause. Cristna, his statues, temples, and books, &c., respecting him, are to be found where a Christian never came. Is it not absurd to suppose that all at once the Brahmins could invent the story of Cristna, and make it dovetail into all their other superstitions—make him form an integral part of their curious Trinity, the actual Trinity of ancient Persia and of Plato—make him also exactly fit into the theological inferences of the modern Christians respecting the meaning of the first chapters of Genesis—make his story exactly agree with the orthodox massacre of the innocents—and, finally, make all this be received as an ancient doctrine and article of faith by millions of people who must have known very well that it was all perfectly new to them, and that they had never heard of it before!<sup>1</sup> Besides, it is not only the immaculate conception and crucifixion of Cristna, which must have been invented to serve Mr. Bentley's purpose; the crucifixion of the God Indra in Nepaul; in fact, the immaculate conception, crucifixion, and resurrection of Buddha, in Nepaul and Tibet, equally with the religion of the Samanæans of Clemens Alexandrinus,<sup>2</sup> and of the Buddha of Porphyry and Jerome, born from the side of his mother, must have been invented. Yes, *all these things* must have been forged.

3. The forgeries of the early Christians are so numerous as to be almost incredible; but they bear no proportion to what, if we are to believe Mr Bentley, has been taking place in India in modern times. In the history of Buddha, as well as of Cristna, are to be found many of the stories which are supposed to be forged; so that two sects hating one another, and not holding the least communication, must have conspired over all the immense territories east of the Indus, to destroy and to rewrite every old work, to the amount almost of

<sup>1</sup> See Buckingham's Oriental Herald.

<sup>2</sup> Clemens (Lib. i. p. 305) says that the Indian Gymnosophists consisted of two sects, the Samanæ and the Brachmanæ; that there are also some in India who followed the doctrines of Buttæ. He says Hellenicus writes, there are Hyperboreans beyond the Riphæan mountains who eat no flesh, but live on fruits, &c. Again (D. 451), he says, that the Brackmens neither eat flesh nor drink wine,

millions ; and so completely have they succeeded, that all our missionaries have not, in any of the countries where the Brahmins are to be found, or in which there are only Buddhists, been able to discover a single copy of any of the works uncorrupted with the history of Cristna. Buddha is allowed by Mr. Bentley to have been long previous to Cristna, and he is evidently the same as Cristna, which can only arise from his being the sun in an earlier period. This identity with Mercury and Woden, the Budvar day, the *Maia* mother of Mercury and Buddha, the Maturea in India and Egypt, the two Elephantas with their Cristnas, and the destroying tyrant of the gospel history in that of the Eastern, the Samaneans of Clemens Alexandrinus, and many other circumstances, unite to prove that something must be wrong in the principle of Mr. Bentley's very learned and abstruse calculations. As I have said before, the fact of Cristna being found in Egypt by the seapoys of itself decides the question. It is of importance to observe, that by far the greatest part of the writings, stated by Mr. Bentley to be forgeries, have little or no relation to religion. Those that have, are filled with stories of immensely elongated cycles and complication, for the sake, perhaps, of secrecy ; or, perhaps, as our priests say, to produce astonishment in the minds of weak and ignorant persons, and for the gratification of the silly vanity of being thought the most ancient of nations. That this has caused the adoption of their old cycles, which is done by merely adding a few ciphers, may, however unlikely, be true. But this will not account for the destruction of the old works in all the dialects spoken by various sects over all the countries east of the Indus, which existed before a certain period, and the manufacture of almost innumerable new works, *for the use of all these different and hostile sects.*

4. It has been observed by Mr. Colebrooke that the observations of Hindoo astronomers were ever extremely coarse and imperfect, and their practice very inferior to their theory of astronomy. An improved theory, or the hint of it, was borrowed from the West : but they did not learn to make correct observations. They were content, in practice, with a rude approximation. . . . Again Mr. C. says, " We are not " to try their rules by the test of their agreement with accurate " observations at any assignable moment, and thence conclude that " the rule and its correct application are contemporaneous. This has " always been the point at issue between Mr. Bentley and me. He " mentioned, in his first essay, that the age of a Hindu astronomical " treatise can be so determined with precision : I have always " contended that their practical astronomy has been too loose and

"imperfect for the application of that test, except as an *approximation*.  
 "In one instance, by the rigorous use of his test he would have had  
 "to pronounce that the work under examination is of *an age yet to*  
*"come* (1454 years after A.D. 1799).<sup>1</sup> To avoid so monstrous an  
 "absurdity he rejected this case, and deduced a mean from the other  
 "results, varying from 340 to 1105 years."<sup>2</sup> But I think the example  
 of the fallacies to which Mr. Bentley's mode of argument is liable,  
 which the deduction of Mr. Colebrooke in this case has shown, is  
 quite sufficient to prove that Mr. Bentley's conclusions cannot on any  
 account be permitted to weigh against all the facts and powerful  
 reasons which have been given. Indeed, Mr. Colebrooke's observa-  
 tion seems to me at once to *prove* the fallacy of his rule, notwithstanding  
 that it has been admitted by some very eminent astronomers.

Respecting the manuscripts of India, the missionary Dr. Buchanan  
 says,<sup>3</sup> "The greater part of *Bengal* manuscripts, owing to the badness  
 "of the paper, require to be copied at least once in ten years, as they  
 "will in that climate preserve no longer: and every copyist, it is to  
 "be suspected, adds to old books whatever discoveries he makes,  
 "relinquishing his immediate reputation for learning, in order to  
 "promote the grand and profitable employment of his sect, the  
 "delusion of the multitude." Or as he probably would say, (in fact  
 as *all priests* would say,) the enlightening of the multitude. I know  
 no reason why the Doctor should be guilty of any deceit here: but  
 if we state the fact fairly we see how completely he justifies what Mr.  
 Colebrooke has said respecting the corrections of the ancient  
 astronomical works by the moderns; and thus entirely overthrows  
 Mr. Bentley's specious reasonings, from the correctness of the astro-  
 nomical observations. The fact here stated at once accounts for no  
 old manuscripts being found uncorrected. No man would renew a  
 copy except from the <sup>4</sup>last version.

Mr. Colebrooke seems to consider the adoration of Cristna as  
 Hero-worship; the same of Menu. This is a great mistake. They  
 are both personifications or incarnations, like Buddha, of Divine  
 Wisdom—from the latter of which came the Hebrew *נח*, the Greek  
*Noos*, and the Latin *Mens*, as I have before shown. I have no doubt  
 that the Buddhists and Brahmins constituted one sect, followers of  
 Brahma, till the Sun entered Aries; then they divided; and the  
 Buddhists were driven out of India. But the Buddhists had the  
 renewed incarnations, precisely the same in number as the Brahmins

<sup>1</sup> See *Asiat. Res.* Vol. VI. p. 570.    <sup>2</sup> *Asiatic Journal*, March 1826, p. 365.

<sup>3</sup> *Asiat. Res.* Vol. VI. p. 174.

—for the systems were the same ; and this accounts for the younger Buddha, after Christ, whom the Brahmins call an impostor. That there were to be ten incarnations in all, was a doctrine admitted by both.

When it is considered that the Vyasa, of whom so much has been said, is an imaginary character, that the word means merely a compiler, and that when we say *Vyasa* compiled the Vedas, we ought to say, the compiler compiled them at such or such a time, and, that it is admitted that they were compiled from oral traditions—it does not seem to me probable, that the Brahmins had any fraudulent or dishonest intention in correcting the astronomical parts of them. They contained astronomical facts, in which, in their old books, they discovered errors, and they corrected them. The astronomical tables had no connexion with religion : nor was it possible the Brahmins could foresee that these tables could ever, in London or any where else, at a future day, have any connexion with it. After the Mythos was established about the year B.C. 3101 on the Cycle of the Neros, it stood still ; but the astronomy constantly advanced. The same thing takes place with our astronomical tables, tables of logarithms, &c., &c. In every new edition errors are corrected.

Mr. Colebrooke<sup>1</sup> after a very careful examination of the credit due to the genuineness of the Vedas, inclines to think the worship of Cristna may have been introduced at or after the time that the persecution took place of the Buddhists and Jains.<sup>2</sup> This I think is the truth, and as far as the fact goes agrees perfectly with my theory, that Cristna is only the Indian Hercules, the Sun in Aries. And this obviates entirely another opinion of Mr. Colebrooke's, and proves that the Hindoos did not deify heroes.<sup>3</sup> The precise time when the struggle took place between the followers of the Sun in Taurus, and those of the Sun in Aries, is doubtful. It *must*, however, have taken place at some time—it may have been a long time—and if they did not then perfectly understand the precession of the equinox, it probably was *a long time after* the Sun entered Aries.

The argument relied on by Mr. Bentley is of an extremely abstruse and difficult nature : and I should say, in opposition to the numerous facts, and the mass of circumstantial evidence in favour of the antiquity of the Hindoo works, will itself serve as an example of the fallacy of the system recommended by him. I know not better how to describe it, than by giving an extract from a paper of Mr. Colebrooke's in the Asiatic Researches.<sup>4</sup> The practice of modernizing books, alluded to

<sup>1</sup> Asiat. Res. Vol. VIII. 8vo. pp. 377, 480, 497.

<sup>2</sup> Vide p. 495, ed. Lond. 1808.

<sup>3</sup> Ibid.

<sup>4</sup> Vol. XII. p. 228.

by Mr. Colebrooke, seems to harmonize the facts, which cannot be questioned, with the plausible hypothesis of Mr Bentley, and thus to remove a very great difficulty :

“ Without entering at length into any disquisition on this subject, or discussing the accuracy of the premises, but acceding generally to the position, that the date of a set of astronomical tables, or of a system for the computation of the places of planets, is deducible from the ascertainment of a time when that system or set of tables gave results nearest to the truth ; and granting that the date above-mentioned approximates within certain limits to such an ascertainment ; I shall merely observe that, supposing the dates otherwise irreconcilable, still the book which we now have under the name of *Súrya*, or *Saura*, *Sidd' hanta*, may have been, and probably was, modernized from a more ancient treatise of the same name, the later work borrowing its title from an earlier performance of a different author. We have an instance of this practice in the kindred case of the *Brahme-sidd' hanta* : for we are acquainted with no less than three astronomical treatises bearing this title : and an equal number of tracts, entitled *Vasisht'ha-sidd'hánta*, may be traced in the quotations of authors. This solution of the objection also is entirely compatible with the tenour of the references to the *Saura*, which have been yet remarked in the works of *Brahmegupta* and *Varahamira* ; none of them being relative to points that furnish arguments for concluding the age of the book from internal evidence.”

This passage is of the very first importance ; because, as all the arguments against the antiquity of the Hindoo learning have been refuted, so as to leave no question except this of Mr. Bentley's, it shows that this last hold, even if not removed by other arguments and presumptive evidence, is not any longer tenable. And it shows this in the best manner ; for it does not show that Mr. Bentley has been wrong, either in his reasoning or his fact : but it harmonizes both to the assumed assertions of the Hindoos and the other circumstances. This also harmonizes perfectly with the system of renewed incarnations which I have exhibited to the view of the reader ; and thus the minute examination, consequent on the controversy, in the end, as it always does conduce, has conducted to the cause of truth. All this also harmonizes perfectly with what has been said in the preliminary observations respecting the great antiquity and the identity of the Tauric festivals in India and Britain.

The undisputed fact noticed above by Mr. Colebrooke of the practice of the Brahmins in modernizing their ancient treatises, at

once renders Mr. Bentley's arguments *inconclusive*, and leaves in full force all that Mr. Colebrooke has said respecting the impossibility of forging books to the extent contemplated by Mr. Bentley, though that would be absolutely necessary to support his system. The quantity of fraud and forgery necessary for deceiving the single despot Mohamed Akbar about the year 1556,<sup>1</sup> according to the theory of Mr. Bentley, unsupported by any authorities, constitutes an effect so out of all proportion to its supposed cause, that it is, I believe, by almost all scientific Europeans of the Hindoo school, looked upon with the most perfect contempt. The observation of Mr. Colebrooke in the last sentence of the quotation above, that the references are to works unconnected with the internal evidence, seems conclusive, and I cannot find in Mr. Bentley's answer anything to afford a satisfactory reply to this. I therefore feel obliged to adopt Mr. Colebrooke's mode of accounting for the apparent difficulties which Mr. Bentley has pointed out. But I apprehend, independently of the other argument, that the circumstance of the old æra of the Cali-yug exactly agreeing with its present date, having been observed by Al Mansor at the court of Balk, as noticed before by me, tends strongly to overthrow all the nonsensical speculations of modern forgery to please Mohamed Akbar.

5. In my Celtic Druids I have said that the renovation of the cycles would account for the appearance of Cristna in one of those of late date. As I have observed before, it may be replied to this, that although the sun and moon would hold the same relative situation to one another in consequence of the precession of the equinoxes, they would not hold the same situations in relation to the planets and fixed stars. It is very clear that this must have been observed by the Hindoo astronomers, in a very little time, if they made any actual observations, and in each cycle, when they renewed their books they would endeavour, as they thought, to correct them. This perfectly agrees with what Mr. Colebrooke has informed us above respecting the Brahma Sidhantha, &c. These tracts, which he notices, have evidently escaped the correction, and serve in a different and distant clime to confirm the profound argument of Michaelis and Bishop Marsh respecting the difficulty of corrupting the gospel histories *in later times*. It is evident that the Brahmins who made the corrections have not had possession of all the old copies, which, in some retired temple of some of the numerous sects, have probably been copied by a person ignorant of what was done at Benares or Ougein.

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<sup>1</sup> Vide Bentley on Hindoo Astr. p. 164.

The Janampatri of Cristna, given by Mr. Bentley for about the year 600 after Christ, was not long before the time when the Mohamedans overran India, and destroyed all the temples and colleges: and from this time probably may be dated the ignorance of the Brahmins, and the cessation of the general correspondence among them, which would be a consequence of the overthrow of their *universal* power, and hence they could no longer attempt to correct astronomical errors. Thus we find their tables most correct at the time of their conquest, the destruction of their power, and the pollution of their temples and colleges.

These considerations also account for the correction without the imputation of intentional fraud in the Brahmins, to whom (though I do not consider them better than other priests, for all priests, as bodies, will deceive, if they have the power) I do not like to impute fraud, if I can avoid it. These considerations also leave Mr. Bentley's astronomical arguments all their force, and to him all the credit which is justly due for his ingenuity. The greatly exaggerated accounts of Mr. Bentley betray a consciousness of weakness in argument. The doctrine that a renewed incarnation was expected every 600 years is supported by a great number of facts which cannot be disputed, totally independent of each other, and found in widely-separated countries. For example—the *ten* ages in India and in Europe, *eight* of them nearly finished, and a ninth expected to arrive, when a new saviour was to appear—a new incarnation of the Supreme Being. This supplies a clue to all the difficulties respecting the date of the God with a thousand names. He was born in the time of Joshua, and in the time of Cæsar; but though he had different names, yet he had the same name. This is similar to the mistake of the Jewish rabble in taking Jesus Christ for an incarnation of Elias, Ελιος, or the God יהוה *ieu*, אליהו *alieu*, al-Ieu.

Mr. Bentley has admitted several facts of consequence, which, as he is an opponent to my doctrines, the reader will know how to estimate.

Mr. Bentley has observed that Hermes was the son of Osiris and Maia, and that Mercury was the son of *Jupiter* and Maia; that Buddha was also the son of Maia, and was the same as Mercury, and that his name meant WISE or WISDOM.<sup>1</sup> He allows<sup>2</sup> that the image of Siva is generally accompanied with a Bull to indicate the commencement of the year from the sign Taurus, or first of May. He says that *Sura* in Sanscrit means light, and *Asura* means darkness. This is evidently the Surya, and שר *sr*, Osiris. Mr. Bentley also shews that the Hindoo mansions of the moon were *originally* 28 not 27 in

<sup>1</sup> Pp. 55, 56, 60.

<sup>2</sup> P. 58.

number.<sup>1</sup> Coming from Mr. Bentley, my opponent, these are all important admissions—strongly supporting my system.

6. Long after I had written the above respecting Mr. Bentley, I found what at once settles the question; but as I think it extremely desirable, in a case of such importance, that my reader should see the steps by which I have gradually arrived at my conclusions, I shall not expunge what I had previously written.

If any dependence can be placed on Mr. Bentley's own words, he was at last satisfied that the story of Cristna having been copied from Jesus Christ, of which I have treated in my *Celtic Druids*, and also before in this work, was not to be supported. In a letter from him, published by the Rev. J. Marsham, D.D., in his *Elements of the Chinese Grammar*, is the following passage:—"July 4th, 1813, "*Krishna was contemporary with Yoodhisht'hira (see the Geeta), and "the epoch of Yoodhist'hira's birth was the year 2526 of the Cali Yuga "of the present astronomers, or about 575 years before the Christian "æra."* The fact of Cristna's living more than 500 years before Christ at once disposes of all the nonsense, both oral and written, about the history of Cristna being copied from that of Christ. The admission also removes the only plausible objection to the whole of my theory, and at once shews that my explanation of the nature of the Janampatri of Cristna is correct. Mr. Bentley's admission opens the door to my theory, that renewed incarnations of the same persons were believed to have taken place, and indeed nearly proves the truth of it respecting them: for we have here one Cristna about 600 years before Christ, and another Cristna about 600 years after him. Here are three persons of the same name in the world, at three very peculiar epochs—Cristna about 600 B.C., and Christ himself at the end of this 600, and Cristna 600 years afterward.

After this, in another letter, (Ib.) Mr. Bentley goes on to shew, by ASTRONOMICAL CALCULATIONS AND PROOFS, that he is correct, and that Cristna was certainly, as he had before said, more than 500 years before Christ.

The date of the æra of Yudist'hira is the only fact which materially concerns my argument, this being allowed by Mr. Bentley to be the date of the birth of Cristna. This date, in his *posthumous work*, I find fixed, to use his own words, *decidedly beyond the possibility of doubt*, to the year 575 before Christ. (See pp. 67, 72.) Then the history of Cristna cannot have been copied from that of Christ. I shall return to Mr. Bentley several times in the course of the work.

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<sup>1</sup> P. 5.

No doubt the difficulty of coming at the truth in questions of this nature is exceedingly great and almost insuperable. It is very evident that written evidence can scarcely ever be made free from objection, as the controversy between Mr. Colebrooke and Mr. Bentley proves; and I conceive that it can be discovered which side is in the right, only from collateral circumstances, over which neither party engaged can have any control, and which we learn from persons or writings that cannot by any possibility have any interest in the question. I allude to such evidence respecting the Heri-Crisna at Mutra as is afforded by Arrian, and to such facts as the existence of two Mutras or Matureas. All this goes to prove the great absurdity of believing that God would give a system to his creatures to be believed under pain of damnation, depending on written evidence of this kind. In this case I cannot forget that passion, religious bigotry, and interest, are on one side, and disinterested philosophy, and nothing that I can perceive but a love of truth, on the other. When I consider the letters of Dr. Marsham, with the ultra pietism of Mr. Bentley, and all the circumstances relating to his last work, partly written, as I am told, on his death-bed, I confess I feel rather inclined to adopt, of his two opinions, that entertained when he was sound both in body and mind. It is very unwise, and generally very unkind, in surviving relatives to publish the death-bed works of their friends. Nothing can be more unsatisfactory than the opinions of persons in this situation.

There can be no doubt now, I think, that the history of Cristna is the history of the equinoctial sun in Aries, and that Buddha was the equinoctial sun in Taurus. Buddha was Bacchus, Cristna was Hercules, in reality, one 2160 years after the other: this nearly agrees with what is said by Arrian, that Hercules was many generations—1500 years—after Bacchus; and that, as Plutarch says, Bacchus and Hercules were modern Gods,<sup>1</sup> that is, they were not so old as the Gods which gave names to the planets. After the sun, I suppose, the five planets, the *disposers*, as Moses and the Pelasgi<sup>2</sup> called them, were the objects of adoration, and the foundation of astrology. The signs of the Zodiac, and the festivals of the vernal equinox, followed in due course.

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<sup>1</sup> Plutarch says, *De Iside et Osiride*, (Squire, p. 35,) "Osiris and Isis were translated, as some say, to the rank of Gods, as Bacchus and Hercules were in after ages"—thus confirming my idea, that the latter were not the oldest Gods.

<sup>2</sup> Pelasgi, Phœnician Sailors. See *Celtic Druids*, pp. 258 *et seq.*

## CHAPTER VIII.

MATUREA. — OBJECTIONS. — MR. SEELEY'S OBSERVATION ON THE SERPENT. — ATONEMENT, ORIGINAL SIN. — BLACK NATION OF BUDDHISTS IN ASIA.

1. WHEN the identity of the doctrines of Genesis with the story of Cristna is considered, the circumstances of the Egyptian city of Heliopolis or Maturea, the city of the Sun, as I have formerly shewn, are very striking. It was the capital of Goshen, (Goshen means *house of the sun*,) where the Israelites settled under Jacob. It was here the priest Potiphar lived and officiated, to whose daughter Joseph was married. It was here, where a Jewish temple was built by Onias, who was at the head of a sect of schismatical or heretical Jews, whose doctrines we *cannot* know, or on what grounds they maintained that this was the proper place for the temple of Jehovah. But we *do* know that they were hated by the orthodox, as almost always happens to heretics.

Jerusalem, ACCORDING TO THE PENTATEUCH, had no more right to call itself the place chosen by *Jehovah to place his temple there*, than Heliopolis or any other city. This same Heliopolis was the place to which, as has been already shewn, Joseph and Mary fled from Herod, and where Jesus performed great miracles—and, in his time, was called Maturea—the name of the birthplace of Cristna, the Maturea Deorum of Ptolemy. It may be said these things do not *prove* the identity of Jesus and Cristna, and that the story of the former was copied from the latter. This I admit. But though they do not prove the identity of Jesus and Cristna, they prove that the corruptions of the religion of Jesus have been collected from the mythoses of India, which is the object for which they are produced. Before I conclude this work, I shall produce evidence that the man Christ Jesus, to use the words of the gospel histories, was not a man living in India.<sup>1</sup>

<sup>1</sup> "The Antonine Itinerary gives 24 MP. between Heliopolis and Memphis; of which 12 are taken up between Heliopolis and Babylon. The former of these places is universally allowed by travellers to have been at Matarea, where, amongst other remains, an obelisk is still standing. Besides the remains at Matarea, which are by no means equivocal, in respect of the fact which they indicate, there are other circumstances which must be allowed in proof of the position. The fountain at Matarea is named Ain Schams, or the fountain of the sun. A modern town, situated so near to the site of the remains at Matarea, as that the skirts of the two are within a mile and a half of each other,

I feel a perfect conviction that I have proved that Buddha preceded Cristna, and I am equally convinced that no unprejudiced person can doubt the existence of the worship of Cristna in the reign of Alexander the Great. We have seen that Buddha was the son of Maia, a virgin, in whose womb he was incarnate *sans souillure*<sup>1</sup> and whose birth was foretold many centuries before it took place. This is the identical history of the immaculate conception of Pythagoras, and in like manner of Jesus, foretold before Jesus was born. Almost immediately afterward we have Buddha and the Samaneans, his priests, noticed by Clemens Alexandrinus, who states Buddha to have been the founder of the sect of the Gymnosophists, in the same manner as the Brahmins were used to attribute their institution to Brahma.<sup>2</sup> Reland says, "*Vehar*, templum Dei primarii Buddæ *Βουττα* quem Indos ut Deum venerari jam olim notavit Clemens Alexandrinus."<sup>3</sup>

2. Our inquirers into the history of the mythology of the natives of India generally take their accounts from the writings of the followers of Cristna, never recollecting that they are all denied any authority by the greatest part of the immense population of those countries in which Buddhism prevails—a population covering a country ten times as large as that of the Brahmins. In consequence of this, as might be expected, they are merely echoes of the misrepresentations of the Brahmins. But at last enough escapes from their own writings, notwithstanding all the attempts of the Brahmins at concealment, to show that there was a Buddhism before the time of Cristna; and I never can forget the unexceptionable testimony of Arrian to the Indian Bacchus having long preceded the Indian Hercules.

In the various accounts which different authors have given us respecting Buddha, I perceive but one plausible objection to the theory which I have proposed of his being the Sun in Taurus, as all allow that he *was* the Sun; and that is, the difficulty of accounting for the Cristna of the Brahmins having come to Egypt. That a colony did pass from India to Egypt no one can doubt, and that, too, after the rise of the name and mythos of Cristna. At first to

"is named Keliub: which is no doubt the same with Heliopolis, a little changed.  
 "The province is also called Keliubie; and answers to the ancient prefecture  
 "of Heliopolis. The mound of Heliopolis, according to Dr. Pococke, is about  
 "a mile in length, by half that breadth. The obelisk, now standing, occupies  
 "nearly the centre of it." Rennel, *Her.* p. 495.

<sup>1</sup> An immaculate conception. <sup>2</sup> *Asiat. Res.* Vol. I. p. 168.

<sup>3</sup> *Strom. Lib. I.* p. 233, *Dissert. xi. pars tertia*, p. 85.

account for this, when the prejudices of the Brahmins against leaving their country or making proselytes is considered, seems difficult. Yet I think there are certain facts, now well known, which will justify us in supposing, that the Brahmins had not always the same objection to leaving their country which they have had for many centuries past. It is very certain that the Sanscrit language, in its present state, is an artificial one, and that it is not the oldest of India. Now, it is equally certain that the mythos did come to Italy; then it must have come previous to the Sanscrit being perfected. The examples of the personal verb, the formation of the degrees of comparison of the adjective, and the identity of the names of numbers, &c., with those of the Latin, which I have given in my *Celtic Druids*, decidedly and incontrovertibly prove the identity of the two languages. I suppose it will not be held that Italy has colonised India. Will any one be absurd enough any longer to maintain that Egypt colonised India, making *two* islands of Elephanta—*two* Matureas, carrying also thither an astronomical mythology, suitable to no part of its own territory, or to that of India, and that India sent back in return a language to Italy and the  $\text{OM IIA}\Xi\text{KOT}\Xi$ ,<sup>1</sup> in language not *Greek* but *Indian*, to Eleusis?

The fact of the black God *Cristna* being found in Italy, Germany, Switzerland, and France, is of itself, independent of all other circumstances, sufficient to decide the question. How came the French and Italians to dye their own God *Cristna* black, before they sent icons of him to India? How came his mother to be black?—the black Venus, or Isis the mother, the virgin mother of divine love, of Aur or Horus, the Lux of St. John, the Regina Cœli, treading, in the sphere, on the head of the serpent—all marks of the Jesus of Bethlehem—of the temple of the sun, or of Ceres, but *not of Jesus of Nazareth*.

3. The following observation of Mr. Seely, is alone quite sufficient to determine the question as to which of the two countries, Egypt or India, colonised the other.

Mr. Seely says, "The Cobra capella, or hooded Snake, being "unknown in Africa, except as hieroglyphic, it may be concluded

<sup>1</sup> Celtic Druids, Ch. II. Sect. XXVII.

By a *pretended emendation* of the text of Hesychius, a learned German of the orthodox school, of the name of Lobeck, has attempted to overthrow the argument of Col. Wilford respecting these curious words, BUT he is obliged first to emend the text. I prefer the opinions of Creuzer, Schelling, Munter, and Uwarrow, upon this passage, to that of Mr. Lobeck. *Vide Foreign Quarterly Review*, Jan. 1831, p. 51.

"(as also from other arguments), that the Egyptians were the depositaries, not the inventors, of their mythological attainments."<sup>1</sup> If it be true that there are no snakes of this kind in Africa, though they are very commonly found among the hieroglyphics, I can scarcely conceive a more decisive proof, that the Egyptian mythology came from India. From the union of these considerations and *indisputable facts* I conclude, that, in very early times, soon after the sun entered Aries, the Brahmins did not, as at this day, object to travel from their own country; and I think we may find a probable reason for their present dissocial system being adopted. We know that the Buddhists, under the name of Sekhs or Jaines, have been for many centuries endeavouring to convert the Vishnuites, and it was probably to prevent this that their followers were forbidden by the Brahmins to hold any commerce with strangers, or to quit their own country: and that it was thus their rule of seclusion became established. There seems in this to be nothing very improbable. There is no miracle, nothing contrary to the order of nature required here, Of course, I suppose this to have taken place some time after the change of the equinoctial festival from May to April,—from Taurus to Aries. This change, there is reason to believe, was not made without considerable bloodshed and confusion. But I think wherever it took place, there is now no Buddhism, properly so called. I think there is evidence enough to prove that it took place in Egypt, and that Moses adopted it. We read in ancient times of several Brahmins having come into the West. But, according to Mr. Wilford, the difficulty really does not exist; for *he* says, "The Hindoos are not prohibited from visiting foreign countries,—they are only forbidden to pass certain rivers; but there is no objection to their *ascending round their heads*, so they only do not cross them."<sup>2</sup> This interpretation has evidently been adopted to evade the law.

4. As we find that most of the other absurd doctrines with which fanatics and priests have loaded the religion of Jesus have come from India, so we also find that, from the same source, has come *original sin*. Mr. Maurice says, "It is the invariable belief of the Brahmins that man is a fallen creature. Upon this very belief is built the doctrine of the migration of the souls through various animal bodies, and revolving BOBUNS or planetary spheres." Hence arose all the austerities of the Yokees, Fakirs, and other fanatics, which were carried to an excess that is scarcely credible.

<sup>1</sup> On the Caves of Ellora, p. 216.

<sup>2</sup> Asiat. Res. Vol. VI. p. 533.

The Rev. Dr. Claudius Buchanan has the following passage:<sup>1</sup> "The chief and distinguishing doctrines of Scripture may be considered the four following—the Trinity in Unity: the incarnation of the Deity; a vicarious atonement for sin; and the influence of the Divine Spirit on the mind of man. Now, if we should be able to prove that all these are represented in the systems of the East, will any man venture to affirm that it happens by chance?" No, indeed, no man, who is not a fool, will venture to say any such thing. The Doctor then goes on to admit, that the Brahmins must have known of the plural nature of the Aleim, which he calls the ELOHIM, the "Let us make man," of the first chapter of Genesis, the incarnation, the atonement, and the influence of the Holy Spirit,—the doctrine of regeneration or *man twice born*. Thus in having shown that all these Jewish and Christian doctrines are to be found among the ancient Brahmins, I am supported in the fact by divines of the first eminence. The fact that the doctrines are common to the East and West of the Indus, cannot be disputed, and the only question will be, whether the East copied the doctrines of Christianity from the West, BEFORE the birth of Christ, for they were there BEFORE his birth, or the West copied from the East its ancient doctrines, to the corruption and almost ruin of the beautiful and simple system of their Founder and Saviour.

Original Sin, the foundation of the doctrine of the atonement, was not known to the early Christians,<sup>2</sup> and therefore it is perfectly clear that it cannot have been copied from them. Original Sin entirely depends on the story of the fruit-tree of Genesis being taken in a literal sense. But the ancient fathers of the Church understood that it was an allegory; therefore, in their writings, there could be nothing about original sin. The doctrine is not known to the Romish or Greek Churches, and the reason of this is, in addition to what I have stated respecting allegory, that *these churches* make the text say, the woman, not the seed of the woman, shall bruise the serpent's head: "Inimicitias ponam inter te et mulierem, et semen tuum et semen illius: IPSA conteret caput tuum, et tu insidiaberis calcaneo ejus."<sup>3</sup> This decisively proves, when joined with the other circumstances, as I have said before, that the Hindoo doctrines have not been copied from the Christian. It seems probable that the doctrine of the Metempsychosis was gradually superseded by that of the Atonement in the Christian religion. The former was held by most or all the

<sup>1</sup> Christian Researches in Asia, p. 266.

<sup>2</sup> See Jones on the Canon, Vol. II. p. 348.

<sup>3</sup> Vulg.

early Christians, to whom the latter seems to have been unknown. The two appear to me to be totally incompatible. Perhaps we do not find in history any doctrine which has been more pernicious than that of Original Sin. It is now demoralizing Britain. It caused all the human sacrifices in ancient times,<sup>1</sup> and actually converted the Jews into a nation of Cannibals, as Lord Kingsborough, in his splendid work on Mexican Antiquities, has proved that they were.

5. The reader will recollect what was said in the first book respecting the two Ethiopias—the opinion of Sir W. Jones and Mr. Maurice, that a nation of *blacks* formerly ruled over all Asia, and the other circumstances where the black colour occurred in various ways: and now I think he will be prepared for a few questions, for which I have been from the beginning paving the way: May not this nation have been a nation of *black* Buddhists? May not the peaceable religion of the curly-headed Buddha have pervaded and kept in peace for many generations, of which we have no history, the whole of Asia? May not the people professing it have been the Palli or Pallestini of Mr. Maurice and Sir William Jones, or the Shepherd Kings or Cushites, of whom so much has been said? Sir W. Jones thought the seat of this empire may have been Sidon. The Grand Lama, or the sovereign priest of this empire, might as easily reside in the neighbourhood of Sidon as in any other place. And in favour of this opinion, there are many trifling circumstances which may induce a person to think that Mount Gerizim, the favourite place of Joshua, was, in very remote times, like the capital of the Lama of Thibet, a place of great sanctity. Who was Melchizedek? Was he a grand Lama? That Gerizim, not Jerusalem, was his residence, we are told by the disinterested witness Eupolemus, whose evidence also is confirmed by various circumstances. Why should not a nation have ruled all Asia in peace, as the Chinese have done their empire, for several thousand years? If these were Jain Buddhists, their propensity to propagate their doctrine, so different from the practice of the Brahmins, easily shows why it was carried to the extremest west, and why it was found in Britain. But if they were the first people, the Celts, for instance, as I believe they were, and their religion the first, it would of course go with them.

“Buddha, the son of Maya, is considered as the God of Justice; “and the Ox, which is sacred to him, is termed Dherma. So that “this epithet, like that of Buddha, is not confined to any individual

<sup>1</sup> See Celtic Druids, last chapter.

or any race."<sup>1</sup> "On the contrary, we learn from the institutes of "Menu, that the very birth of Brahmins is a constant incarnation of "Dherma, God of Justice." Here I think we have a Melchizedek. In the interior of the great temple of Bali, at Maha-bali-pore, is a couch called the bed of Dherma-rajah.<sup>2</sup> This compound word translated is *Bed of the king of justice* or *Bed of Melchizedek*.

Against a nation, as Sir W. Jones thought, having ruled over all Asia, I see no objection; and if they were Cushite Buddhists attached to their religion in the way we see many oriental nations attached to their religion at this day, I know no reason why their royal high-priests should not have ruled them with justice, and in peace for many generations, till they were disturbed, perhaps, by the inroads of some northern tribes. During this golden age a most intimate correspondence among the priests of different and remote countries may have been kept up; and this may account for the transfer of the festival of Taurus to that of Aries, in some countries, in Britain perhaps, without any struggle. When I contemplate what the character of a Buddhist must have been before corruption crept into the religion, I can readily believe any thing which is good of a people professing it. The real, true, conscientious Buddhist must have been an exact prototype of Jesus Christ, as I shall prove, both in doctrine and practice. It is pretty evident from the Pascal feast, the sacrifice of the Lamb, the change of the beginning of the year to the first of Aries, the anger of Aaron's Bull or Bulls, the going back of the Israelites to the Bulls of Bethavon, בֵּית אֵן *bit an*, &c., &c., a great part of Moses's object was the change of the festival of the equinox from Taurus to Aries. I cannot help suspecting that in very ancient times a human being was sacrificed at the Pascal festival by some devotees, and that the story of Abraham's sacrifice of Isaac was the mythologic mode of describing the change, either from this worship, or from the offering of the bull or calf to that of the Lamb, perhaps of both.

The simultaneous existence of the worship of the sun in Taurus with the sun in Aries is, in most cases, easily accounted for. In general it was not an abolition of an old worship so much as the addition of a new one which was required to keep the festivals in order. So that in most cases the two would go on amicably together, the prejudices of the followers of the old religion being indulged. Thus we find the festival of Taurus continued along with that of Aries in Britain. In the peninsula of India there appears to have

<sup>1</sup> Cam. Key, Vol. I. p. 216.

<sup>2</sup> Chambers' Asiat. Researches.

been a severe struggle, and the old religionists were expelled ; but even here some remains of the old or Tauric religion are found—for instance, in the temple at Jaggernaut, and at Mavalipuram or Mahaboli-pore, the city of the Great Bali, the ruins of which, on the Coast of Coromandel, near Sadrass, prove it to have been of vast size. In Egypt they appear to have gone on amicably. And we have Osiris, Apis, Serapis, and Jupiter Ammon—Osiris, after his death, regenerated, transmigrated into the body of Apis. Plutarch says that the Bull Apis was an image of the spirit of Osiris.<sup>1</sup>

## CHAPTER IX.

BAAL.—SIR W. JONES AND THE DESATIR.—ETYMOLOGY OF THE WORD  
BAL.—DR. HAGER ON APOLLO.—CUFA GRASS, SACRIFICE OF.

1. BALA or Bal was one of the names of Buddha.<sup>2</sup> It cannot be modern ; in most ancient times it is everywhere to be found—in Carthage, Sidon, Tyre, Syria, Assyria—the Baal of the Hebrews. It is impossible to modernize him. The temples with the Bull remaining, and the ruins of the most magnificent city of Maha-bali-pore not quite buried beneath the waves, and the figures in the temples prove the antiquity of this crucified God. Captain Wilford has pointed out some very striking traits of resemblance in the temples of Bal or Buddha, in Assyria, India, and Egypt : but this is not surprising, for they were all temples of Apis, the Bull of the Zodiac.

From a great variety of observations it appears to me that the earliest remains of antiquity may be expected to be found in the most remote situations—on the extreme bounds of continents, or in islands, or in places the most distant from the centre of migration. Thus, Syria from upper India ; again, the Ionians on the West of Asia Minor, the British, and still more the Irish. In these situations the migrators from the first hive settled, and removed no more ; and here, in consequence, the earliest habits, customs, and Gods, are found.

In the Indian Archipelago there are an island of Madura, and an island of Bali. In the first, where the Brahmin religion prevails, it is difficult not to recognise a duplicate of the Muttra or Maturea of Cristina, on the Jumna. In the second, Bali, we have the same name

<sup>1</sup> De Is. et Osir.

<sup>2</sup> Wilford, *Asiat. Res.* Vol. X. p. 134.

as the temples of Maha-Bali-pore, a little to the south of Madras—of the Bali so often connected in upper India with Cristna, of the Baal of Syria, of Han-ni-bal and Asdru-bal of Carthage, of Belinus of Bretagne, and of Baal' or Bal-timore, Bal-linasloe, and of the fires of the Baal of Ireland, through which the people yet pass their children, as they did of old time in Asia. The identity of these respective Bals does not depend on identity of names only, but is confirmed by historical and present existing facts and local customs like that last named.<sup>1</sup>

Of the islands here alluded to, Crawford<sup>2</sup> says,

"There are two islands near the east-end of the island of Java called Balli, or Baly, and Madura. They have an ancient language of their own, which differs entirely from their neighbours': the latter "is the grand emporium of the Brahmin religion in the Indian "Archipelago. It is now almost confined to these two islands."

When all the other circumstances are considered, it will not have surprised the reader to find the Hebrew God *Baal*, the bull-headed, among the Hindoo Gods. He is called *Bala-Rama* or *Balahadra*. He is the elder brother of Cristna, that is, probably, he preceded Cristna. M. Guigniaut says, Bala is evidently an incarnation of the sun; and Mr. Muller remarks, that he is a modification of *Sri-Rama*, and forms the transition or connecting link between *Sri-Rama* and Cristna. This *Sri* is evidently the שר *sr* or Osiris, with the bull of Egypt. This *Sri* is found in the Surya of India, which is no other than Buddha; as we have seen it is the oriental word for Bull, שור *sur* from which perhaps Syria, where the worship of Baal prevailed, had its name. Bali is allowed by the Brahmins to have been an incarnation or Avatar, but he is also said to have been a great tyrant and conquered by Cristna. In the history of this Avatar the rise of Cristnism is described. Vishnu or Cristna at first pretends to be very small, but by degrees increases to a great size, till at last he expels the giant, but leaves him the sovereignty of a gloomy kingdom.<sup>3</sup>

2. Sir W. Jones, in his Sixth Annual Discourse, gives an account of a celebrated Persian work, called the Desatir, written by a person named Moshani Fani, in which is described a dynasty of Persian

<sup>1</sup> The word Baal or Bal was in fact a title of honour. Dr. Russell observes, "that this same title was conferred by the Phœnicians, the Persians, the Syrians, "the Phrygians, and even by the remote people of India, on all their sovereigns." The Jews, who passed their children through the fire to Baal, were called pupils of Buddha or Bauddhers. 2 Kings xvii. 17; Cambridge Key, Vol. II. p. 220.

<sup>2</sup> Hist. Ind. Archipel. Vol. II. p. 97.

<sup>3</sup> Creuzer, Vol. I. p. 187.

kings descending from a certain Mahabad who reigned over the whole earth, by whom, he says, the castes were invented; that fourteen Mahabads or Great Buddhas had appeared or would appear; and that the first of them left a work called the Desatir, or Regulations,<sup>1</sup> and which was received by Mahabad from the Creator. This Mahabad is evidently the great Buddha;<sup>2</sup> and the *Maha-Bul* or *Maha-Beli* the great Baal or Bol of Syria, with the head of a bull, in fact the sun—the whole most clearly an astrological or astronomical mythos or allegory. The Desatir, the work here alluded to, is written in a very *ancient language*, which, it is said, would have been unintelligible without the Persian translation. As a mythos the Mahabadian history of Moshani Fani is very interesting; as the true account of a dynasty of kings it is nothing. But I think there is great reason to believe that the Desatir is one of the oldest religious works existing, though probably much corrupted by the Mohamedan Moshani. This work confirms what I have said in B. V. Ch. V. S. 2, that Menu and Buddha were identical.

Sir William Jones maintains that Mahabad is the same as the Indian Menu; that the fourteen Mahabads are the fourteen manifestations of Menu; that the celestial book of Mahabad is the celestial book of Menu; and that the four castes of Mahabad are the four castes of Menu.<sup>3</sup> Mahabad and Menu were the same, because both were the sun. But they were probably not the same incarnation. This, however, is of little consequence.<sup>4</sup>

3. To return to the word Baal. The word בעל *bol*, called by us Baal, seems to be an original root. It makes בעלים *Bolim* in its plural. Schleusner says, *Baal* ὁ ἐτ ἡ Baal. Nomen Hebraicum indeclinabile; בעל *bol* quod significat *dominum*. Like the word אל *al*, it seems to make both its masculine and feminine in-ים *im*. בעל *bol* is also called אלהים *aleim*. It is said by Parkhurst to be equivalent to the Greek Ὁ ἐχων, one having authority. It is also said by him to mean the solar fire. Baal is also called *Lord of heaven*, which may be the meaning of בעל שמים *Bol smim*, translated Lord of heaven. But שמים *smim* or שָׁמַיִם

<sup>1</sup> Of which we now have a translation, published by Mulla Firuz Bin Kaus, from the Courier press, Bombay, 1818.

<sup>2</sup> Vide Faber, Pag. Idol. Vol. II. pp. 74-83.

<sup>3</sup> Disc. on Pers. Asiat. Res. Vol. II. p. 59.

<sup>4</sup> Faber, Pag. Idol. Vol. III. p. 441.

It is clear to me that the Desatir is a work of Sabeen Buddhists, or Buddhists who worshipped, as a kind of mediators, the Planets. With them Hurmusd is Jupiter, or Iao-piter. (P. 74.) The planets are all named, and are supposed to have intelligent souls, and are called angels. The stars are also supposed to have intelligent souls. I shall hereafter say more respecting the fourteen Mahabads.

*smín* meant the planets or the disposers. Its most remarkable meaning was that of a Beeve of either gender. It was an idol of the Syrians or Assyrians, often represented as a man with the head of a bull.<sup>1</sup>

In the Hebrew or Chaldee language, we see the word Baal is written בעל *Bol*. The Syrians had constantly the habit of changing the *y o* into the *π e*, and the *e* into *o*—thus, with them, on the sea-coast, it was called בהל *Bel*. These sea-coast people were the Pelasgi, who went to Greece, and, from their changing the B into P, probably came the Greek Homeric verb Πελω *I am*. From these Pelasgic sailors of Syria, came the Bel or Belinus into the West. All this confirms Parkhurst's idea of its meaning ὁ ἔχων, or *one having authority*. From this comes the word Pelorus: Pel-aour, or Bel-aour—Self-existent fire—the son of Isis, the Maia or Great Mother. The true God was originally called בעל *Bol*,<sup>2</sup> *Thou shalt no more call me Baali*. He was afterwards called יה *ie* or יהוה *ieue*, which meant the Self-existent, and was the root of the word Ιαω, or Iao-pater, Jupiter, and in Egypt, with the head of a ram, was called Jupiter Ammon. The followers of Baal were the worshippers of the sun in Taurus: those of Iao of Ammon—of the sun in Aries. From the word בעל *Bol* probably came our word Bull. Here the struggle betwixt the two sects of Taurus and Aries shows itself.

4. The Apollo of the Greeks was nothing but the name of the Israelitish and Syrian Bol בעל *bol*, with the Chaldee emphatic article prefixed and the usual Greek termination.

Dr. Hager says, "Heliopolis, (of Egypt,) or the city of the sun, "where the first *obelisks* were erected, and where the sun was first

<sup>1</sup> For Bull-worship, see D'Ancarville, Vol. I.

My explanation of the word Pelasgi, in the Celtic Druids, Ch. VI. Sect. XXIX., is of considerable importance, as it removes many obscurities which are caused by these people in ancient history. I am happy to find myself supported in a conclusive manner by Bishop Cumberland (Origen Gent. p. 295), who says, "My opinion is, that their name comes from πηλαγος, by inserting the letter s, which "was usually done in ancient times: and such were the times when this name was "first given. For one example of this, he is called *Masnes* in *Dionysius Halicarnassensis*, who is *Manes* in *Herodotus*. Again, Casmænæ for Camænæ: Cas-millus for Camillus: and Dusmus for Dumus, &c., &c. For I believe it only "signifies that they were strangers that came by sea (πηλαγος) to settle more "commodiously than they were before; so they might be adventurers of any tribe, "family, or nation: or mixt of many that would agree to seek their fortune by "shipping into another country." Myrsilus, the Lesbian, says, the Tyrrhenians obtained the name of Storks or Pelasgi because they depart and return again. This shows them to be sailors. Niebuhr, Vol. I. p. 69.

<sup>2</sup> Hosea ii, 16.

"worshipped. It (Jablonski's Proleg.) seems that the name of "Apollo, or the sun among the Greeks, was likewise derived from "Bel, otherwise Baal, with an ain." Then, after some reasoning in which I cannot agree with him, he says, "Thus in the Greek "alphabet, which is derived from the Phœnician, the *omicron* stands "exactly in the same place where the ain (as he miscalls the oin) "of the Phœnician stood, whose shape it also has retained. "Besides, what in Chaldæa was pronounced like an *a*, in Syria "sounded like *o*—as *olaph* instead of *aleph*, *dolath* instead of *daleth*, "&c. If we then join a Greek termination, and prefix the "Phœnician article *Ha*, we have the Apollo of the Greeks and "Romans, who had no aspirate letters, like the modern Greeks and "Italians, their descendants, or did not pronounce them. The "same *Bel* was also called *Pul*: which we ought not to wonder at, "the ain being a guttural sound, sometimes approaching to *a*, some- "times to *o*, and sometimes to *u*. Thence we find the different "pronunciations of *Bal*, *Bol*, *Pul*, just as *But*, *Pot*, *Fo*, in more "Eastern countries."<sup>1</sup>

On le voit (Baal or Bel) comme nom du Soleil, says Count de Gebelin, sur des médailles Phéniciennes de Cadiz et de plusieurs autres villes d'Espagne.<sup>2</sup> Hence Baalbek in Syria was called by the Greeks *Heliopolis*; and according to Macrobius, Assyrii Heliopoli solem magnâ pompâ coluere sub Jovis Heliopolitani nomine.<sup>3</sup>

The most remarkable of the remains of the Indian Bal or Bala-Rama yet to be found in the West, is the temple of Heliopolis or Balbec in Syria. Jablonski informs us, that Bec and Beth are synonymous. Then this will be the בית *bit* or temple or house of Bal. The remains of the modern temple are very large and magnificent; but I learn from an intelligent young friend and traveller, that this building is evidently of two dates—that it is a Grecian building, erected upon Cyclopæan foundations. There is one stone upwards of 60 feet long, and 12 feet thick, which is placed in a wall, at least 20 feet from the ground. The Cyclopæan remains prove that this temple was erected in the most remote æra. It is remarkable that, like Stonehenge and Abury, no Roman or Greek writer has noticed it before the time of Augustus. Antoninus is said to

<sup>1</sup> Diss. on Babyl. Ant. p. 35. That Bel was the Sun, see Voss. de Idol.; Vitringa, Comment in Isa. xlv. ap. Brucker; Hist. Crit. Philos.; de Philos. Chaldæor. Lib. ii. Chap. ii.; Hist. Babyl.; Univers. Hist. Vol. III. Sect. ii.

<sup>2</sup> Monde Primitif, Vol. IV.

<sup>3</sup> Saturn, Lib. i.; Hager, Dissert. on Bah. Ant.

have rebuilt the temple, but it must have been on the old foundations. The Greek name Heliopolis proves, if proof were wanting, the meaning of the word Bal.<sup>1</sup>

5. The Hindoos have a sacrifice held in very high esteem which, their traditions state, goes back to the most remote æra: this is the sacrifice of a certain species of grass, called Cufa grass. This ancient sacrifice was also in use among the Egyptians. It was noticed by Porphyry *de abstinentiâ*,<sup>2</sup> in these words: "It seems that the period "is of immense antiquity, from which a nation, the most learned of "all others, as Theophrastus says, and who inhabit the most sacred "region made by the Nile, began first, from the Vestal hearth, "to sacrifice to the celestial Gods, not myrrh, or cassia, or the "first-fruits of things, mingled with the crocus of frankincense: for "these were assumed many generations afterward, in consequence "of error gradually increasing, when men wanting the necessities of "life offered, with great labour and many tears, some drops of "these, as first-fruits to the Gods. Hence they did not at first "sacrifice these, BUT GRASS, which, as a certain soft wool of prolific "nature, they plucked with their hands."<sup>3</sup>

<sup>1</sup> In my Celtic Druids, (p. 198,) I have derived Jupiter from Iao-pater. Mr. Sharon Turner (Trans. Soc. Lit.) enables me to go to a more distant fountain, perhaps the fountain-head of the same stream. He says, p. 43, Sanscrit *Matri* mother; p. 60, Sanscrit *Ipatri* father. Here are most clearly the *Mater* and *Pater* of Italy. But how came the *I* to precede the *Patri*? I think it was the same *I* which I have noticed in my Celtic Druids, Chap. V. Sect. XLII., as the sacred name of the island of Iona, called II in the annals of Ulster, and by which the God Jehovah or יהוה *Ieue* is always called by the Chaldee paraphrases, which confirms what I there said respecting Iona. It is almost impossible to read a page of Sir William Jones's works and not observe the elements of the word יהוה *ieue* recurring continually in the names of Indian Gods. It is, in fact, the יהוה *ie Jah* of the Chaldees. Father is also, in the Sanscrit and Bali languages, *Pita*. The planet Jupiter is called *Vrihaspati* in Sanscrit. From the attributes of this God, Sir W. Jones has shewn him to be the Jupiter of the Latins. This is probably the *Patri* with some other word prefixed, perhaps as a title of honour: and it is probably the way in which *Ie* and *Ye* are used in the names of the Sanscrit Gods. But in the old Bali or Pali, a language much older than the improved Sanscrit, Mr. Turner gives *Pati* for father.

<sup>2</sup> Taylor, B. ii. p. 47.

<sup>3</sup> Ibid. p. 51. For want of a system, Mr. Maurice falls into great mistakes. In page 40 of his *Modern History*, ed. 4to., he calls *Cristna Bacchus*; in p. 129, he makes him to be *Hercules*; and in p. 135, he makes him Bali. In one sense he is right, for they are all the sun, but the sun at different epochs. M. Guigniant has observed, that all the Gods and Goddesses of India return or run into one another. This exactly accords with what the reader has already seen—that all the Gods and Goddesses of the Western world centre in the Sun.

## CHAPTER X.

## YAJNA OR PASSOVER.—EIGHT VASUS.

1. IF the religion of Moses and the Hindoos were the same, it was reasonable to expect that we should find the celebrated Egyptian festival of the Passover in both countries, and it is found accordingly. We have it in the most solemn of the religious rites of the Brahmins, the sacrifice of the Yajna or the Lamb.

I have no doubt that, with the Hebrews, this succeeded to the Mithraic sacrifice of the Bull; and that it was in celebration of the passage or passover of the equinoctial sun from the Bull to the Ram. This history of the passage of the sun and of the passage of the Israelites from Egypt, affords a very remarkable example of the double meaning of the Hebrew books. The story of the ten plagues of Egypt might be very suitable for the rabble<sup>1</sup> of Jerusalem and London, but the higher classes in the former had, and I should hope in the latter now have, too much sense to believe such degrading accounts of the Deity as the LITERAL meaning of this history exhibits. Rabbi Bechai, in commenting on the twelfth chapter of Exodus, speaks to the following purport: *Scriptis Maimonides, in ratione hujus præcepti, quod propter quod sidus Aries in mense Nisan maximè valeret, et hoc sidus fructus germen faceret, ideo jussit Deus mactare arietem.* Here is a pretty clear avowal on the part of Maimonides, the most learned of the Rabbins, that the paschal Lamb was a type of the astronomical Lamb.<sup>2</sup>

Before the time of Moses, the Egyptians fixed the commencement of the year at the vernal equinox. R. A. Seba says, *Incipiebant autem Ægyptii numerare menses ab eo tempore, quo sol ingressus est in initium sideris Arietis, &c.* In the Oriental Chronicle it is said, that the day when the sun entered into Aries, was *solennis ac celeberrimus apud Ægyptios.* But this Ægyptian festival commenced on the very day when the Paschal lamb was separated. *Insuper die mensis decimo,* says R. A. Seba, *ipso illo die quo Ægyptii incipiebant celebrare cultum Arietis, &c., placuit Deo ut sumerent agnum, &c.*<sup>3</sup> In this festival the Israelites marked their door-posts, &c., with blood, the Ægyptians marked their goods with red.<sup>4</sup> The Hebrew name was פסח *psh* pesach, which means *transit*. The Lamb itself is also often called Pesech, or the Passover.

<sup>1</sup> See Bryant on the Plagues of Egypt.

<sup>2</sup> Drum. *Old. Jud.* p. 376.

<sup>3</sup> *Ibid.* p. 378.

<sup>4</sup> *Ibid.* p. 370.

In India, the devotees throw red powder on one another at the festival of the Huli or vernal equinox. This red powder, the Hindoos say, is in imitation of the pollen of plants, the principle of fructification, the flower of the plant. Here we arrive at the import of this mystery. A plant which has not this powder, this flower or flour, is useless; it does not produce seed. I could carry this farther, *sed sat* for the present.<sup>1</sup> This Huli festival is the festival of the vernal equinox; it is the Yulé; it is the origin of our word *holy*; it is Julius, Yulius.

The followers of Vishnu observed the custom, on grand occasions, of sacrificing a ram. This sacrifice was called Yajna; and the fire of the Yajna was called *Yajneswara*, or the God fire. The word "Yajna, M. Dubois says, (p. 316,) is derived from Agni fire, as if it "were to this God that the sacrifice was really offered. I need not "point out the resemblance between the word *Agni* and the Latin "*Ignis*." And I suppose I need not point out the resemblance of the word Agni to the Latin Agnus, to those who have seen the numerous extraordinary coincidences in the languages of Italy and India, which I have shown in this work and in my Celtic Druids. Mr. Bentley says (p. 45), "Aries or the Ram is to be found in the sign "of Agni, who, according to the fictions of the Hindus, was feigned "to ride that animal." It seems to me that the Rev. M. Dubois did not choose to see the *Agnus*, though he could clearly see the *Ignis*.

Agnus is not so properly the Latin word for a lamb as for an animal peculiarly dedicated to God, *hostia pura*; therefore similar to the Greek *ayvos purus*. The lamb being the animal peculiarly sacred, thus became called Agnus. This the reader will see confirmed at once by turning to Moore's Hindoo Pantheon, (Plate 80,) where there are three examples of the Agni Avatar: one is riding on a Ram, the other two have flags in their hands, on which are inscribed the Ram. He may also see the same repeated several times in the plates of M. Creuzer.

In this ceremony of sacrificing the lamb the devotees of India chaunt with a loud voice, *When will it be that the Saviour will be born! When will it be that the Redeemer will appear!* The Brahmins, though they eat no flesh on any other occasion, at this sacrifice taste the flesh of the animal: and the person offering the sacrifice makes a verbal confession of his sins<sup>2</sup> and receives

<sup>1</sup> See a beautiful note, No. 66, in Professor Haughton's *Laws of Menu*, to which I shall return.

<sup>2</sup> Loubère says, auricular confession is practised by the Siamese.

absolution.<sup>1</sup> On this I need make no observation. Mr. Parkhurst's doctrine of types explains it to those who admit the doctrine of types. The Hindoos have a sacred fire which never dies, and a sacrifice connected with it, called Oman.<sup>2</sup> They have also the custom of casting out devils from people possessed, by prayers and ceremonies,<sup>3</sup> which is also practised by the people of Siam. All this is very important.

The first sentence of the Reg-Veda is said to be Agnim-ile, *I sing praise to fire*. Here we are told that Agnim means fire. When we reflect upon the slain lamb, and the call for the Saviour, we must be struck with the scene in the fifth chapter of the Apocalypse, from verse five to ten, where praise is given to the slain Lamb. The identity of the Mythoses cannot be denied.

That the word *agnus* means *lamb* every one knows; but it will, perhaps, be said, that though it may have this meaning in Latin or Etruscan, it has it not in Sanscrit. To this I reply, if it have not this meaning in the Sanscrit, it must have had it in the old language on which the Sanscrit was built, because it is impossible to consider the way in which we find the Indian language mixed with Latin, and to see the Agni always mounted on a lamb, or in some way or other accompanied by the lamb, and the lamb slain and burnt, without believing that, however it may have changed, it must once have had this meaning. But it probably had both the meaning of the Lamb and of fire—of the *Sun* in Aries. The whole seems to raise a presumption that this Lamb worship was in existence before the artificial Sanscrit was composed, and that the Brahmins have lost the meaning of their mythology as well as of their astronomy. I only wish my reader to cast his eye over the plates of the Agni in Moore and Creuzer, to be convinced of what I say. It is the same with the word *Iaya*, and several others, which I have pointed out in the course of this work.

It seems to me to be quite impossible for any person who has studied this subject, and considered the Zodiacal Agnus, the Yajna sacrifice, the worship of the Lamb in the East and in the West, and the icons of Agni with the Lamb on them, to doubt that the Agnus means lamb: then, to such a person, the proof that the Agnus meant lamb, must carry the conviction, that the original language of the early mythology is lost. This is of great consequence, as it

<sup>1</sup> Travels and Letters of the Jesuits, translated from the French, 1713; London, 1714. pp. 14-23, signed Bouchet.

<sup>2</sup> ON the generative power of OM.

<sup>3</sup> Travels and Letters of the Jesuits, pp. 14-23.

removes the only impediment to my interpretation of the name of the God יהוה *ieue*, which, as I have shown, is found in all the names of the Gods. I am told that, in the Sanscrit, *Massih* means alike Aries, fire, and Saviour. This is correctly the משיח *msih* of the Hebrew, the anointed, or Saviour. Thus the Lamb is the Messiah.

I know that my method of rendering many Indian names will be contested by Hindoo scholars, who will *pol*, *pol* me down,—as we are told by the traveller, *I have seen, Sir, and sure must know!* But I am not to be put down in this way. I tell them that their authority, in many cases, is exactly similar to that which was proffered to me in the case of the sacrifice of the Yajni. I said in a large party of learned Orientalists, that this sacrifice of the God Agni was not that of the God of Fire merely, but that also of the Lamb; the Aries of the Zodiac. I was *pol*, *pol*ed down, put down with authority: these learned gentlemen said, it had not that meaning in Sanscrit; but as I persisted, and shewed them that the thing offered in the sacrifice was a Lamb, tasted by Brahmins on that occasion, though *they* never eat flesh at any other time; that this God of fire, though always surrounded by a glory, was at the same time *invariably* accompanied by a Lamb, he mostly riding a lamb, they were silenced. The truth was, they had never looked so far. But the fact itself of this meaning of the word being lost in the Sanscrit, tends to prove the modern date of that language. I cannot believe that the Brahmins do not know the meaning of the word Agnus. Their wish for secrecy can be the only reason that I can imagine for the signification of it not being found in their dictionaries. Another example of *lost* signification is in the word, Ya, Ya, chaunted in their ceremonies. I shall be told it means only *victory*; but is not the God Jah, יהוה *ieue* and יהיה *ieie*, always called the God of victory? It has, therefore, both these meanings. What can be more striking than the invocation in both cases of the slain lamb and of the Saviour?

There is in India a sect or tribe called Agniculas. These I suppose to be followers of the Cycle of the Agni or Igni. It is observed by Ainsworth, that the word Agniculus is not Latin. I think my readers will be satisfied, before I have finished, that the Sanscrit must have been formed upon a great number of other languages.

Yajn-eswara is Janus-osiris, or Lord Janus. Eswara is found united to numbers of words, and seems now to be used as an epithet of honour, like *Lord* with us. The sacrifice of the Ram is the Ram of the Zodiac at the vernal equinox. Thus the adoration of the Ram

succeeded to the Bull (but it did not entirely abolish it), as in the case of Asteroth of the Sidonians, which had first the head of a Bull, and afterward that of a Ram.

2. I beg my reader to recollect that, in the ancient languages, the V and the I are perpetually confounded and written for one another, and that the Brahmins had eight Vasus,<sup>1</sup> or Gods of the winds, or of air in motion, and that Agni was the NINTH ; Agni, the Lord of fire, carried on the back of a Ram and sacrificed at the vernal equinox. Thus there were eight Vasus, the number of the Cycles B. C., and of the Salivahanas, of whom I shall treat by and by. This Wind was also called Vayu—query יָיִה *ieie* ? I cannot help believing that Yasu-vati (query *Jesu-vates* ?) and Ya-du, the tribe of Cristna's ancestors, and Vasus and Vayu and Agni and the Lamb were all closely connected. Cristna is identified with *Vasu-deva* by the orthodox Vaishnavas.<sup>2</sup> Having first considered all the circumstances relating to Cristna, the extraordinary transformations which names undergo in passing from one country to another, and the interchanges of the letters V and I, I beg my reader to consider and compare the two syllables of the name *Vasu* with the word *Jesus*, and I think he will be obliged, with me, to entertain a strong suspicion that there has been some connexion between them. The word *deva* is evidently *deus*, and thus, with *Vasus*, making the God Vasus.

Jadu was the ancestor of Cristna,<sup>3</sup> that is, יָה *ie*, דִּי *di*, *holy Ie*.

Moore says, "Agni is the Hindu regent or personification of fire." Again, "I will here observe, that although all the Hindu deities partake more or less remotely of the nature and character of Surya, or the Sun, and all more or less directly radiate from, or merge in, him, yet no one is, I think, so intimately identified with him as Vishnu ; whether considered in his own person, or in the character of his most glorious Avatara of Krishna."<sup>4</sup>

It is evident from a careful perusal of Moore, from pp. 265—272, that the Brahmins did not know what to make of the Vasus or holy air in motion. When Jesus was baptised in the Jordan (a river having the same name as Padus and the Ganges), he was filled with the Holy Ghost or air in motion, which descended in the form of a dove, and the Agni, or Lord of fire, appeared in the water.<sup>5</sup>

From the following passage of Porphyry, *de abstinentiâ*, I cannot help thinking the Yajna sacrifice is probably alluded to, which

<sup>1</sup> Moore's Ind. Panth. p. 268.

<sup>2</sup> Colebrooke, Trans. Asiat. Soc. Vol. I. p. 576.

<sup>3</sup> Ibid. p. 538.

<sup>4</sup> Moore's Ind. Panth. pp. 294, 295.

<sup>5</sup> Justin Martyr.

receives considerable confirmation from its connexion with Pythagoras, whose æra was the same as that of Buddha, B. v. Ch. ii. S. i. The *tasting*, but not *eating*, is the identical practice of the Brahmins. "The truth of this may also be perceived from the altar which is even now preserved about *Delos*, which, because no animal is brought to, *or is sacrificed upon it, is called the altar of the pious*. So that the inhabitants not only abstain from sacrificing animals, but they likewise conceive, that those who established are similarly pious with those who use the altar. Hence the Pythagoreans, having adopted this mode of sacrifice, abstained from animal food through the whole of life. But when they distributed to the Gods A CERTAIN ANIMAL instead of themselves, *they merely tasted of it*, living in reality without touching other animals."<sup>1</sup> This is the very picture of the Brahmin practice at this day; it tends strongly to satisfy me of the identity of the Brahmin and Pythagorean systems. In Book iv. p. 152, of the same work, Porphyry informs us that in very old times, the sacrificing or indeed the using of the flesh of animals was not practised either by the Athenians or by the Syrians—the Syrians, that is the natives of the ancient city of Iona and the Pallistini, the Ionians, of whom I shall speak presently. Advancing still eastwards, we find Porphyry giving an account of the Magi from Eubolus, who wrote their history, in which he states that "the first and most learned class of the Magi neither eat nor slay any thing animated, but adhere to the *ancient abstinence* from animals." After this he goes to the Gymnosophists called Samaneans and Brahmins of India, of whom he gives an account, and from which it appears that they have varied very little from what they were in his time. But all these accounts seem to show signs of the first black Buddhist people, as eating no animal food—of the Black Pelasgi or Ionians, as coming to Italy and bringing the black God and his mother along with them. And they not only brought the black God and his mother, but they brought his house, the house at Loretto, as I shall show in its proper place.

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<sup>1</sup> Taylor's Trans. B. II. p. 65.

## CHAPTER XI.

RASIT, OR WISDOM, RESUMED—SECRET DOCTRINES—BULL-HEADED AND RAM-HEADED GODS—DATE OF THE SYSTEM—NAMES OF BUD-DHA, ETC. — IGNORANCE OF THE BRAHMINS AND ANCIENTS — CREUZER, HAMMER, GUIGNIAUT, ETC. — TREE OF GENESIS AT IPSAMBUL, AND THE SAME IN MONTFAUCON.

1. THAT the tribe of Israelites did go out from Egypt and conquer Canaan I feel no doubt; but it is very clear to me that the priests, in their books, have wrapped up the whole in allegory; that, in fact, as the learned philosophers of the Jews say, these writings had two meanings—one for the priests, and one for the people. The former meaning, as might be expected, has been nearly lost; the latter is still received by *most* Jews and Christians. What evils have been produced by the system of endeavouring to keep the mass of mankind in ignorance! The words בְּרֵאשִׁית *b-rasit* no doubt had two meanings, one for the priests, and one for the people—*wisdom* for the former, *beginning* for the latter. This is strengthened by the fact, that the Jews divided their Cabala into two parts. T. Burnet says, Barischith et Merkavah, illic philosophiam naturalem, hic Metaphysicam intelligi.—In the distribution and system of nomenclature adopted by Joshua for the land of Canaan, an astrological, or, if my reader like it better, an astronomical system was adopted of the same kind as that which the Israelites had left in Egypt. Sir William Drummond has proved this in his *Œdipus Judaicus*. This was in compliance with an order in Deuteronomy to pull down the altars of the nations they subdued, to cut down their groves, burn their graven images, and to destroy and blot out their names from under heaven.<sup>1</sup>

If divines deny that the word רֵאשִׁית *rasit* means *wisdom*, and affirm that it only means *beginning*, they forget that they are *moderns* expounding a language which has been dead more than a thousand years, a great part of which the best judges have allowed to be lost, or no longer understood; and that they are deciding against the collected opinion of the divines or priests of the people whose vernacular language it was; in short, against the opinion of their church, held by that church when the language was yet a living one, and therefore must have been well understood. These reasons joined to those which I have before given, and by which I have shown that the

<sup>1</sup> Ch. vii. 5, 24, ix. 14.

meaning *beginning* as applied to the creation is actually nonsense, fully justify me in maintaining that the word has two meanings, and that it means both *beginning* and *wisdom*. Besides, the reader will not fail to observe, that the meaning *wisdom* is in good keeping with all the cabalistic doctrines which must have been founded upon this verse. The Jewish Sephiroth consisted, as I have already shown, of ten existences, which answered to the trinity, and to the spirits or emanations of the seven planetary bodies. By some later Jews the first three were said to be Hypostases, the other seven Emanations. Here we have the beginning of our Hypostatical Trinity. The first of the Sephiroth was *corona*, and answered to the Father, or *Brahma*; the second was *wisdom*, *Σοφία*, the *Πρωτογονος* and *Λογος*, and answered to *Vishnu*, the Preserver; the third was *prudentia* or *Πνευμα*, and answered to *Siva* in his regenerating capacity. I confess it appears to me to be somewhat presumptuous for a modern divine to assert, that a word in an ancient *dead* language, a religious epithet, *has not* the meaning which was given to it by the priests of that people whose language it was, when it was a *living* language, merely because it does not support a modern religion. Like many other words, it had two meanings. In this case the translation of the word *ראשית* will rule the word *Αἴχμη*.

2. The pretended genealogy of the tenth chapter of Genesis is attended with much difficulty. It reads like a genealogy: it is notoriously a chart of geography. It is exóterically *genealogical*, esoterically *geographical*. I have no doubt that the allotment of the lands by Joshua was astronomical. It was exactly on the same principle as the nomes of Egypt, which every one knows were named astronomically, or rather perhaps, I should say, astrologically. The double meaning is clear; but probably the exact solution of the whole riddle will never be made out. Most of the names which are given in the tenth chapter of Genesis are found in the mystic works of Ezekiel. The works of all the prophets are mystical. This chapter divides the world into 72 nations. Much ingenuity must have been used to make them agree with the exact number of dodecans into which the great circle was divided. But who, after observing this fact, can help seeing the mystical character of the chapter? Many of the works of the Greeks were equally mystical.

I request any person to read the travels of Pausanias in Greece, and he must be astonished at the puerile nonsense which that good man appears to have believed. But did he believe it? Was not the book written merely for the amusement of devotees, like the *novels*

of our evangelical ladies or gentlemen?—like the *Paradise Lost* of Milton? It is evident he knew that there was a *secret* doctrine, for in several passages he admits it in distinct terms.<sup>1</sup> “*But the particulars respecting the pomegranate*, as they belong to a secret discourse, I shall pass by in silence.” Again,<sup>2</sup> “that such of the Greeks as were formerly reckoned wise, designedly concealed their wisdom in ænigmas: and I conjecture, that what I have just now related concerning Saturn contains something of the wisdom of the Greeks. And we should consider things relative to divine concerns after this manner.”<sup>3</sup> Plutarch undertakes to prove that Osiris and Bacchus are the same, *without recourse to the secret rites, which are not to be divulged*.<sup>4</sup>

Speaking of the statements respecting the Gods in Homer, Maximus Tyrius says, “For every one on hearing such things as these concerning Jupiter and Apollo, Thetis and Vulcan, will immediately consider them as oracular assertions, in which the apparent is different from the latent meaning.”<sup>5</sup> This is confirmed by Herodotus, who constantly says, when describing things in Egypt, there is a sacred reason (*ἱερός λόγος*) for this, which I shall not give. I suspect that Cicero, Pausanias, &c., were like Gibbon and Warburton, and many other of our authors, who, for the sake of the peace of society, pretend to be what they are not, a mischievous device of the priests, which has done more to retard the improvement of mankind than all other causes put together.

3. The Greeks have been supposed by some persons to have learnt their mythologies from the Egyptians. But I have shown, on the authority of their own writers, that all their OLD oracles came from the Hyperboreans by way of Thrace. Their Eleusinian mysteries I have also shown to have come by the same route, probably from India. I consider Osiris, Bacchus, Astarte with the Bull's head, Bol or Baal, Mithra, Adonis, Apis, and Buddha, to have been contemporary, or to have constituted one class. In the same manner I consider Hercules, Cristna, and (Jupiter) Ammon, and Astarte with the Ram's head, to have been contemporary, or to have formed a second class. My theory is strikingly confirmed by the fact, which I believe has not been noticed before, that the first class are all *ταυροκεφαλοι*, or Bull-headed. Buddha is closely allied or connected

<sup>1</sup> B. i. Ch. xiv., B. i. Ch. xxxvii., B. ii. Ch. xvii.

<sup>2</sup> For the mystical nature of the pomegranate, see Cumberland's *Origines Gentium*.

<sup>3</sup> B. viii. Ch. viii.

<sup>4</sup> *De Iside et Osir.* Sect. xxxv. Squire.

<sup>5</sup> Max. Tyr. Ed. Taylor, p. 87, and Dissertation xvi.

with the Siamese or Japanese bull, breaking the Mundane egg with his horn, and was partly *man*, partly *bull*, in Persia, as Mr. Faber has proved; and therefore I conclude from this, exclusive of the other reasons given above, that these Gods are nothing but the Sun in the sign of Taurus, at the vernal equinox: and the other class are all *κριοπροσωποι*, or Ram-headed, and are in like manner, for similar reasons, the Sun in the sign of Aries, at the vernal equinox. Several of those which were first *bull*-headed became *ram*-headed in later times. Ammon, for instance. In the histories of the births, deaths, funerals, and resurrections, of all these Gods, a striking similarity prevails, as I shall show in a future page; but yet there are between the two classes some trifling discrepancies. These discrepancies probably arose from the circumstance that one class refers to the adventures of the God Sol in the sign of the Bull, the other to those of the God Sol in the sign of the Ram. It is evident that almost every where civil war arose on the change of the worship from Taurus to Aries. But though this may account for the trifling differences which we find, yet we may readily suppose that the great points of resemblance, being equally applicable to the sun in both cases, might remain unaltered.<sup>1</sup>

The adoration of the Bull still continued in most countries after the equinox had receded to Aries. This was the case in Egypt, where Apis still continued, though Ammon with his sheep's head arose—if he did not, as I believe he did, change his *beeve's* head for that of a *ram*. I have shown that Ammon meant the generative power of Am, or Aum, or Om; but Am was the Bull Mithra, Buddha—therefore it must have changed. The prayers to the God Bull, of Persia, given by Mr. Faber, are very curious. Asterōth, or Astarte, in Syria, was first represented with the horns and head of a beeve, and in later times, with those of a sheep.<sup>2</sup> Thus in India the Bull, the emblem of Buddha, continued to be adored long after Cristna arose, and along with him at some few places.

From Waddington and Hanbury's voyage up the Nile, I think it appears that in Egypt, as in Syria, the emblems of the conjoined Sun

<sup>1</sup> In Fig. 3, Plate 36, Vol. II. of the Montf. (Ant. Exp.) is exhibited an Isis sitting, nursing the infant Orus. She has the head of a cow, but the body of a woman. Plutarch (de Iside et Osir. Ed. Squire, Sect. xxxv. p. 46) says, that to Bacchus the Greeks gave the face and neck of an Ox. The women of Elis called Bacchus Ox-footed; the people of Argos called him Ox-begotten. Porphyry (de Abstin. Sect. xvi.) says, the Greeks united the Ram to Jupiter, but the horns of a Bull to Bacchus.

<sup>2</sup> Drummond, Orig., Vol. III. p. 229.

and Moon, the Cycle, the Crescent, and the Disk, which are found on the oldest Tauric Monuments, were taken from the Bull, and removed to the Ram.<sup>1</sup> I think the lunette and circle on the head of the Bull, and in later times on the head of the Ram, alluded both to the compound cycle of the Neros, and to the precession, or to the male and female generative powers.

In the temple cave at Ellora, the Bull Nundi, or Nandi, is placed opposite to the Yoni and Lingham, as an emblem of the prolific power. In this temple, on each side of the entrance is a Sphinx, similar to those in Egypt, placed on the outside of the entrance exactly in the same manner.<sup>2</sup>

I have already remarked on the alleged disinclination of the Brahmins to leaving India for the purpose of colonisation. I do not think Egypt was first colonised by them as the priests of Cristna, but by Buddhists, the worshippers of the Sun in Taurus. The story and effigies of Buddha are so similar to those of Cristna, that the Seapoys of India, when in Egypt, might very readily mistake one for the other. But the theory of religion, as time advanced, would cause the Ram-headed God to arise in both places, without copying one another; and supposing the icons not exactly the same, they might be near enough to exhibit the same mythos to our Seapoy officers and men, who would not be very careful inquirers. Yet everything tends to confirm what I have before said, that there is reason to believe the first Brahmins were not so averse to communicate with, or to visit foreigners, as are those of a later day: and thus the worship of Cristna may have been brought at a later period to Egypt.

M. Dubois confirms my opinion that the Brahmins came from the north, and that they established their religion on the ruins of that of Buddha. He adds, that he lived in the midst of the Jainas or followers of Buddha, and that they far surpassed the Brahmins in probity and good faith.<sup>3</sup> Herodotus<sup>4</sup> says the Pelasgians learnt the *names* of their Gods from the barbarians; "that at first they distinguished them by no name or surname, for they were hitherto unacquainted with either; but they called them Gods, which by its etymology means disposers, from observing the orderly disposition and distribution of the various parts of the universe." It is easy

<sup>1</sup> Landseer, Sabæan Res. p. 228.

<sup>2</sup> Seeley's Wonders of Ellora, p. 138. The cave temples in Cabul are 12,000 in number, all dedicated to Buddha. Ibid. p. 139.

<sup>3</sup> Pp. 42, 305, 324, 326, 327, 549, &c. <sup>4</sup> Euterpe, LII. p. 377.

here, I think, to recognise the planets, the disposers, the שמים *smim*, of the first book of Genesis.

4. In all our speculations hitherto, we have reasoned that the facts under consideration must have taken place *before* such or such a time. I think we shall now be able to deduce a very important consequence in an opposite direction. We have seen that the days of the week are, in the most remote corners of the world, called by the names of the same planets, and in the same order, and these planets after the same Gods. The universality of this shows its extreme antiquity—that in all probability it must have been adopted before the human race became divided into nations. But the fact that all these Gods were identified with the Bull of the Zodiac in some way or other, proves that they must have been adopted later than the time when the sun, at the vernal equinox, entered Taurus by the true Zodiac, which would be about 4700 years before Christ. (A very great French philosopher, Mons. Dupuis, for some other reasons, has thought this time so much too short, that he has been induced to suppose the period ought to be thrown back, to where Taurus would be at the autumnal equinox, about 11,000 years; but, though this might be correct, yet I think sufficient proof of its correctness is not produced.) This consideration seems to offer something like a boundary to our researches; something like a distant view of our journey's end, which I greet with pleasure; for I think we can find no traces of any thing before the Tauric worship commenced. And this brings our chronology to agree, as near as can be expected, with the various systems. The *eight* ages, about the time of Augustus, cannot be doubted. If these were 600 years each—4800, and we add a thousand before the Tauric worship commenced for mankind to arrive at their then state of civilisation, we shall not be very much out of the way in our calculations.

The *Disposers*, as Herodotus says the Pelasgi first called their Gods, that is, the שמים *Smim* of Genesis, or the Planets, were in later times all called by names appropriated to the days of the week which were dedicated, by astrologers, to the Gods who were typified by the Bull: Monday to the horned *Isis*; Tuesday to Mercury, the same as *Hermès* and *Osiris*; Wednesday to *Woden*; *Fo*, *Buddha*, and *Surya*; Thursday or *Thor-day*, or תור *Tur* (written both *Tur* and *Sur*), or *Taurus*, or *Bull-day*, to *Jove* or *Jupiter*, who, as a Bull, stole *Europa*, which shows what he was at first; (the manner in which he is called not merely *Jupiter*, but *Jupiter* with the word *Ammon* added, seems to show that the two words were not always

joined. In Montfaucon's *Antiquities*<sup>1</sup> may be seen an account of various Jupiters connected with the Tauric worship, which proves that, although he had latterly the head of a Ram, he had originally that of a Bull.) Friday was dedicated to Venus, Ashteroth, or beeve-horned Astarte; Saturday to Saturn, identified by Mr. Faber<sup>2</sup> with Moloch and the *Centaur Cronus* or Taschter; Sunday to the Sun, everywhere typified by Taurus. All these, I think, must have taken their names after the entrance of the Sun into Taurus; and before this date all history and even mythology fails us. Each of the days and the planets had a monogram, consisting of a *cross* with some form annexed to it; another proof of the great antiquity of the adoration of the cross.

But yet it seems fair to infer, that man must have existed a great number of years before he could have divided the heavens into signs, degrees, &c., &c. How long a time may have been required for this I pretend not to say. It must have depended upon that which we can never know, the exact state in which he was turned out of the hand of his Creator. But I think many generations must have passed before the May-day festivals were established in Britain and India.

Some of the cave-temples of India which are *arched*, are, on that account, supposed to be more modern than those with *flat* roofs; but I think this is a hasty inference. If, indeed, the arch were formed of wedge-shaped stones, like modern arches, this would be probable; but when the curve is merely cut out of the solid granite without any of the architectural knowledge necessary in throwing an arch, I do not think the inference warranted. Mr. Seely says, "Karli and Canarah are evidently the production of the followers of Buddha." He states, that the arched temple of Vishvacarma at Ellora is also Buddhist; and he adds, "Their whole history is involved in such a labyrinth of mystery from beginning to end, that there is not the most remote chance, by the deepest research, of arriving at any satisfactory date."<sup>3</sup> I hope Mr. Seely is mistaken. But in the assertion of the unsatisfactory nature of all the theories hitherto proposed, he is certainly correct.

What I have said respecting the temple of Jaggernaut in Orissa being *Buddhist*, is confirmed by one of the flat-roofed cave temples at Ellora being dedicated to him by the name of Jaggernaut, *i.e.*, Creator.<sup>4</sup> The Brahmins not being able to conceal the Buddhist

<sup>1</sup> Fig. 8, Plate 11, p. 31.

<sup>2</sup> Pag. Idol. Vol. II. p. 86.

<sup>3</sup> Pp. 186, 194.

<sup>4</sup> Seely, Wond. of Ell

doctrines in some of their temples, without their entire destruction, are obliged to admit a ninth Buddhist Avatar, at the same time that they most absurdly maintain that this Buddha, this ninth Avatar, was an impostor. It is singular enough that the Buddha in the cave at Ellora is called the Lord paramount, the Maha-Maha-Deo,<sup>1</sup> the great great God. At this temple the Brahmin uttered the name BUDDHA without any hesitation, which is what a Brahmin will seldom do.<sup>2</sup> Their ninth Avatar was a Buddha, because he was an incarnation of divine wisdom, perhaps not understood by modern Brahmins. The Brahmins and Buddhists have, as already stated, each the same number of Avatars, and, at the time of Jesus Christ, they both say that eight were gone, and that a ninth then came. The Buddhists say he came among them, and was called Buddha. The Brahmins affirm that he came among them, and was called Salivan, of whom I shall treat hereafter. This is the reason why they allege that the ninth Buddha was an impostor.

It is no small confirmation of the superior antiquity of Buddha, that over *all* India, whether among Bauddhas, Saivas, or Vaishnavahs, the day of Woden, or Wednesday, is called BUDHVAR.<sup>3</sup> In Sanscrit it is Bou-ta vâr, and in the Balic, Van Pout; in the northern nations, Woden's day; the latter having no B, write W (see *Asiat. Res.* vol. I. pp. 161, 162), where the reader may also find additional proofs that Mercury or Hermes, Sommonacodom and Buddha, are all the same—with Maia for their Mother.

As I have formerly said, the fact of Buddha giving name to one of the days of the week, Wednesday, fixes him to the very earliest period of which we have any record or probable tradition. He is acknowledged to be the Sun or the Surya, with seven heads, of Siam and Japan and Ceylon; and to be the son of Maia. Thoth and Teutates and Hermes are allowed to be identical, and Hermes is allowed to be Mercury; and Mercury is the God to whom Wednesday is dedicated, and the mother of Mercury is Maia. Sir William Jones clearly proved that the first Buddha was Woden, Mercury, and Fo, and I think, however he may have alarmed himself and his prejudices when he came to see the consequences of his proofs, he never was able to overthrow them.<sup>4</sup> Mr. Faber says, "The Egyptian cosmogony, like

<sup>1</sup> Here, in the repetition of the word Maha, we may perceive the Hebrew practice of expressing the superlative degree by a repetition of the adjective.

<sup>2</sup> Seely, *Wond. of Ellora*, 220.

<sup>3</sup> Moore's *Pantheon*, p. 240.

<sup>4</sup> *Asiat. Res.* Vol. VIII. 8vo. p. 531; also *Diss. on Chron. of Hind. Asiat. Res.* Vol. II.

"the Phœnician, is professedly of the Buddhic school : for the fullest account which we have of it is contained in a book ascribed to "Hermes or Thoth : but Hermes or Thoth is the same person as "Taut, who is said to have drawn up the Phœnician system ; and "Taut again is the same as the Oriental Tat or Buddha."<sup>1</sup>

The Tau, T, is the emblem of Mercury, of Hermes. It is the *crux ansata*, and the *crux Hermis*. It was the last letter of the ancient alphabets, the end or boundary, whence it came to be used as a terminus to districts ; but the crux Tau was also the emblem of the generative power, of eternal transmigrating life, and thus was used indiscriminately with the Phallus. It was, in fact, *the phallus*. The Tau is the Thoth, the Teut, the Teutates of the Druids ;<sup>2</sup> and Teutates was Mercury, in the Sanscrit called Cod or Somona-cod-om ; and in German God. In old German Mercury was called Got. The remains of the crosses are to be found in the highways at the boundaries of the parishes, and every where at cross-road ends in this country. They have precisely the same meaning as the Roman Terminuses, and had the same origin. It is the same with the crosses which have now the crucified Saviour on them, all over the continent, and, being engrafted into Christianity, were thus preserved. Many of them are thousands of years old.

M. Sonnerat thinks Rama is Buddha ; "Sir W. Jones is of a very different opinion, and thinks that Dionysos and Rama were the "same person."<sup>3</sup> They are both right, they all were the Sun : and it is very surprising to me that those gentlemen did not perceive that what applied to one, applied to all three ; with this only exception, perhaps, that one might be the Sun in Taurus, the other the Sun in Aries. And into the Sun, in his male or female character, all the great Deities of India and the Western world resolve themselves. I think it not improbable that many images ascribed to Cristna may belong to Buddha—their histories being so very similar.

5. The uncertainty of the real names of the Gods of India has been pointed out by Mr. Seely, who, after stating that he has detected the Brahmins in forgetting names which they had bestowed a day or two before on the same figure, says, "On making inquiries the Brahmins "rather confound than assist in your researches. Each has his "favourite deity and peculiar local name, generally accompanied "with some fanciful theory of his own. My Brahmin was a native "of Poonah ; he was fond of his Wittoba, Ballajee, Lakshmi, and

<sup>1</sup> Pag. Idol. Vol. I. p. 228.

See Herod. Euterpe, L.I. p. 375.

<sup>3</sup> Seely, p. 176.

“others, and wished them to be paramount in all the temples. A different list would have been preferred by a Benares Brahmin; while a coast (Coromandel) Brahmin would probably have been for the Buddhist heroes. If to this discrepancy we add the numberless host of minor or secondary deities, all with their consorts, giants, sages, and holy men, the whole wrapped up in impenetrable and mysterious fable, some faint idea may be entertained of the difficult and abstruse subject of Hindoo mythology.” The description is, I do not doubt, just. The accounts of the present Brahmins can be little depended on. Of the minor details of their mythology they are totally ignorant. After a careful consideration of the work of the father of history, Herodotus, I have no doubt that the generality of priests in his day were as ignorant as the Brahmins in ours. The priests, whenever they were ignorant of a fact, coined a fable, which the credulous Greek believed and recorded; and which the still more absurdly credulous modern Christians continue to believe. Witness, as one out of many examples, the history of Jupiter and Europa,<sup>1</sup> believed by classical scholars to have been actually a king and queen, to have reigned, had children, &c., &c.

I cannot help thinking that even the oldest of both the Greek and Roman writers, unless I except Homer, were absolutely and perfectly ignorant of the nature of their Gods—whence they came, and of what they consisted. As the people by degrees emerging from barbarism began to open their eyes, they found them. They received the Gods from their ancestors, who, having no writers, transmitted their superstitions, but not the histories of their Gods. Whether the initiated into the mysteries were any wiser seems very doubtful. But I think it is possible that the only secrets were, the admission of their own ignorance and the maintenance of a doctrine respecting the nature of God (of which I shall treat hereafter) and in substance of the unity of God. We can hardly suppose that such men as Phorontus, Lucian, and Cicero, were not initiated in the higher mysteries. Then, if the nature of the Gods had been known in these mysteries, I think we should not have those men writing about them: and, in every sentence, proving that of their real nature they were perfectly ignorant. If they were not ignorant, they were dishonest. But this I can scarcely believe. If they *were* ignorant I cannot entertain a doubt that Messrs. Dupuis and D’Ancarville were much more likely to discover the secret nature of the Gods than Cicero or Phorontus, Porphyry or Plutarch. The mistaken vanity which prevented these

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<sup>1</sup> Dram. Orig. Vol. III. p. 82.

latter philosophers from looking to the Barbarians for their Gods, tended to keep them in a state of ignorance, in a bondage from which we are free, and, in consequence, are much more likely to discover the truth.

I shall be told *I have a theory*. This is very true : but how is it possible to make any sense out of the mass of confusion without one ? And are not facts sufficient collected to found a theory upon ? My theory has arisen from a close attention to the facts which transpire from the writings of a vast variety of authors, and is, I think, a theory which will be found to be established by them. I have not first adopted my theory, and then invented my facts to confirm it. The facts have come first, and the theory is the consequence. Whether they be sufficient to support the theory is the only question. This must be left to the reader. I feel confident that I can explain everything which appears inconsistent with the theory, unless it be a very few of the histories of the inferior Gods, which may very well be supposed to have been mistaken or misstated by the priests, whose ignorance or deceit is acknowledged.

6. After studying with great attention the very learned and able review of the German authors Creuzer, Hammer, Rhode, Goërres, &c., by Mons. Guigniaut, my opinions founded on the works of Maurice, Bryant, Cudworth, Stanley, &c., are nothing shaken. I am more than ever confirmed in my opinion that all the Gods of the ancients resolve themselves into one—the Sun, or into the refined or spiritual fire seated in the Sun : and that the Trinity, contended for by Mr. Maurice and Mr. Faber, cannot be disputed. The hypothesis of Mr. Maurice, respecting the great antiquity of the worship of the Bull of the Zodiac, can never be overthrown until it can be shown that all our Indian travellers, who tell us of the celebration of our May-day games and April-fool festivals, have deceived us. I place my foot upon the identity and ubiquity of these Tauric, Phallic Games, as upon a rock, from which I feel nothing can remove me. They set at defiance all books and all systems of chronology. Next to them is the reasoning of Mons. Bailly on the septennial cycle, and on that of the Neros. Collectively, they form a mass of evidence of the existence of a state of the world in a most remote period, very different from what any of our historians contemplate. In searching into the records of antiquity, it is impossible to move a step without meeting with circumstances confirmatory of the Tauric worship, the date of which the known precession of the equinoxes puts out of all dispute. My excellent and learned old acquaintance Mr. Friend would

make the cycles Antediluvian, but how are the bull on the front of the temple of Jaggernaut, and hundreds of other similar circumstances, to be accounted for? Was the temple built before the flood? I am very far from wishing to depreciate the learned and meritorious labours of the German scholars to whom I have just alluded, but I feel confident if they had paid a little more attention to the FACTS pointed out in the writings which contain the whimsical theories<sup>1</sup> of our Bryants, Fabers, &c., they would have been more successful in discovering the secret meaning of the ancient Mythoses. Had they attended to what is indisputable—that all the Gods of antiquity resolve themselves into one—the Sun—either as an original object of worship or as the type, or the Epiphania, or Shekinah of the triune male and female Deity, they would have found themselves in their researches relieved from many difficulties.

Protestant priests for some years past have endeavoured to show that the Mosaic accounts are to be found in India, and generally among the Gentiles. What good this can do them, I cannot understand. However, they have certainly succeeded. The labours of the learned Spencer have shown that there is no rite or ceremony directed in the Pentateuch, of which there is not an exact copy<sup>2</sup> in the rites of Paganism. The Rev. Mr. Faber has proved that the Mythoses, as the Romish Dr. Geddes properly calls them, of the creation and the flood have their exact counterparts among the wild mythologies of the followers of Buddha and Cristna; and the history of the serpent and tree of life have been lately discovered by Mr. Wilson to be most correctly described on the ruins of the magnificent temple of Ipsambul in Nubia.<sup>3</sup> So that it is now certain that all the first three books of Genesis must have come from India: the temple

<sup>1</sup> Though I call them whimsical, I mean no disrespect to their authors. The world is much obliged to these gentlemen for their labours.

<sup>2</sup> From this must be excepted some few laws adopted by the Jewish law-giver to make a line of demarcation between his people and the Gentiles—such, for instance, as the Sabbath on the *last* instead of the *first* day of the week, and a few others that are very apparent. The object of Moses was to restrict his law to the Jews as much as possible, to exclusion of all other nations. The object of the law of Jesus was to restore the worship of Jehovah to all nations, pure and undefiled, as held by Melchizedek. Moses made his Sabbath on the day of Saturn, in opposition to the festival of all other nations, which was on the *dies solis*. The doctrine of the Nazarite of Samaria being intended for the whole world, his followers acted very properly in restoring the festival to the *dies solis*, on which no doubt it was in the time of Melchizedek, of which religion Jesus was declared to be a priest.

<sup>3</sup> Wilson's Travels; Franklin's Researches on the Jeynes, p. 127.

at Ipsambul, as well as the famous Memnon, being the work of the ancient Buddhists,—the latter proved most satisfactorily by Mr. Faber.

After what the reader has seen he will not be surprised that I should have been struck most forcibly by an observation which seems casually given by M. Denon in his account of the Temples in Upper Egypt. He does not appear to have been aware of its importance, or, indeed, in a theological point of view, that it had any importance at all. In<sup>1</sup> speaking of a very beautiful small temple of the ancient Egyptians at Philoe, he says, "I found within it some remains of a domestic scene, which seemed to be that of Joseph and Mary, and it suggested to me the subject of the flight into Egypt, in a style of the UTMOST TRUTH and interest."

It is said, by late travellers, that the Christians converted the ancient temples of Upper Egypt into churches, and they thus account for the Christian Mythos. But in this case, at Ipsambul, the presence is totally destitute of foundation, because the figures were in that part of the temple which was buried in sand, and were excavated by Belzoni. No person will believe that the sand was brought here since the Christian æra. But I shall discuss this matter at length presently.

7. In the supplement to Vol. I. of Montfaucon,<sup>2</sup> is exhibited a tree, on the two sides of which are Jupiter and Minerva. He says, "It was preserved for several centuries in one of the most ancient churches of France, and passed for an image of terrestrial paradise, to represent the fall of Adam. The tree bearing fruit, in the middle, passed for that from whence the forbidden fruit was gathered. The robe on Jupiter's shoulders, the thunderbolt which he has in his hand, the helmet on Minerva's head, and her habit covering her all over: these particulars might easily have deceived persons moderately versed, I will not say in mythology, but even in the history of the Bible, that it was a mere conceit. But in those times of simplicity people did not consider some things very closely. Jupiter holds the thunderbolt raised in his right hand; he has a robe on, which does not cover his nakedness. Minerva is armed with a helmet and dressed as usual; the serpent at her feet is the peculiar symbol of Minerva polias of Athens, which seems to support the opinion of the gentlemen of our academy, that this agate relates to the worship of Jupiter and Minerva

<sup>1</sup> The English Trans. by Arthur Aikin, 1803. Vol. II. Chap. xiv. p. 169.

<sup>2</sup> Ant. Exp. Plate 5, Fig. 17.

"at Athens. The tree, and the vine curling round the tree, the goat "beneath Jupiter's foot, and all the animals pictured about—the "horse, the lion, the ox, and others, seem to denote nature, of which "Jupiter is the father. An Hebrew inscription graved round the "gem, appears to be modern; it is in Rabbinical characters, scarcely "to be deciphered: the sense of it is this: *The woman saw that the "tree was good for food, and that it was pleasant to the eyes, and a tree "to be desired to make one wise.*"<sup>1</sup>

Who can help seeing here a refined allegory? Here is the God Ieo, Jove, יְהוָה *ieu*. Here is Minerva, divine wisdom, which sprung from the head of Jove—the *πρωτογονος*, the first-begotten Buddha. Here is the tree of the knowledge of good and evil. Here is the vine with its fruit united to the elm, which Virgil met with at the side of the road to hell, loaded with science—as the Mem, the 600, was united to the *vin* in the name of the word Muin, the name of the letter which denoted the most sacred of the cycles. The elm is commonly planted in Gaul and Italy for the vine to ascend, and selected as the tree of knowledge, because it was the name of the first letter of the alphabet, or the Aleph of the Hebrews, which meant the trunk of a tree, which was the tree of Virgil, and bore all the remainder. The circumstance of this gem having a Hebrew legend round it is exceedingly curious, and is not to be got quit of by the observation of Montfaucon, the innocent produce of his prejudice and ignorance, that it appears to be *modern*. It was of the same school with the Virgo Paritura, the Bacchus's Wine-cask and Tiger-hunt of St. Denis,<sup>2</sup> the Isis of Notre-Dame, and several other matters which I shall adduce in their proper time and place.

In Fig. 9 of the 52nd Plate of the Supplement to Montfaucon's *Antiquité Expliquée*, there is a representation of Abraham sacrificing Isaac: but Abraham has not a sword or a knife, but a thunderbolt, in his hand. Can anything be more clear than that the makers of these very ancient gems considered that the story of Abraham covered a mythos? Vishnu or Cristna is often represented with thunder and lightning in his hand—as in the act of giving the benediction with three fingers, and as wearing a triple crown.

<sup>1</sup> P. 35. See my plates, fig. 16.

<sup>2</sup> In the church of St. Denis near Paris. See Prel. Obs. Ch. I. Sect. 115.

## CHAPTER XII.

THE EAGLE GARUDA.—SPENCER, FABER, BURNET, CALMET, ETC., ON GENESIS AND ITS ALLEGORY.—FABER'S TRINITY OF THE INDIANS AND THE HEBREWS.

1. The following example of an Eastern mythos, in the West, will be thought not only curious, but will be found, in a future page, to involve some important consequences.

Mr. Moore says, "Sonnerat notices two basso-relievos placed at the entrance of the choir of Bourdeaux Cathedral: one represents the ascension of our Saviour to heaven on an Eagle: the other his descent, where he is stopped by Cerberus at the gates of hell, and Pluto is seen at a distance armed with a trident. In *Hindu* pictures, VICHNU, who is identified with Krishna, is often seen mounted on the Eagle GARUDA, sometimes with as well as without his consort Lakshmi.<sup>1</sup> And were a *Hindoo* artist to handle the subject of Krishna's descent to hell, which I never saw, he would most likely introduce Cerbura, the infernal three-headed dog of their legends, and Yama, their Pluto, with the *trisula*, or trident: a farther presumption of early intercommunication between the Pagans of the Eastern and Western hemispheres."<sup>2</sup> An account is given by Arrian of a visit of Alexander the Great to the cave of Prometheus<sup>3</sup> on the borders of India.

In addition to what Mr. Moore and M. Sonnerat have said, I beg to observe that Bourdeaux, in whose cathedral this Garuda was discovered by them, is watered by the river Garumna, evidently the Latinised Garuda, or the Frenchised Garonne. It is situated in the department of the Gironde. Messrs. Sonnerat and Moore seem to

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<sup>1</sup> Whence comes the name of Cristna's consort Lakshmi? We will write it as it may be pronounced, and we shall have no farther trouble—L'Akmè. It is not surprising that Wisdom, חכמה *hkme*, should be the wife of Cristna, the incarnation of Vishnu, the second person or the Logos of the Indian Trinity; but it is very curious, indeed, that we should find it here in Greek and modern French. If this stood alone, it might be taken for accident, but with its concomitant circumstances, this cannot be admitted. I believe the Lamed of the Hebrew is often used as an emphatic article, as it is in the Arabic, Italian and French. It is an abbreviation of the Arabic *Al*. Thus we find it in the word *Aeldama*—*Ac* place of, *al* the, *dama* blood.

<sup>2</sup> Pantheon, p. 214.

<sup>3</sup> In my account of the cave of Prometheus, I have carefully omitted the parts where Colonel Wilford was deceived by his Pundit.

have overlooked the striking names of the river and the department. Respecting Garuda and Prometheus, Colonel Wilford says, "I inquired after Garudasthan and was perfectly understood. They soon pointed it out to me in the Puranas, and other sacred books, and I immediately perceived that it was situated in the vicinity of Cabul, where the historians of Alexander have placed it, and declare that this hero had the curiosity to go and see it."<sup>1</sup> He then states how he inquired for the legend relating to Prometheus and the eagle in the books of the Buddhists, where he found it, and from which inquiry he discovered that the Buddhists had Vedas and many valuable books of their own, different from those of the Brahmins, by which he was induced to retract an opinion hastily given against the Buddhists.<sup>2</sup> The eagle Garuda, as appears from Moore's Pantheon, is intimately blended with the history of Cristna in a variety of ways: and, if I mistake not, forms in the three facts of the Garuda at Bourdeaux on the Garumna, in the Gironde—of Alexander's visit—and of its connexion with the Cristna of India and the Cristna of Europe—a chain of evidence in proof of the intimate connexion between the East and the West; and equally so of the existence of Cristna and his mythos in India long previous to the birth of Jesus of Nazareth; though perhaps not of Jesus of Bethlehem. And this again overthrows all Mr. Bentley's doctrines, except recourse be had, as I believe it ought to be had, to renewed cycles. Admit the cycles, and Mr. Bentley's alleged proofs are all in my favour.

Prometheus formed the first woman, for the formation of whom he stole fire from heaven, &c., &c. The word Prometheus is the Sanscrit word PRAMATHAH or PRAMATHAS, which comes from PRAMAT'HA-ISA, which coalescing, according to the rules of Sanscrit grammar,<sup>3</sup> form PRAMATHESA. Now, *Bra* is the Siamese *Pra*, creator or former; *Matha* is *Mati*, in the Bali language *Mother*, and *esa* is *Isa* or *Ischah* or *Eve* or *Isis*—the whole meaning, maker of mother Eve or Isis. It is no small confirmation of what I have said, that Prometheus, the name of the *Greek God*, is *Sanscrit*,<sup>4</sup> as is also Deucalion, his son. The latter is Deo-cala-yun or Deo-Cala-Yavana. There is an account of his contest with Cristna, who was driven from Mathura by him, but by whom he was at last, with his Ya-

<sup>1</sup> Asiat. Res. Vol. VI. p. 512.    <sup>2</sup> Ibid.    <sup>3</sup> Ibid. p. 515.

<sup>4</sup> The absolute identity of the Indian mythos at Bourdeaux and the Indian mythos of Prometheus and his Eagle, of whom I shall have much more to say hereafter, will prepare us for the reception of another and a similar mythos at Laicux, in a future page of this work.

vanas, finally expelled from India. On this I shall say more presently. I am well aware of the forgery practised on Colonel Wilford, but the knavish priest could not forge the image in Bourdeaux Cathedral, nor the passage in Arrian respecting Alexander the Great. I am also well aware that an elegant, flowery style of writing would have the effect of convincing many readers better than dry facts. People of this description are not worth converting to any opinion, and no opinion of theirs can be worth having. But to persons of critical judgment, who know the value of evidence, a fact of the kind here stated is worth volumes of declamation. The authority of the ancient historians of Alexander, in a case circumstanced like this, cannot be doubted; nor, in consequence, can the fact that there was a cave of Prometheus in the time of Alexander, in Upper India, some one of the numerous cave temples yet remaining, similar to those at Ellora, Elephanta, or Cabul—hereby decidedly proving that the Greek mythology was not brought into India in the time of the Seleucidæ, as a learned and ingenious author has, as a last resource, alleged. This is of the same nature as that of the Hercules at Maturea, as described by Arrian, and noticed before. These are *proofs* not *probabilities*. Trifling as they appear to be at first sight, they are worth volumes of fine reasoning. They are like the Maypole, and April festival in India and in England, and must carry conviction to the mind of every person who knows the value of evidence. Many facts of this kind cannot be expected, but very few, *one* indeed, if it be clear, is enough to prove the truth of the suspected history. It has also been said, that if the books of the Hindoos, the Vedas, &c., had been in existence in the time of the Seleucidæ, the Greek authors would have noticed them. I do not admit that the argument has any weight, when the contempt of the Greeks for the Barbari is considered; and when it is also considered with what difficulty we have obtained the Brahmin books. It is as inconclusive as the argument of those who maintain that Stonehenge is modern because the Romans do not notice it.<sup>1</sup>

2. How the proof of the histories in Genesis being intermixed with the mythoses of the Gentiles can be of any service to the

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<sup>1</sup> Since I published my CELTIC DRUIDS, it has been observed to me, that of all the numerous tumuli which surround Stonehenge and which have been opened, though a variety of articles have been found, there has not been the least appearance of anything Roman or of later people's. Can a more decisive proof be desired, that the bodies were buried before the time of the Romans, and that the tumuli ceased to be cemeteries on their conquest of the island?

defenders of the literal construction of these books, I cannot conceive. It seems to me that if the plagues of Egypt and the history of the flood were found in every parish throughout the world in the most ancient of times, they would not be rendered in their literal meaning in the least degree more credible, not even though supported by the Oracles, the Sibyls, and the affirmations of the priests. Throughout all the world the same system prevailed, nor could any country be properly said to have copied its system from others. It travelled with the aborigines; with them it flourished, and with them decayed: at first as the religion of Buddha, that is of Brahma or divine wisdom, afterward as the religion of Cristna, another incarnation of the same being or hypostasis.

Mr. Faber<sup>1</sup> says, "The close resemblance of the whole Levitical ceremonial to the ceremonial in use among the Gentiles has often been observed, and has differently been accounted for. This resemblance is so close and so perfect, that it is alike absurd to deny its existence, and to ascribe it to mere accident. The thing itself is an incontrovertible matter of fact: and it is a fact which might at first sight seem to be of so extraordinary a nature, that we are imperiously called on to account for it." Again, he says,<sup>2</sup> "Spencer has shown at full length, that there is scarcely a single outward ordinance of the Mosaical law, which does not minutely correspond with a parallel outward ordinance of Gentilism."

If persons will only reflect a little they will perceive that, if every ordinance of the Jews is the same as the ordinances of the Gentiles, the Mythoses must necessarily be the same: that is, that the religions in their chief part must be the same.

Mr. Maurice says,<sup>3</sup> "After all, we must own, with Calmet, that the temple of the great Jehovah had many decorations similar to those in the hallowed temples of Asia. He was served there, says the last cited author, with all the pomp and splendour of an Eastern monarch. He had his table, his perfumes, his throne, his bed-chamber, his offices, his singing-men and his singing-women."

Mr. Faber states three ways of accounting for these facts. The first is, that the Gentiles copied from the Jews. This he easily refutes. The second is, that the Jews copied from the Gentiles. Of this he says, "The second theory, which is precisely the reverse of the first, and which supposes the Levitical ark to be a copy of the ark of Osiris, is wholly unencumbered, indeed, with chronological

<sup>1</sup> Orig. Pag. Idol. Vol. III. p. 624.

<sup>2</sup> Ibid. p. 629.

<sup>3</sup> Ind. Ant. Vol. V. p. 174.

"difficulties: but it is attended by others, which, perhaps, are "scarcely less formidable. Its original author was, I believe, the "Jew Maimonides: the learned Spencer has drawn it out, at full "length, and has discussed it with wonderful ingenuity: and the "mighty Warburton, without descending to particulars, has given it "the honourable sanction of his entire approbation."<sup>1</sup> He then satisfactorily shows that neither of these schemes is defensible, and undertakes to prove that all the ceremonial and ritual in principle originated from an old patriarchal religion. And in this I quite concur with him; though I cannot allow that religion to have consisted in the adoration of Noah, his ark, and his family; the idea of which is to me altogether ridiculous, too ridiculous to deserve a serious refutation. But by and by I shall show from what patriarchal religion these Mosaic rites were derived.<sup>2</sup>

Had not Mr. Faber been bound by the prejudices of his education, and by the sacerdotal oaths which he took, whilst almost a boy, and by which he in fact solemnly engaged never to abandon the former, I have no doubt that my present labours would have been unnecessary. No man before him ever came so near the truth. The following is nearly his account of the ancient philosophy, taught in the mysteries, with the exception of a few sentences which I have omitted, and which are inserted by him to make it apply to his ship and old women—to make his ship and old women appear the originals, and the heavenly bodies and the recondite philosophy, the mythological representations under which they were disguised; instead of the heavenly bodies and the philosophy being the originals, and the ship and old women the mythological representations under which the

<sup>1</sup> Orig. Pag. Idol. Vol. III. p. 628.

<sup>2</sup> Although our great men can swallow the literal meaning of the first chapter of Genesis now, and find no difficulty in it; yet the stomachs of the ancients were not quite so capacious. Siracides says, the world was not created day after day, but all at once—*simul* in the Latin Vulgate; *αὐτῷ* in the LXX. (Eccles. xvi. 1.) Philo calls it silly, to think that the world was made in the compass of six days. Lib. Alleg. St. Augustin also says it was produced at one time. (De Civ. Dei Lib. xi. cap. xxxi; Morer Dial. on the Sabbath, II. p. 107.) The absurdity of the history those men could not get over, therefore they had recourse to explanations. And although the SAINT, Augustin, could not believe such things, he was canonized; but if a man doubt *now* he is damned. But the fact was, that all these apparent absurdities had an allegorical meaning, and do not prove, as some persons have imagined, the falsity of the religion; they only prove that the esoteric religion has not been thrown open to the vulgar. The esoteric religion was a masonic mystery; I am under no tie, and I will explain to the world what it really was.

latter were concealed from the vulgar eye. He has certainly proved the second and third books of Genesis to be Hindoo Mythoses.

As we have seen, it is acknowledged that the Jewish and the Gentile ceremonies are the same. It is also admitted that neither can have been borrowed from the other. We have seen also that the doctrines are the same. Then is it not reasonable to look for the origin of the one, where you look for the origin of the other? At first, the same system must have pervaded the whole world. I think I have already proved that all ancient nations, almost within even the reach of history, had a form of worship without idols. The ancient Latins, the ancient Greeks, the Egyptians, the Pelasgi, the Syrians, who made treaties with Abraham and Isaac, had no names for their Gods. What can this universal religion have been, but that of Buddha or Brahma?

If it be true that the Pentateuchian system is a mythos, or more properly several detached parts of a mythos, in principle the same as the mythoses of the neighbouring nations, it is no ways surprising that it should have many traits of similarity to them. The reader has seen what I have said to have been the foundation, or nearly the foundation, of all the mythoses of antiquity; but he has yet a great deal more to see. It is natural to suppose that in long periods of time, and in different nations and languages, great changes would take place, and that a vast variety of minor systems or mythoses would arise. It is equally natural to expect that a general similarity should nevertheless prevail, or, that in all the different superstructions some traces of the original should be found. As with the systems of *writing*, though they became very different, yet enough (indeed super-abundant) relics of the old first language are apparent in all of the sixteen-letter system, to show that they are all from one source. From the above-named mythoses, Mr. Faber and Nimrod have selected a great number of similar matters, which have given to their systems a certain degree of plausibility. The ingenuity of Mr. Faber is shown in annexing the word *Helio* to the word ark, by which means he succeeds in attributing to his imaginary worship of the ship, the real worship of the sun. Divide the words, and what will apply to the sun, is, in general, ridiculous as applied to his ship or to an old man, the exalted father its sailor: and, on the contrary, what will apply to the ship is ridiculous as applied to the sun. But it is impossible to deny, from the facts, the etymologies, and the analogies, pointed out by these learned and ingenious devotees, that it is apparent an universal mythos has prevailed—that the

Pentateuch and the Iliad (of which I shall say more hereafter) have originally had the same mythological doctrines for their foundations. These gentlemen taking the allegorical or mythological accounts of the Bible to the letter, have made the mythoses of the Gentiles bend to them. Had they possessed understandings a little more enlarged, their learning and ingenuity would probably have organised the chaos. But what can be expected from persons, however learned, who believe like Nimrod that the old Gentile oracles *really* prophesied,<sup>1</sup> or that the possession of human beings by dæmons once prevailed.<sup>2</sup> Persons who can believe in dæmonology, second sight, witchcraft, and similar nonsense,<sup>3</sup> although very learned and skilful in writing novels, or making pictures, are weak men, undeserving the name of philosophers. They may amuse a few of their sect to-day; posterity will only smile to-morrow.

The philosophy in question taught that matter itself was eternal, but that it was liable to endless changes and modifications; that over it a demiurgic INTELLIGENCE presided, who, when a world was produced out of chaos, manifested himself at the commencement of that world as the great universal father both of men and animals: that, during the existence of the world, every thing in it was undergoing a perpetual change: no real destruction of any substance taking place, but only a transmutation of it: that, at the end of a certain appointed great period, the world was destined to be reduced to its primeval material chaos: that the agent of its dissolution was a flood either of water or of fire: that at this time all its inhabitants perished; and the great father, the Brahme-Maia, from whose soul the soul of every man was excerpted (*i.e.* emanated), and into whose soul the soul of every man must finally be resolved, was left in the solitary majesty of abstracted meditation: that, during the prevalence of the deluge and the reign of chaos, he floated upon the surface of the mighty deep, the being on which he reposed being represented by a ship, a lotus, an egg, the sea-serpent, the navicular leaf, or the lunar crescent: that the two generative powers of nature, the male and female, were then reduced to their simplest principles, and were in a state of mystic conjunction brooding on the surface of the deep. The Brahme-Maia or Great Father was but mystically alone: for he comprehended within his own essence three filial

<sup>1</sup> P. 448, of Supp. Edition.

<sup>2</sup> Also Dolphin, p. 405, *ib.*

<sup>3</sup> Vide story of the Ghost seen by the Rev. Mr. Ruddle, &c., &c. in Nimrod, p. 558, *ib.*

emanations, and was himself conspicuous in eight distinct forms:<sup>1</sup> that at the close of a divine year, the deluge abating, the Great Father awaked to the reforming of the world out of the chaotic mass; and that he appeared with his three emanations,<sup>2</sup> and in his eight forms,<sup>3</sup> as he had appeared at the commencement of former worlds: that this new world was destined to run the same course as former worlds: that this alternation of destruction and reproduction, was eternal both retrospectively and prospectively: that to destroy was, consequently, nothing more than to create under a new form.<sup>4</sup> This is the doctrine which Mr. Faber supposes was taught in the ancient mysteries, except my leaving out and altering some trifling parts forced in to suit it to his peculiar theory. But it will not be denied to be on the whole a sublime system. It has the merit, too, of being, when thus corrected, nearly the true system of the first sages of antiquity.

3. The following account of the Hebrew and Indian Trinities, according to Mr. Faber, is very striking:

"In the preceding citations from the Geeta, we may observe that "Vishnou or Crishna is identified with Brahm, although one of his "three emanations; and we may also observe, that in the single "character of Brahm, all the three offices of Brahma, Vishnou, and "Siva, are united. He is at once the creator, the preserver, and the "destroyer. He is the primeval Hermaphrodite, or the great father "and the great mother blended together in one person. Consequently he is the same as the hermaphroditic Siva, in the form "which the Hindoos call *Ardha-Nari*; the same also as Brahma "and Vishnou, for each of these is similarly an hermaphrodite by an "union with his proper Sacti, or heavenly consort;<sup>5</sup> the same more-

<sup>1</sup> Wonderful to tell, Mr. Faber can see nothing here but Adam, Cain, Abel, and Seth—or Noah, his wife, and Shem, Ham, and Japhet, and their three wives—in all eight. He either conceals, or his prejudice has blinded him to the Brahme-Maia, the Supreme Being and his three emanations—Brahma, Vishnu, and Siva—the creator, the preserver, and the destroyer; and the eight planetary bodies, the Sun, the Earth, the Moon, and the five Planets. I really can hardly bring myself to the belief that he can be so blind. But he pretty well proves where the mythos of Genesis came from, or on what it was founded.

<sup>2</sup> Powers. The forming power, the preserving power, and the destroying power; attributes of omnipotence.

<sup>3</sup> The planetary substances having form, his Angels or Messengers, the שְׂמִי' *smin*.

<sup>4</sup> Orig. Pag. Idol. Vol. III. p. 117.

<sup>5</sup> From this hermaphrodite described by Mr. Faber, probably came the construction of the verse in Genesis, (*so God created man in his own image, in the image of God created he HIM; male and female created he THEM,*) that the first male

“over as the Orphic Jupiter and the Egyptian Osiris; the same as Adonis, Dionusus, and Atys; the same, in short, as the compound great father in every part of the pagan world.”—“Yet this compound great father, as the whole of his history shows, is not the true God; but a being, who has been made to usurp his attributes. He is primarily Adam and the Earth, and secondarily Noah and the Ark. In the former case, his three emanations of children, who partake of his nature, and who discharge his pretended functions, are Cain, Abel, and Seth; in the latter, they are Shem, Ham, and Japhet. Accordingly, Brahm himself is declared to be the same as Menu; and Brahma, Vishnou, and Siva, are identified with those three sons of Menu, who appear at the commencement of every Manwantara, whose proper human names are said by the Hindoos to be *Sama* and *Cama* and *Pra-Japati*, and who transmit to their descendants the sceptre of sovereignty throughout the whole duration of their allotted period.

“On this point the Hindoo writers are sufficiently explicit; though, by their wild system of personal multiplication and repeated Avatarism, they have superinduced a certain degree of confusion. The evidence may be summed up in the following manner:

“We are taught on the one hand, that Brahma, Vishnou, and Siva, are essentially but a single person; and this single person is Brahm, who unites in himself the divided attributes of the three; and that the triplicated Brahm is materially the World, astronomically the Sun, and mystically the great Hermaphrodite, who is equally the father and the mother of the universe. But we are told, on the other hand, that Menu-Swayambhuva is conjointly and individually Brahma, Vishnou, and Siva; that he had three sons, who sprang in a mortal shape from his body, and who named his three daughters; and that these three sons were severally Brahma, Vishnou, and Siva.

“Such are the declarations of the Hindoo theologists; and the inference to be drawn from them is abundantly obvious. Since Brahma, Vishnou, and Siva, are conjointly Menu-Swayambhuva; and since they are also conjointly the imagined supreme God Brahm; it is evident, that Brahm and Menu-Swayambhuva must really be the same person. And again, since Brahma, Vishnou, and Siva, are severally the three sons of Menu-Swayambhuva; and

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and female human beings were joined in one body, or were, in some way, Hermaphroditic. This was the belief of many Jews and Christians in former times. Here, as usual, we go to India, both for the book and its meaning.

“since they are also three supposed emanations from Brahm; it must plainly follow, that the famous triad of Hindoo theology, which some have incautiously deemed a corrupt imitation of the Trinity, is really composed of the three sons of a mere mortal, who, under the name of Menu, is described as the general ancestor of mankind. Brahm then at the head of the Indian triad, is Menu at the head of his three sons. But that by the first Menu we are to understand Adam is evident, both from the remarkable circumstance of himself and his consort bearing the titles of *Adima* and *Iva*, and from the no less remarkable tradition that one of his three sons was murdered by his brother at a sacrifice. Hence it will follow that Brahm, at the head of the Indian triad, is Adam at the head of his three sons, Cain, Abel, and Seth.”<sup>1</sup>

This may be true, unless the reader should think with me that the profound Hindoo doctrine does not arise from the history of the men, but that the doctrine is disguised under the allegory of men to conceal it from the vulgar eye, after the manner of all the other Mythoses of Antiquity.

Again, Mr. Faber says, “Each Menu, however, with his triple offspring, is only the reappearance of a former Menu with *his* triple offspring; for, in every such manifestation at the commencement of each Manwantara, the Hindoo Trimurti or Triad becomes incarnate, by transmigrating from the human bodies occupied during a prior incarnation; Brahm or the Unity appearing as the paternal Menu of a new age, while the triad of Brahma, Vishnou, and Siva, is exhibited in the persons of his three sons. The first Menu, therefore, with his three sons, must be viewed as reappearing in the characters of Menu-Satyavrata and his triple offspring—Sama, Cama, and Pra-Japati. But the ark-preserved Menu-Satyavrata and his three sons, are certainly Noah and his three sons, Shem, Ham, and Japhet. Hence again it will follow, since Menu-Satyavrata is only a reappearance of Menu-Adima, and since the triplicated Menu-Adima is the same as the triplicated Brahm, that Brahm at the head of the Indian triad is likewise Noah at the head of his three sons.”<sup>2</sup>

Notwithstanding the nonsense in the above extracts about Brahm being the world, &c., and the ingenious misrepresentation that Brahm is not the true God, enough transpires to show that the mythoses of the Israelites and of the Brahmins are essentially the same. When

<sup>1</sup> Faber, Orig. Pag. Idol. pp. 117, 118.

<sup>2</sup> Ibid, p. 119.

this is added to the general character of the history, of the serpent, of the tree of knowledge, &c., &c., and to the proof which has been given by Sir W. Drummond, in his *Cædipus Judaicus*, that the names of the persons and places in Genesis have astronomical meanings, I think no one can hesitate to agree with the ANCIENT JEWS AND FATHERS OF THE CHRISTIAN CHURCH, that the whole is allegory. In this I believe few people would differ from me, if a literal interpretation were not wanted to bolster up those pernicious heresies, Original Sin and the Atonement—the wild chimeras of insane fanatics, of former times, and held by the moderns through the prejudices of education. How surprising that a man of learning and talent like Mr. Faber should succeed in persuading himself that the Platos and Ciceros of antiquity were contemptible enough to adore three or four old women and a rotten ship!

It seems never to have occurred to Mr. Faber, in his attempt to prove that all the profound theories and learning of the Platos, Pythagorases, and Hindoo philosophers, were nothing but figurative representations of his ship and old women, that he might prove the ship and its crew were nothing but an allegorical representation or an incarnation of the theories of the philosophers. However, with great learning and talent, he has certainly rendered this extremely probable, if he has not actually proved it, which, indeed, I think most unprejudiced people will allow that he has done. In this he has shown that the priests of the Israelites were like those of all other nations, who dressed up or disguised their recondite philosophical doctrines under the representation of human adventures of different kinds, in order the better to secure themselves dominion over the vulgar—that vulgar who will be in a fury with me for endeavouring to undeceive them.

The similarity of the numbers, in the Mosaic history, with the numbers constantly recurring in the Hindoo systems, seems very striking. Here are Adam and his three sons, and Noah and his three sons, each class answering to Brahm and his three emanations—Brahma, Vishnou, and Siva. There are eight persons in the ark answering to the sun and seven planetary bodies. But whether the histories of Adam and Noah and their families were taken from the metaphysical and profound theory of the hermaphroditic creator, preserver, and destroyer—the sun presiding over the planetary system; or, the recondite system was formed, and the sun and planets numbered after him and his family, I leave to every person to judge of as he thinks proper. The pious devotee, to the literal

meaning, will no doubt take the former. I incline to the latter, which will enable me by and by to prove the truth of Christianity to the philosophers. But I do not mean by Christianity, that of the Pope putting up the picture of the massacre of St. Bartholomew in his chapel; or that of Calvin burning Servetus; or that of Cranmer burning Joan Bocher.

The book of Genesis was considered by *most*, if *not all*, of the ancient Jewish philosophers and *Christian fathers* as an allegory. For persons using their understandings, to receive it in a *literal* sense, was impossible: and when we find modern Christians so receiving it, we only find a proof that, with the mass of mankind, reason has nothing to do with religion, and that the power of education is so great, as in most cases to render the understanding useless. In the Jewish religion, as in all other religions, there was an esoteric and an exoteric meaning of its dogmas. One great object of Moses evidently was to destroy idolatry; he was of the Iconoclastic sect—that was all. He was, in fact, of the Linga sect of the Indians, and of the Parsee sect, or of the religion of the Persians. He adored the sacred fire as the emblem of the Supreme Being, precisely after the manner of the Oriental nations, and he reprobated the worship of Adonis, the name equally of the Israelitish and Heathen God, and Astarte, in the shape of a Golden Calf,<sup>1</sup> at Sinai. This was the chief object of his system; but something more will be pointed out hereafter.

There is one fact which must, I should think, have been observed by every person conversant with inquiries of the nature of those on which I have been employed, and it is this: all those works, without exception, which we call early histories, are deeply tainted with mytho-

<sup>1</sup> In the enunciation of the festival of the golden calf, Aaron expresses himself in the following words:—Festum Adonai cras (Selden de Diis Syriis Synt. I., cap. iv.). In Arabia, where Aaron then was, Bacchus, the Saviour, was adored under the name Urotalt, and under the title of Adonai or of Adoneus (Auson. Epig. 29). Urotalt is evidently the two Latin words *Urus* and *Alnus*—the lofty Bull or Beeve. Probably the title of Urania given to Venus came from the *Urus*. The junction of the two—the Venus and the *Urus*—produced God the generator (D'Ancarville, Vol. I. p. 47).

In Jer. xlv. 15, the LXX render the passage, ὁ ἄπης ὁ μοσχὸς ἐκλεκτός σου—*Apis* thy chosen Calf. This is justified by forty-six of Dr. Kennicot's manuscripts, which read אַבִּירֶךְ *abirē* in the singular, and not אַבִּירִיךְ *abirīk* in the plural. Now, as I look upon the LXX as a most valuable gloss, and as being unprejudiced wherever it gives a meaning against the doctrines of the Jews of its own or of later times, I pay much attention to it, particularly when, as here, I find it supported by the various readings.

logy ; so that we have not, in fact, one early real history. Whatever may have been the cause, the effect is, that the early history of every state, like that of Rome, has been made use of as a kind of peg to hang a system of priestcraft or mythos on. The mythos, not the history, is the object of the writer ; as might be expected, the *history* bends, not the *mythos*, if they do not fit. Of this the early Roman history is an example. The historians not understanding it have recorded as history the most palpable nonsense. Herodotus is an example of this. His story is the first in Greece which was told for the purposes of history. All former stories were for the purpose of a secret doctrine, desired to be perpetuated in secrecy : first verbally told in verse or rhyme for the assistance of the memory, next written. Such were the works of Hesiod and Homer.

Mr. Faber has clearly proved, as the reader has seen, that the Mosaic accounts of the creation, and of the flood of which I shall treat in my next book, are to be found in the works of the Hindoos ; the outlines or great points being evidently the same. Yet the particulars differ sufficiently to induce a suspicion, that they are not copies of each other, but were probably drawn from a common source. The material parts of the history may be true. I believe it, as I believe the history of Tacitus. I believe that Vespasian lived ; but Vespasian's miracles, as related by him, I cannot believe. I believe in a creation ; but I do not believe that God walked in the Garden. I believe in a flood ; but I cannot believe that all the animals of the old, as well as those of the NEW WORLD,<sup>1</sup> were put into one ship. Many other things I believe, and many other things I do not believe ; but it is always a pleasure to me to find (if the doctrines of Jesus alone be the religion of my country) that my faith, though differing from it, in a few trifling and unimportant points, is nevertheless *the same* in its great foundations. If the reader will consult the Transactions of the Asiatic Society of Calcutta, particularly Volume IV., he will find innumerable proofs that the Grecian histories, equally with the Mosaic and Hindoo mythologies, are most of them drawn from the same common fountain, in Upper India, about Balk, Cabul, and Samarkand. The same universal system pervaded the whole, and, no doubt, had its origin in ancient Buddhism.

Many facts stated by Mr. Faber having been taken from the works of Mr. Wilford, before the frauds which one of the Brahmins practised upon him were discovered, it is necessary to read with caution, and exclude the parts in which he might be deceived ; but there is quite

<sup>1</sup> None of which were ever found in the old world.

enough to satisfy any unprejudiced person, that the books of Genesis are mythoses or parables, the same as those of the Hindoos, and, in short, of all the other nations of antiquity.

That the Mosaic ceremonies were the same as those of the Gentiles, has been proved by Spencer, Faber, and other learned divines, beyond dispute. This being the fact, it does not seem surprising that the doctrines of the two should also partake of the same character, when stripped of the corruptions which the priests and the infirmities of humanity have introduced into them. We see not only the same fundamental Trinity, but we see the same system of concealment under apparently absurd mythoses or allegorical representations,—absurd, indeed, to outward appearance, but probabably, if perfectly understood, covering a system of wisdom and truth. But enough escapes to prove that, for our good, as much is known as is necessary. I am of opinion that the object of Jesus was the reform of the Jewish polity, and the restoration of the religion of the Gentiles to that of Abraham and Melchizedek, that is, Buddha; for I am persuaded they were originally the same—the religion of the first Persians, or something very near to it, described by Sir W. Jones as being so beautiful. But the discussion of this point belongs to the latter part of my work.

Let the reader look at the print of Cristna bruising the serpent's head, and that also of his brooding on the waters, and then doubt, if he can, that the system of Genesis and that of India were the same. This proves the doctrine, as well as the ritual, to be identical. They are prints of statues cut out of rocks long before the Christian æra. Let him consider the histories of Samson, Hercules, and Bala-Rama, of Buddha and Osiris, Budvar, Hermes, and Fo, and doubt the identity if he can. Then, how is it possible to doubt, that the original mythoses on which these are founded were the same?

On this subject Maimonides says, “Non omnia secundum litteram “intelligenda et accipienda esse quæ dicuntur in opere Bereschet “(Genesis), sicut VULGUS hominum existimat. . . . sensus enim “illorum pravus vel gignit cogitationes, imaginationes, et opiniones, “de natura Dei, vel certe fundamenta legis evertunt, hæresimque “aliquatenus introducunt.”<sup>1</sup>

The learned Spencer says, “E superioribus evidens esse censeo, “*omnis generis* arcana sub rituum Mosaicorum tegmine latuisse. “Quod itaque Plutarchus, credulâ temeritate, de religiosis Eryp-

<sup>1</sup> Maim. More Nevoc. Pars ii. Cap. xxix. p. 273; Beaus. His. Marich. Vol. ii. p. 451.

“ tiorum institutis dixit, de Judæorum sacris et ceremoniis usurpemus.  
 “ Nihil à ratione dissonum, fabulosum nihil, nihil superstitionem  
 “ olens, in eorum sacris constitutum est: sed quædam ethicas et  
 “ utiles doctrinas in recessu continentia, alia vero non expertia  
 “ elegantiae cujusdam historicæ vel philosophicæ.”<sup>1</sup>

The fact that the books of Moses do cover a secret doctrine being here broadly admitted by Spencer, one of the most learned divines of the British Protestant Church, I hope and trust I may stand excused, if I find myself under the necessity of adopting his principle—which, under the words *omnis generis*, is pretty extensive. This has nothing to do with the question whether the esoteric doctrine, admitted to exist, be or be not rightly understood by me. I only *here* contend that there *was* a secret doctrine. What that secret doctrine was, is not the subject of this section.

The following is the opinion of the learned Thomas Burnet, one of the first of Christian philosophers: “ Sed quid tandem, inquires, “ omnibus perpensis, de Hebræorum Cabala statuendum erit? Nil “ habet arcani sensûs, nil sapientiæ reconditæ; neque olim habuit? “ Rabbinorum cordatissimus, Moses Maimonides, ait, olim fuisse “ apud Hebræos de rebus divinis multa mysteria, sed periisse: vel “ injuria temporis, et repetitis gentis istius calamitatibus; vel ex eo “ quod prohibitum fuit, mysteria divina scriptis consignare. Sed “ audiamus, si placet, ipsius verba Latinè. Scito multas egregias “ sententias, quæ in gente nostra olim fuerunt, de veritate istarum “ rerum, partim longinquitate temporis, partim infidelium et stultorum “ populorum in nos dominatione: partim etiam quod non cuivis “ (sicut exposuimus) concessa erant mysteria, periisse, et in obliv- “ ionem devenisse. Nihil enim permissum erat litteris mandare, “ nisi ea quæ in libros sacros digesta et relata erant. Nosti enim “ Talmud ipsum inter nos receptum, olim non fuisse in certum librum “ digestum, propter rationem istam, quæ tum passim obtinebat in “ gente nostra: VERBA QUÆ DIXI TIBI ORE, NON LICET TIBI SCRIPTO “ DIVULGARE.” Hæc est sententia Maimonidis “ de occultâ veterique “ Judæorum sapientiâ.”<sup>2</sup> Again he says, “ Si veniam damus con- “ jecturis, in illam opinionem facile descenderem, Antiquam Caba- “ lam *Realem* (nam *verbalis* est figmentum humanum) tractasse “ potissimum *de rerum originatione*, et gradationibus. Sive de modo “ productionis aut profluxus rerum a primo ente, et earundem rerum “ gradibus et descensu a summis ad ima.”<sup>3</sup> Again, “ Hæc est rerum

<sup>1</sup> Lib. i. Cap. xi. Sect. 3.

<sup>2</sup> Burnet, *Archæol.* Cap. vii. p. 84.

<sup>3</sup> *Ibid.* p. 85.

“et temporum ratio, in historia primi hominis et Paradisi. Quæ cum singula mecum revolve, æquo animo, et in omnem partem flexili, qua ducit ratio et veritatis amor; succensere non possum, ex patribus, et authoribus antiquis, illis, qui in symbola, aut PARABOLAS aut sermones populares, hæc convertere studuerunt.”<sup>1</sup> After this Burnet goes on to exhibit the opinion of Cicero, Seneca, Zeno, and others, from which it appears that many of the learned Greeks and Latins held the identical doctrine respecting the absorption of all things into the Deity, and their periodical renovation and regeneration, with those of the oriental philosophers. I shall say nothing more at present respecting the esoteric religion of the Jews, or the secret meaning of their Pentateuch, except, if the modern priests will persist in discarding the opinions of the learned ancients, both before and after Christ, that these books had an allegorical meaning, and will still persist in taking them *to the letter*, that the time is rapidly coming, when they will not be received at all, except by a few persons of very mean understandings—persons who remind me of the very appropriate speech of the Egyptian priest to Solon: *Vos Græci semper pueri estis: Senex Græcorum est nullus.* And I should say, *Vos religiosi semper pueri estis: Senex ultra-piorum est nullus.*

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### CHAPTER XIII.

DISPUTED CHAPTERS OF MATTHEW AND LUKE.—CAUSE OF THE BLACK CURLY-HEAD OF BUDDHA.—GENERAL OBSERVATIONS ON THE MORAL DOCTRINES OF DIFFERENT RELIGIONS.

1. EVERY one knows the violent altercations which have taken place among learned Christians, almost from the beginning of Christianity, respecting the last eight verses of the *first* and the whole of the *second* chapter of Matthew—and the whole of the *second*, and all the *first* chapter, except the first four verses, of Luke. Great numbers of men, of first-rate character for learning and talent, have declared them and proved them spurious, men who have shewn their sincerity by the resignations of rich livings rather than appear to tolerate them against their consciences.<sup>2</sup> Some interesting questions here naturally suggest themselves. What are those chapters? Are

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<sup>1</sup> Burnet, *Archæol.* p. 400.

<sup>2</sup> Amongst whom were Lindsey, Disney, Jebb, and Frend.

they mere forgeries of the orthodox? Why should the orthodox wish for *an immaculate conception* or *a divine incarnation*? They would have been just as rich and powerful without these doctrines. I cannot think they were mere forgeries. They have no appearance of any such thing. Then what are they?

I think they are evidently the effects of the same cause as that which produced the oracles of Zeradust, the different prophecies which alarmed the Romans,<sup>1</sup> the Sibylline oracles, the prophecies of Virgil, &c., in the West; and as that which produced the same species of prophecy among the Brahmins, named above, of expected saviours—the saviours expected and prayed for in the Yajna sacrifice, “*When will it be that the Saviour will be born! when will it be that the Redeemer will appear!*” To deny these heathen prophecies is impossible. I know not how to account for them, except by supposing that they alluded to the renovating cycles demonstrated above. With this, the whole Jewish history and the disputed chapters are in perfect keeping. We have seen that all the ceremonies and much of the doctrine of the Jews, indeed the most important part, their Trinity, were exactly the same as those of the Gentiles. And I think if a person will pay but a very little attention, he must see that the incarnation described in these chapters was but the counterpart or repetition of former incarnations, or extraordinary conceptions, such, for instance, as that of Isaac or Samuel, or Buddha, or Cristna, or Pythagoras—the arrival of the three Magi, with the gifts sacred to the God Sol, or Mithra—the episode of Anna or the year, and Phanuel, or Phan, our God—of John having the power of the God Ieu (Elijah) אֵלִיעֻז *alieu*. All this dovetails very well into the remainder of the Gentile history, and proves these chapters to have a secret meaning, and to refer to the prophecies alluded to above. It all tends to prove the truth, a truth of which I have no doubt, that an identical secret system pervaded the whole world; singular as it may appear, in its universal extension, perhaps, unknown to the world. We have most unquestionably the same prophecy in Ireland, in Greece, in Persia, in Judæa, in Italy, and in India. But we have no reason to believe that any nation had merely copied the prophecy of the other nations. We read in Roman and Greek authors of the eighth age, and the ninth age, but scarcely another word do we meet with about them. So that it seems as if the meaning of these ages had become lost; and this I really believe was the truth. I should set it down as part of the secret mysteries, without any difficulty;

<sup>1</sup> Cited in Chap. II. Sect. 7.

but I cannot help believing that the mysteries, the real meaning of the Gods, &c., was actually lost. Cicero, Phornutus, Macrobius, &c., would not have written as they have done had they been understood. A general traditionary opinion had descended from the Buddhists, that the world would be renovated at the close of every ten ages, or ten Neroses, or six thousand years. These were the ages the knowledge of which was almost, but not entirely, lost. The priests and prophets had some slight perception of them, but it was, as through a glass, *darkly*.

2. I must now once more bring back the attention of my reader to the curly-headed, flat-faced, thick-lipped, black-skinned Buddha, almost forgotten. For these singularities we have not yet attempted to give any reasons. This Negro God cannot have been the only *Negro* East of the Indus, without some cause. On this subject credible history is silent. Let us try if we can form a theory.

It will not be denied that the animal, man, is in many respects like most other animals with which we are acquainted, and the philosophers Buffon and Lawrence have proved, that he partakes of the animal character in a much greater degree than was generally admitted in former times. And I think it will scarcely be denied that, like most other animals, he is capable of being improved, as well in person as in mind. I suppose that no one will deny the latter, how much soever the bigots may turn into ridicule the march of intellect, or improvement of the human understanding. Now I suppose that man was originally a Negro, and that he improved as years advanced and he travelled Westwards, gradually changing, from the jet black of India, through all the intermediate shades of Syria, Italy, France, to the fair white and red of the maid of Holland and Britain. On the burning sands and under the scorching sun of Africa, he would probably stand still, if he did not retrograde. But the latter is most likely to have happened; and, accordingly, we find him an unimproved Negro, mean in understanding, black in colour. We know from experience that by coupling animals of beautiful forms, our animals constantly increase in beauty; indeed, our breeders of sheep, horses, and other domestic animals, know how to give them almost any colour or character they choose. They breed the high-mettled racer, the bold and warlike game-cock, or the sluggish, fattening Leicestershire sheep. The same effect has arisen in the form of man. In the rich soils of India, unfit for pasturage or hunting, but well calculated for the operations of agriculture, distinctions of rich and poor would much sooner arise than among the nomads or wandering

tribes; and as soon as a class became rich, the natural propensity would operate in causing the most handsome of the males, which would be the rich, those who were well fed and lived without labour, to couple with the most handsome of the females. This cause, in long periods of time, constantly acting, produced a great improvement in the human form. The scorching climate kept man black; but, by degrees, the curly hair, flat face, and thick lips, yielded to the improved appearance of the present race.

Mr. Crawford has observed, that no country has produced a great or civilised race, but a country which, by its fertility, is capable of yielding a supply of *farinaceous* grain of the first quality. This he ingeniously supports by a great many examples.

When the Equinoctial Sun entered Taurus, he found man in India, like the first Buddha, a Negro; when he entered Aries, he found him black, it is true, but with the aquiline nose and long hair of the handsome Cristna. The God of wood, of stone, of gold, stood still: the man in the space of 2160 years, perhaps of peace and prosperity, had materially improved. Not so the curly-haired man of Africa. Every thing tended to the improvement of the former, everything to stop the improvement of the latter. In the African Ethiopia he remains a curly-headed black. In Egypt he formerly was so; as the Memnon, Sphinxes, &c., prove. But in Egypt, where he became rich and civilised, and where good *farinaceous* food was grown, the same effects, in a great measure, took place as in India: and if he be not quite so black, the mixture of white Europeans, and, comparatively speaking, *white Turks*, will account for the difference. It has been observed that the figures in the old caves of India are representatives of a very different race from the present inhabitants; that although the figures possess a graceful elegance of form, yet a remarkable difference may be observed in the countenance, *which is broad and full: the nose flat: the lips, particularly the under lip, remarkably thick*, and the whole very unlike the present natives of Hindostan.<sup>1</sup> All these circumstances are easily accounted for, by the reasons alleged to account for the singular appearance of the curly-headed Buddha.

I request my reader to reflect with me upon the present state of different parts of the world;—go to Lower Egypt and look at the tinted natives, and ascend to the torrid zone, and we shall find them to grow darker as we approach the Sun, always, when humanised, described as black. The straight hair grows woolly as we approach

<sup>1</sup> Maur. Ant. Hind. Vol. II. p. 376.

the scorched, sterile regions of Nubia, and generally the parched sands of Africa, *where no corn grows*, where the tree of the Sun, the *everlasting*<sup>1</sup> Phoenix or Palm tree, is perhaps the only plant on which man depends for the certain production of a scanty subsistence; the only fruit-bearing tree which raises its head, a majestic head, around the few solitary springs of the parched desert. Let us go to India, and we find the same effect, with this only difference, that in this grain-growing country, this land of ease and luxury, the persons are more handsome, and the hair straight and long. And, above all, let us contemplate the Jewish character, the jet-black hair, and peculiar complexion, verging to the oriental, among the white European followers of Abraham. Let us reflect on all these circumstances; when my reader has done this, I trust he will think that the solution of the enigma, which I have attempted, is the most probable which has been devised.

The opinion which I have here given is supported by the ingenious Dr. Pritchard, in his *Researches into the Physical History of Man*, p. 41. He says, "The perception of beauty is the chief principle, in every country, which directs men in their marriages. It is very obvious that this peculiarity in the constitution of man, must have considerable effects on the physical character of the race, and that it must act as a constant principle of improvement." . . . Again, (p. 43,) "The noble families of modern Persia were originally descended from a tribe of ugly and bald-headed Mongols. They have constantly selected for their harems the most beautiful females of Circassia. The race has been thus gradually ameliorated, and is said now to exhibit fine and comely persons."

I believe that all the Black *bambinos* of Italy are negroes—not merely blacks; this admitted, it would prove the very early date of their entrance into Italy.

Dr. Pritchard has successfully proved that the blackness of the skin is not caused by heat alone; that the Negro is to be found in cold as well as hot climates, and that the change which, in various instances, has taken place in his complexion, is to be ascribed more to civilisation than to climate. This perfectly agrees with the observation of Mr. Crawford, that man is found improved in rich and farinaceous, but stationary in *desert* districts. Civilisation was the effect of the former—barbarism of the latter.

Dr. Pritchard<sup>2</sup> has observed that the Brahmins are, as might be expected, the finest formed race in India. He has also shown, in a

<sup>1</sup> To be explained by and by.

<sup>2</sup> P. 390.

very satisfactory manner,<sup>1</sup> that the ancient Egyptians, the masters of Thebes, were Negroes—or, that they were black, with curly heads.

Col. Wilford says, "It cannot reasonably be doubted that a race "of Negroes had formerly pre-eminence in India."<sup>2</sup> These were the inhabitants of India in the time of the curly-headed Buddha, who was succeeded, after 2160 years, by the long-haired Cristna—one an incarnation of the solar God in Taurus, the other in Aries.

Thus I account for the Negro Buddha, and for the handsome, though black, Cristna.<sup>3</sup>

In aid of this theory, a reconsideration of the foregoing pages will show, that we have found the black complexion or something relating to it whenever we have approached to the origin of the nations. The Alma Mater, the Goddess Multimammia, the founders of the oracles, the Memnons or first idols, were always black. Venus, Juno, Jupiter, Apollo, Bacchus, Hercules, Asteroth, Adonis, Horus, Apis, Osiris, Ammon,—in short, all the wood and stone Deities were black. The images remained as they were first made in very remote times. They were not susceptible of any improvement; and when for any reason they required renewal they were generally made exactly after the former sacred pattern. I once saw a man repainting a black God on a house-side in Italy.

3. The shocking state of degradation into which the religion of the Brahmins has sunk, gives a plausible appearance of truth to the rantings of our Missionaries; but, nevertheless, the religion of Brahma is no more idolatrous than the religion of the Romish Church. Abul Fazil, a Mahometan author, in the Ayeen Akbery, states, that the opinion that the Hindoos are Polytheists has no foundation in truth, but that they are worshippers of God, and only of one God. They maintain (with all enlightened followers of the Romish Church), that images are only representations of the great Being, to which they turn whilst at prayer, in order to prevent their thoughts from wandering. They hold that "the Being of beings is the only God, "eternal, and everywhere present, who comprises everything; there "is no God but HE."<sup>4</sup> The religions of Brahma and of Buddha have

<sup>1</sup> Sect. v. p. 376.

<sup>2</sup> Asiat. Res. Vol. III.

<sup>3</sup> It is remarkable that the Abyssinian or Ethiopian has always continued the Indian Sanscrit custom of writing his letters from left to right, in the syllabic form retaining the vowels. This appears to have been a remnant of the first Buddhism of India. Much will be said upon this subject by and by, and the reason of the change in the custom of other nations shown.

<sup>4</sup> Crawford's Researches, Vol. I. pp. 200—220.

both become corrupted, but a third has arisen—that of the Sikhs, a reformed Buddhism, more pure than either of them, and which may perhaps be destined to possess the sovereignty of India. Certainly nothing but the British can prevent it.<sup>1</sup>

The following is the most celebrated verse of the Vedas, called the Gayatri: “Let us adore the supremacy of that divine Sun, the God—“head who illuminates all, from whom all proceed, to whom all must “return, whom we invoke to direct our understandings aright in our “progress towards his holy seat.”<sup>2</sup> On this Sir William Jones says, “The many panegyrics on the Gayatri, the Mother, as it is called, of “the Vedas, prove the author to have adored, not the visible material “sun, but that *divine and incomparably greater light which illumines “all, delights all, from which all proceed, to which all must return, and “which alone can irradiate* (not our visual organs merely, but our “souls and) *our intellects*. These may be considered as the words “of the most venerable text in the Indian Scripture.”<sup>3</sup> The words in italics mark the words of the Veda text.

If we are to believe our priests, at the same time that nothing can be more pure than our religion, or more charitable than themselves, nothing can be more horrible than the religion or practices of the wicked Heathens. Yet it is worthy of observation that we curse *sinner*s on Ash Wednesday, and our *enemies* whenever we are at war, but when the Athenians in a moment of fury ordered the priestess to curse Alcibiades for having insulted the mysteries, she *REFUSED*—saying, *she was the priestess of prayers, not of curses*.<sup>4</sup> The passage in Martianus Capella, cited Chap. II. Sect. 8, shows that the Pagans were no more Idolaters than the modern Romans.

One of the most common and triumphant boasts of the Christian priests has been, that no morality could be put in competition with their's. The following extract, from the eleventh discourse of Sir Wm. Jones to the Asiatic Society, will abundantly prove how slender are the foundations upon which these arrogant pretensions are built. These are the words of the pious president; though they may be rather long, their importance will plead their excuse:—“Our divine religion, “the truth of which (if any history be true) is abundantly proved by “historical evidence, has no heed of such aids, as many are willing “to give it, by asserting that the wisest men of this world were ignorant of the two great maxims, that *we must act in respect of others, “as we would wish them to act in respect of ourselves*: and that,

<sup>1</sup> Ibid. Ch. vii. of the Sikhs.

<sup>2</sup> Moore, Panth. p. 430.

<sup>3</sup> Ibid.

<sup>4</sup> Plutarch, apud Payne Knight on Sym. S. lvii. n.

"instead of returning evil for evil, we should confer benefits even on those who injure us: but the first rule is implied in a speech of Lysias, and expressed in distinct phrases by Thales and Pittacus; and I have even seen it word for word in the original of Confucius, which I carefully compared with the Latin translation. It has been usual with zealous men to ridicule and abuse all those who dare on this point to quote the Chinese philosopher; but instead of supporting their cause, they would shake it, if it could be shaken by their uncandid asperity—for they ought to remember that one great end of revelation, as it is most expressly declared, was not to instruct the wise and few, but the many and unenlightened. If the conversion, therefore, of the Pandits and Maulavis in this country shall ever be attempted by Protestant Missionaries, they must beware of asserting, while they teach the gospel of truth, what those Pandits and Maulavis would know to be false: the former would cite the beautiful A'ry'a couplet, which was written at least three centuries before our æra, and which pronounces the duty of a good man, even in the moment of his distraction, to consist *not only in forgiving, but even in a desire of benefiting his destroyer, as the Sandal tree, in the instant of its overthrow, sheds perfume on the axe which fells it*; and the latter would triumph in repeating the verse of Sadi, who represents *a return of good for good as a slight reciprocity*; but says, the virtuous man *confers benefits on him who has injured him*; using an Arabic sentence, and a maxim apparently of the ancient Arabs." Thus we see the essence of the Christian moral doctrine was known at least three hundred years before Jesus was born.

And the following extract will show that the Mohamedans were as enlightened upon this subject as any of them:—"Nor would the Musselmans fail to recite four distiches of Hafiz, who has illustrated that maxim with fanciful but elegant allusions:

"Learn from yon orient shell to love thy foe,  
 "And store with pearls the hand that brings thee woe  
 "Free like yon rock, from base vindictive pride,  
 "Imblaze with gems the wrist that rends thy side:  
 "Mark, where yon tree rewards the stony shore,  
 "With fruit nectareous, or the balmy flow'r:  
 "All nature calls aloud; *shall man do less,*  
 "Than heal the smiter, and the railer bless?"

"Now there is not a shadow of reason for believing that the poet of Shiraz had borrowed this doctrine from the Christians."<sup>1</sup>

<sup>1</sup> Jones, 11th Dis. to Asiat. Soc.

In Mr. Maurice's History<sup>1</sup> may be found many moral sentiments identically the same as those of the Christians.

In order to exalt the credit of the Christian religion, nothing which talent and ingenuity could contrive has been left untried by divines to depreciate the philosophy of the ancients, and to blacken the characters of its professors. No doubt, among the followers of Socrates, Pythagoras, Aristotle, Plato, &c., as well as among the followers of Jesus and Mohamed, brawls and squabbles the most disgraceful have taken place. But it does not appear that better men have been produced by the latter than by the former. The Antonines and Epictetus are not to be placed below any men whom modern history can produce; and although we cannot now give a catalogue of illustrious ancient names equal in number to that of the moderns, this by no means proves that such individuals did not formerly exist. The peculiar circumstances of the case prevent our knowledge of them, and that principally in consequence of the destruction of their works—an effect arising from various causes.

The oldest and wisest of the Grecian philosophers taught the very best parts of the Christian morality many hundred years before Jesus was born. Pythagoras said, that the best way for a man to revenge himself of his enemies was to make them friends; and Socrates, whose character has been vindicated from reproach by Dean Prideaux,<sup>2</sup> says in the *Crito*, that it is not permitted to a man who has received an injury to return it by doing another. An able defence of Socrates may be found in the *Travels of Mr. Buckingham to India*, published in 1829.

Our treatises on the Christian religion are sufficiently numerous; but it may be doubted very much whether they exceed in number those of the ancient philosophers, or even of the modern Mohame-dans. On the philosophy of Plato, eight thousand commentaries were said to have been written. The greatest fault of the ancient philosophers consisted in the affected obscurity with which they strove to conceal their real doctrines from the public eye. Into this error they all seem to have fallen, though in different ways. Many of them concealed their principles under fables and figurative expressions—by the literal interpretation of which Christian divines, overlooking the corruptions into which religion had fallen, have very unjustly succeeded in persuading mankind that their doctrines were both pernicious and contemptible in the highest degree.

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<sup>1</sup> Vol. II. Ch. iii.

<sup>2</sup> Vide Moyle's Works, Vol. II. p. 77.

The liberal and benign doctrine of the followers of Brahma, in its original purity, can never be too much praised, and must fill every one with admiration. No doubt, in succeeding ages its corrupt and mercenary priests engrafted into it, as we see daily to take place in all religions, and wherever priests are concerned, doctrines and practices utterly repugnant to the mild spirit of its founders. Those founders maintained that all religions come from God, and that all modes of adoring him, when springing from an upright heart, are acceptable to him. Their enlightened followers still affirm that "the Deity is present with the Mahometan in the mosque counting his beads, and equally in the temple at the adoration of the idols; the intimate of the Musselman and the friend of the Hindoo; the companion of the Christian, and the confidant of the Jew." They are of opinion that he has many times appeared and been incarnate in the flesh, not only in this world, but in others, for the salvation of his creatures; and that both Christians and Hindoos adore the same God, under different forms.<sup>1</sup>

The fine sentiment here given from the ancient religion of the Brahmins, and on which I fear they did not always act, has been copied by the Christian historians of the gospel; but, either from its mixture with other doctrines of a pernicious nature, or from some other cause, it has unfortunately scarcely ever been acted on: *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.*<sup>2</sup> (Acts x. 54, 35.) Beautiful as is this sentiment, clear as is the language, and beneficial to mankind as is its tendency, I have found divines who, with a narrowness of mind almost inconceivable, have endeavoured to explain away its plain and obvious sense, and to limit its meaning to countries in which a man may dwell. But how little can such men know of the Divine paternity who need to be told that God will not damn a man because he was a Frenchman, a Dutchman, a Turk, or a Hindoo!

Much fault has been found with the Decalogue, and justly, as a code for the whole world. But not justly when it is confined, as it ought to be, to the country of Judæa. By its language, when properly translated, it is strictly confined to the Israelites. And as a code, in its totality, it was never adopted by Jesus Christ. The

<sup>1</sup> Maurice, Hist. Ind. 4to. Vol. II. p. 301; see Anathema, 1 Cor. xvi. 22!!!

<sup>2</sup> This is, indeed, the genuine doctrine of the philosophical Nazarite, Carmelite, or Essenian of Samaria.

whole of it is as impossible to be obeyed by the remainder of mankind, as it is to make a circle triangular, or a triangle, the angles of which shall not be equal to two right-angles. Jesus Christ never inculcated it, though part of the moral doctrines which he taught are to be found in it. In this instance, by not understanding or attending to the letter of the old language, priests have mistaken the doctrine both of Moses and of Jesus. They are both correct when properly understood. The Decalogue may be easily defended—but not on the mistaken grounds taken by our priests. I should like to meet a disciple of M. Voltaire on the subject of the *jealous God*.

There is in the Geeta, (p. 81,) a sentiment which is peculiar to the religion of Brahma, and which (at least if the happiness of mankind in this world is to be considered as one object or end of religion) places it above all others. Happy, indeed, would it have been for the world had the Mohamedan and Christian religions contained this most admirable and benevolent doctrine. The Deity speaks—*“They who serve even other Gods with a firm belief, in doing so, involuntarily worship me. I am he who partaketh of all worship, and I am their reward.”*<sup>1</sup> How admirable is this sentiment! How superior to the Jewish doctrine of a *jealous God*, improperly adopted by Christians! and how true! True, at least, if benevolence, justice, and mercy, are the attributes of the Creator. For the peace and happiness of mankind in this world, it may safely be affirmed that, in all the Jewish, Christian, and Mohamedan religions, there is no dogma of half so much importance, or which has been of the twentieth part of the utility, as *this* would have been, had it been taught in those religions. Yet there is a very fine and nearly similar sentiment in the Koran:

“If God had pleased, he surely had made you one people: but he hath thought fit to give you different laws, that he might try you in that which he hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye all return, and then will he declare unto you that concerning which ye have disagreed.”<sup>2</sup> How superior is this to the *faith without works* of our modern and fashionable fanatic!<sup>3</sup>

Mr. Maurice<sup>4</sup> pours out a torrent of abuse upon M. Volney for

<sup>1</sup> Maurice, Ind. Ant. Vol. V. p. 1052.

<sup>2</sup> Koran, Ch. v. p. 131.

<sup>3</sup> On the subject of the Koran, the *Apology for the Life and Character of Mohamed*, by the author of this work, may be consulted.

<sup>4</sup> Hist. Ind. Vol. II. pp. 499, 501.

having endeavoured to rob him of his immortality, and to destroy the best interests of society by violating the truth of history, &c. It seems difficult to conceive why M. Volney should wish any one to be robbed of his immortality, or why he should not be very glad to have the hope of it, if he could entertain it on what appeared to him reasonable grounds. But he, no doubt, felt an utter repugnance to admit such doctrines, or any doctrine, on the mere assertion of priests, paid to support their systems, right or wrong; who find Cristina a God in Asia, and Jesus in Europe; who are the regular paid appendages to every arbitrary government, and are as naturally found to belong to it as an exciseman or a soldier. When Mr. M. rails at Volney for violating the truth of history, he should have shown distinctly how he violated it; empty railing will not answer any longer: men begin to use their understandings. And when Mr. Maurice says Volney violated the truth of history in order to destroy the best interests of society, he ought to have said, the best interests of a hired priesthood, whose interests have always been opposed to the best interests, and to the liberty and happiness, of mankind. But there is no reason to believe that M. Volney ever intentionally violated the truth of history.

If the work which is now presented to the world be executed with any tolerable degree of talent, no doubt the author will be honoured like M. Volney with the abuse of the priests. It will be said that he has violated the truth of history; that he hates the religion of Jesus, &c., &c. That he has violated the truth of history *intentionally* he utterly denies. He equally denies that he hates the religion of Jesus. He does hate the hypocrisy of its priests, and the intolerance of their, not *its*, principles—as, on the contrary, he loves the liberality and tolerating spirit of the ancient, uncorrupted religion of the Buddhist or Brahmin; which teaches that God is equally the Father of the devout and sincere Chinese, Brahmin, Christian, and Deist; which contains no creed inculcating that *except a man believe this or that he cannot be saved*; a creed whose tendency is to fill the world with war and bloodshed, and to sacrifice, indeed, the best interests of society to those of a corrupt and pernicious order or corporation.

## BOOK VI.

## CHAPTER I.

FLOOD OF NOAH.—LEARNING OF GENESIS.—TEXT OF GENESIS.—  
INLAND SEAS OF ASIA.—THEORY OF A LEARNED CANTAB.—  
THEORY OF MR. GAB.—RENNEL ON EGYPT.—ORIGIN OF THE  
DELTA OF EGYPT.—CASPIAN SEA.—PLATO'S ATLANTIS.—GEOLO-  
GICAL FACT IN YORKSHIRE.

1. I NOW propose to fulfil the promise which I gave in my last book—to make some observations on the flood or floods which have taken place upon our globe. To treat this subject fully would require a volume. I must confine myself to one or two observations upon a few well-known facts—I suppose it will not be denied that the history of the flood is an integral part of the Mosaic system; that whether it be allegory or a literal history, the whole book or collection of books called Genesis must go together, and be considered on the same principle: if the first and second tracts be allegory, so likewise must the third.

In almost every part of the world the fossil remains of animals are found,—animals which the researches of Mons. Cuvier have proved must have been deposited at long intervals of time, between which depositions great floods or catastrophes must have taken place.<sup>1</sup> He has shown the order in which the different classes of living creatures have been formed; and it has been observed that they have taken place exactly in that order in which they are said to have been formed, in the first book of Genesis, which figuratively describes them as being created in successive days. The observation strikingly illustrates the allegorical principle: for, though it absolutely proves the falsity of the *letter* of the record, it, at the same time, proves the truth of the allegory, as far as we clearly understand it. Now, if man had been formed before the flood, at the same time with the Elks, Elephants, &c., found fossilized, it is not possible to believe

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<sup>1</sup> Vide Celtic Druids.

that some remains of him would not have been found among them in some part of the earth. "Human bones have been found indurated "and preserved by vitriolic, sparry, and ferruginous incrustation: "these are modern operations of daily process, but have no relation "to the petrification incident to the bones of elephants and other "animals confined in the bowels of the earth: in earth undisturbed "since its original formation of consistency, and which bones (in "some cases) are indurated to hardest agate."<sup>1</sup> The whole world has been ransacked for a specimen; but it has not been found: for the priests have seen that the want of such specimen strikes a death-blow at their literal interpretation of the text, and at what I must call their modern mischievous, demoralising doctrines depending upon it. This failure alone has brought the matter to this point—either Genesis is *false*, or it is an allegory or parable; and to the latter conclusion every enlightened Christian must now come. The creation of the world in six successive days and nights, and the creation of man before the floods which embedded the animals in the strata above alluded to, are assertions, the falsity of which, if taken to the letter, is as well proved as the nature of the case will admit. Therefore the doctrine of allegory must now be revived—the doctrine of the ancient Jews, and the earliest and most learned fathers of the Christian Church—a doctrine lost in the darkness and debasement of intellect during the middle ages. It is said that the proof of the allegorical signification is only *negative* proof; but it is a very peculiar kind of negative proof; for the fossil elephant is *found*—but in the same strata the positive *absence of the remains of man* is palpable. The history of Noah and the Deluge being the same in India and Western Syria,<sup>2</sup> whatever may be the meaning of the one must be the meaning of the other.

M. Cuvier, after showing *that there are no human bones in a fossil state*—that is, in a *fossil state properly so called*,<sup>3</sup> goes on to prove that the bones of men and birds, or of very small animals, are as indestructible in their nature as those of elephants, &c. He concludes, "However this may have been, the establishment of mankind "in those countries in which the fossil bones of land animals have "been found, that is to say, in the greatest part of Europe, Asia, and "America, must necessarily have been posterior not only to the

<sup>1</sup> Gent. Mag. Vol. LVIII. A.D. 1788, p. 384.

<sup>2</sup> In a future page I shall show that there were two Syrias.

<sup>3</sup> Cuvier, ap., Jameson, pp. 62, 63, 128.

"revolutions which covered up these bones, but also to those other  
 "revolutions by which the strata containing the bones have been laid  
 "bare. Hence it clearly appears that no argument for the antiquity  
 "of the human race in those countries can be founded either upon  
 "these fossil bones, or upon the more or less considerable collections  
 "of rocks or earthy materials, by which they are covered."<sup>1</sup>

The way in which M. Cuvier's fear of the priests shows itself here is very marked. It is true, as he says, that no argument for the antiquity of the human race can be formed from the fossil bones, or collections of rocks by which they are covered; but it is clear that an argument which he keeps back can be formed, and must be formed, *for the contrary*—for its *modern* creation—that is, that it must have been created since the great catastrophe here alluded to took place:<sup>2</sup> and thus, that the third book of Genesis or Mosaic book of the Flood, contains a figurative account like the other two.

2. The history of Genesis conceals, under its allegory, the most profound knowledge of natural philosophy, and the general formation of the world, as proved by the most learned researches of Mons. Cuvier and other Geologists: and this has a strong tendency to support the opinion of the great Bailly, that a profoundly learned race of people existed previous to the formation of any of our systems. In this investigation, we must recollect that M. Cuvier's doctrines are not founded on what are called theories, but on experimental philosophy.

On the existence of living animals M. Cuvier states, that when the Spaniards first penetrated into South America, they did not find it to contain a single quadruped exactly the same with those of Europe, Asia, and Africa. The Puma, the Jaguar, the Tapir, the Capybara, the Lama or Glama, and Vicugua, and the whole tribe of Sapajous, were to them entirely new animals, of which they had not the smallest idea.<sup>3</sup>

<sup>1</sup> Cuvier, ap., Jameson, p. 134.

<sup>2</sup> Thus away goes the learned Mr. Faber's Helio-archite hypothesis, that is, his *Sunned-ship* or his *shipped-Sun* worship. It is often very useful when you treat with superficial persons, to use an unintelligible word, like Helio-archite. Similar to this is our word *Heavens* in the first verse of Genesis.

<sup>3</sup> Cuvier ap. Jameson, pp. 62, 63. My reader will often find the expression *before the flood* used. He will recollect I formerly warned him, that he must consider this to mean merely *the earliest known period*. He must not consider it as the giving of an opinion as to the occurrence or non-occurrence of that event, before the creation of the present race of man.

Dr. Pritchard says,<sup>1</sup> "The Count de Buffon observed that the "animals which inhabit the old world are in general different from "those of the new, and that whatever species are found to be common to both are such as are able to endure the extreme cold of "the Arctic regions, and may therefore be supposed to have found "a way from one continent to the other, where they approach very "near together, and may probably have been formerly joined." After a careful examination of this opinion of the Count's, Dr. Pritchard concludes thus: "But as far as accurate knowledge "extends, the opinion of Buffon and his followers seems to be well "founded. It does not appear that any one animal was originally "common to the warm parts of the old and new world."<sup>2</sup> Here, again, I think is an end of the universal deluge, taken with all its details, except in the sense in which most of the other parts of Genesis must be taken; namely, as an allegory, under which some secret doctrine is concealed: like the expression of God's walking in the garden, &c., &c., it must be construed figuratively. And I think, for hundreds of reasons given in Mr. Faber's learned work on Pagan Idolatry, it is evident that the story of the ark of Noah is the same as that of the Argha of the oriental Menu, in which the germ of animated nature is supposed to have floated on the ocean, and to have been thus preserved.

The deductions of Dr. Pritchard and M. Buffon, as stated above, are perfectly legitimate, and are decisive against the *literal* meaning of the text taken as a whole. I cannot bring myself to believe that the Doctor can be in earnest, in the sophistry which he uses in page 138, to assuage the anger of the priests, by pretending to reconcile the deduction to the literal meaning. But he probably was aware that, if it did not pacify them, the same fate would befall his work which afterward happened to Mr. Lawrence's. The Doctor's argument is, that God, by a great miracle, brought every animal to the ark, and carried it back again,—great Elephants, and, of course, the little mite of the Cheshire-cheese. But, unfortunately for the learned and ingenious Doctor's scheme, the text does not warrant any such inference. Besides, how came God not to have completed his work, and to have carried all the animals back again?—for example, the Horse, the Cow, the Elephant, and the Camel; and how came he not to leave us some of the animals which they have, but which we have not?<sup>3</sup>

<sup>1</sup> Sect. iii. p. 101.

<sup>2</sup> Sect. iii. p. 133.

<sup>3</sup> The Ark was a correct parallelogram, square at the ends, 300 cubits long. 50

That several floods have taken place cannot be doubted; ocular demonstration as well as tradition prove this. Like what has been called *early history*, the fact was seized on by the priests, and made subservient to the secret religion which everywhere prevailed. Thus we have a story in India, or Eastern Syria, Mesopotamia or Chaldea, of the germ or seed of all nature preserved in a ship fastened to the mount of *Nau-band-a*, or the *ship-banded* or *cabled* mount;<sup>1</sup> in Western<sup>2</sup> Syria or Mesopotamia or Chaldea, the story of the ark of Noah and his eight sailors. But because the fact was thus converted into a parable, and used for the purpose of preserving a mythos, and the same mythos in both countries, it does not therefore follow that there was not a flood.

3. The account of the flood, taken from our common version, is plain and unaffected; and has probably been misunderstood from its too great simplicity. It is as follows: *And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered* (Gen. vii. 15, 20). Now I take the liberty of asking, of what earth, and of what mountains or hills, does the author speak? I answer most clearly, not of those of the new, but of those of the old world, of the height of which we know nothing. All that we know of them is, that there were hills, or mounts, or mountains; but we have many reasons for believing that they were not at that time very high: besides, the text certainly implies that they were not *more* than fifteen cubits high, for the water, having risen fifteen cubits, covered them. Now, if we consider the history in this simple point of view, which is the only way the words will fairly bear to be considered, because the whole context relates to the old world, it is by no means improbable that the same convulsion which covered the highest land of the old world with water only fifteen cubits or less than thirty feet deep might also throw up Mont Blanc and Chimborazo.

But I must make another observation. The text does not say that the surface of the whole globe was covered. The word *הארץ* *e-arz* does not necessarily include the whole surface of the globe: for this observation I am indebted to my friend COOPER, the learned

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cubits broad, and 30 cubits deep. It had no pretensions to the name of a *ship*. As it was like nothing else, perhaps its most appropriate name is Ark. Origen calculated that it was about *thirty* miles long.

<sup>1</sup> See B. V. Ch. V. Sect. 2.

<sup>2</sup> There were two countries of each of these names.

Professor of Columbia College, in America. It may mean nothing more than the surface of the land, and have nothing to do with the Americas, for it often means countries as well as the earth.<sup>1</sup> When a word has clearly two meanings, it is a most unwarrantable proceeding to adopt that which gives an impossible sense, instead of that which is consistent with reason and probability. Professor Cooper observes, "If the acknowledged facts cannot be explained without a miracle, we must admit the miracle: if they can, we ought not to resort to supernatural interposition, when the known action of secondary causes will suffice." If this reasoning be adopted, we have nothing in sacred writ respecting the deluge merely, at variance with possibility. For, if the hills of the old world were not very high, there is ten times as much water in the ocean as would cover the land to thirty feet deep; and no one can say, that the cause which forced up Mont Blanc was not powerful enough to cause a proportionate concussion of the waters.

Now, if we consider the history of the flood in this point of view, there is nothing improbable in the destruction having been so great over the world as to have left only a very few persons of one or two nations (the Indians and Chinese perhaps) in such a state as to retain possession of their books and records—whence they might be called the inhabitants of the city of Sephora, that is, the city of letters; Sephor, in Hebrew, meaning a letter, or a cipher or figure of notation. No person has ever pretended to find this city, but it has been thought to be Babylon. At all events, I think I have shown that when the prejudices of philosophers against the nonsense of devoteeism, and the prejudice of devotees for nonsense, are disposed of, and the text fairly understood and explained, there is nothing implied in the *flood* of Noah impossible or incredible, or that may not rationally be accounted for from natural causes. When I look at *Ætna* and count the volcanoes burning and worn out, I have no difficulty in believing that what has caused them may have split the globe in pieces, as we see it has been. So far as this, I think geologists will go with me. I am well aware that there are many phenomena which my theory *will not reach*, but which I think are not in opposition to it, or which do not impugn it, and which must be accounted for from other and additional causes, probably previous deluges. These are not in my province; I leave them to the geologists, and come to this conclusion merely—that there was a convulsion

<sup>1</sup> Gen. x. 20, 31, ii. 11, 12; Deut. vi. 1, 3, 10; Psa. cvi. 27, cv. 44 et al.

or flood, which raised the highest mountains; and that there may have been other convulsions which destroyed the people of Greece, &c., of which Plato gives us an account. But none of these can have been the flood which buried the Elks, &c., before treated of.

4. When the first of the great convulsions spoken of above had ceased, I suppose that the world was left with the Mediterranean a great lake, overflowing a head or bank at the straits of Gibraltar; covering with water the Delta, or Lower Egypt, if it then existed, the Pontine Marshes of Italy, and many islands and shores of the Mediterranean now dry. 'The Aral, the Caspian Sea, the Sea of Asoph or Maietis or Mæotis, and the Euxine, were probably one sea, or a series of lakes, exactly like the series of lakes in North America, flowing over the head at Niagara. After a long course of years, the breaking down of the banks which held up these eastern or higher lakes might cause very great local floods, probably those alluded to by Plato,—might cause first the low lands on the banks of the Mediterranean to be flooded, and, at last, by breaking through the barrier at Gibraltar, cause them to be again left dry.' All this is within the bounds of possibility, and probability too, if what the traveller Pallas says be true, that the appearance of the surface of the countries between the Aral, the Caspian, and the Sea of Asoph, shows that they have formerly all been connected. In all this we have nothing more than natural effects succeeding to natural causes.<sup>1</sup>

In some author, whose name I have forgotten, I have met with an assertion, that the plain of Troy has certain appearances which indicate that a great flood has formerly swept over it, which may have destroyed the city of Ilion. This may readily account for the general character which the rivers, &c., bear to the account in the poem of Homer, and for the difficulty in minute particulars of making them agree. Although the poem is evidently a sacred mythos, there was probably a true basement on which it was erected, as was the case with the Roman mythos, treated of by Niebuhr.

5. A learned orientalist of Cambridge, in a work called the Cambridge Key to the Chronology of the Hindoos, has made some pertinent observations on the subject of a flood. The work of this gentleman is the best defence of the flood of Noah that I have seen. He shows that an immense flood was believed by all nations to have

<sup>1</sup> From the relations of *Pallas* and other travellers in the neighbourhood of the Caspian, there are distinct traces of the Aral, the Caspian, the Mæotis or Sea of Asoph, the Euxine, all having been once united. *Quarterly Review*, No. LXXXVI. p. 447.

taken place, and he produces proofs, I think satisfactory, that in all of them certain traditions were nearly the same as to date, and that these traditions place it at or about A.M. 1656,<sup>1</sup> of Usher's Chronology. His great object is to prove that the Mosaic history of the Patriarchs before the flood is real history and not a mythos, and he considers the proof of the existence of a general tradition of a flood, a proof of the truth of Noah's flood with all its details. But there may be a demur to this conclusion, even by persons who may admit most of the premises. Assuredly the circumstances and traditions, so generally found, furnish strong grounds for belief that some great flood did take place since the formation of the world and of man. But the reasons which I have given to prove that man has been created since the universal flood, which buried the last race of fossilised animals, seem to be satisfactory; therefore, the flood of which I now speak must have been of later date, and this later flood is what the priests of all religions have exaggerated into an universal deluge, burying the highest of our present mountains fifteen cubits deep. This flood may have taken place in the period of from about two to three thousand years before Christ. At this time the celebrated city of the great Bali, or Maha-Balipore, near Sadrass, in India, may have been destroyed. Of this city the Cambridge Key<sup>2</sup> says, "The stately palaces, august temples, and stupendous edifices, of this once magnificent city, are universally believed by every Hindoo, whether learned or unlearned, to have been destroyed by '*a general deluge brought upon the earth by the immediate mandate of the Supreme God.*' They still show the chasm in the rock that forms one of the largest choultrys; and the divided sculpture but too plainly shows that nothing less than such a convulsion of nature could have rent so large a mass of solid stone, leaving the divided sculpture on each side the chasm,—evidently denoting that it was carved before the convulsion took place. This is a truth too apparent to be denied."

Here we have an argument worthy the consideration of a philosopher, and not far from being conclusive as to a very great convulsion, if the account given by the Key be not exaggerated. I wish this Indian scholar had been a little more full, and had told us that he

<sup>1</sup> We have formerly seen that Hercules succeeded Bacchus about fifteen generations (meaning centuries) or 1500 years. This tradition alludes to the three Neroses before the flood. The Indians fixed the flood at the Cali Yug, and this was the mistaken time between Taurus and Aries.

<sup>2</sup> Vol. I. p. 313.

had seen it himself: for I have a high opinion of his sincerity. It seems to me to be a place more worthy of careful examination than perhaps any other in the world.

The account given by this gentleman is, in general, confirmed by William Chambers, Esq., in the first volume of the Asiatic Transactions.<sup>1</sup>

As I have just said, all this tends to prove that there really has been a very great convulsion since the creation of man, and the foolish exaggerations of priests are not enough to invalidate it, any more than the mythos spliced on to the history of ancient Rome, as satisfactorily shown by Niebuhr, is enough to prove that Rome did not exist. Few persons, except priests of very confined education, now believe the account of the flood literally, as expounded by devotees, but consider it, as they consider the texts which say that God wrestled with Jacob, and strove to kill Moses at an inn, *but failed*. The case is very difficult—but I am inclined to look upon the history of the flood, as Mr. Niebuhr shows that the early history of Rome ought to be considered; and that it is not a mere fable, but, on the contrary, that it has real history for its foundation—though disguised by the contrivance of priests to excite astonishment in the minds of their votaries, or perhaps merely to conceal their secret doctrines.

We are told by Plato, that before the race of people who occupied Greece in his time lived, a previous race had been destroyed by a great flood. Now, I think it may be possible to find a probable cause for this effect: but I will previously make a few observations on the Pyramids and Delta of Egypt, from which I think we may, in our search, gain some assistance.

6. I shall, in the first place, give an extract from the work of a learned priest of the name of Gab, of the Romish Church, which contains a statement of several curious and unobserved facts. He says, "But before I draw any further inferences from the discoveries, "or perhaps I should say revival of facts (sunk, through the inattention of the learned, into a temporary oblivion), now submitted to their consideration, by one who has little to boast of beyond taste and diligence in such a pursuit;" I will hazard the experiment, and see what progress I can make in the investigation of the antiquity of this interesting monument, this paragon so replete with principles of science, the Great Pyramid of Giza, or ancient Memphis.

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<sup>1</sup> Page 152, Ed. 8vo.

“ There appears no convincing reason to conclude the other pyramids to be coeval with this, as may be gathered from the sequel of the present discussion. I have before observed, that were I to hazard a conjecture of this Pyramid being erected by the Antediluvians, I should not want for arguments to bear me out. But if I have deceived myself, and should fail in this attempt, still the Pyramid will neither fail, nor suffer any diminution of its beneficent utility in assisting in further discoveries.

“ It has been a very prevailing, not to say a general, opinion, that the sands which environ the Pyramid, and hide a great part of its reclining sides, next to the foundation, have been drifted by the winds from other parts of those regions, and lodged in the circuitous strata now seen on every side of it. A strange property, surely, must be imagined in those winds, thus invariably to combine their efforts to bury this stupendous monument of art, without ever taking back any part of their deposit. Strange, however, as it appears to me, it has been received by most writers and visitors of the Pyramid, which opinion I now shall venture to combat.—At the time Herodotus reported the length of the side of the base to be 800 feet, (proved above to be of the standard chest, and equal to 583 feet 8 inches of ours,) all will agree that he dug not, like the French of late, through the sands, in search of the exact length of the foundations of a pile, which he was led to believe to be a sepulchral monument, but only measured on the adventitious surface, and that probably to no great exactness, but thought a few feet of no such consequence as to spoil the round number of 800, by inserting them.

“ Now, if the surface had continued to rise by the incessant arrival of sand; as, about 2000 years after Herodotus, Mr. Greaves, Professor of Astronomy, most accurately measured the side of the base also on the adventitious surface, he must have necessarily found, from 2000 years' accumulation of sand against the declining sides, a much less length of side than Herodotus records: whereas he made the length 693 feet English, which exceeds it by 110 feet. And the learned admit that we may depend on the veracity of Herodotus in such matters as fell under his cognizance: and who can deny Mr. Greaves an equal character? This inference, then, may fairly be drawn, that the winds in those regions have been perceptibly stripping the sand-covered sides of this Pyramid, for at least 2000 years, instead of increasing the accumulation. This conclusion, however, rests not entirely on the accuracy of these

“stated dimensions. The argument is supported by these further considerations.

“All who have written on the Pyramids agree in one point, though scarce any two in many others, that the sands which cover the surface of the rock, and are accumulated about the sides of the Pyramids, are adventitious. But by what agency, is the question? Most have taken it for granted, without further investigation, they have been brought by the winds: and indeed we read of wonderful effects thus produced in those regions of the earth: as tremendous columns of sand, raised by the impetuous whirlwinds, to the great terror of the alarmed travellers: but where do we read of these phenomena becoming stationary even for a day? Common observation teaches us that fine sands and pulverised earth are invariably driven by the wind from higher grounds and summits and lodged in vales. All readers and travellers know the surface whereon the Pyramid stands is the summit of an extensive rising ground or covered rock, at a sufficient distance from the mountains of Lybia to give the wind free access to the site whereon the Pyramid is built. And it is directly contrary to common experience to attribute that deposit of sand to the agency of the wind, since the removal of it is rather the natural and invariable effect of that agitated element. And that this has been the case with the sands deposited about the Pyramid, the greater altitude of them at the time of Herodotus, and the less altitude when Mr. Greaves visited the Pyramid, seems to be a proof, wanting nothing but accuracy in their statements to be a demonstration: and though no man is infallible, can it be reasonable to argue two such reputable characters as Greaves and Herodotus, could either of them, in so short a length, as at most one stadium or furlong, have deviated from the other and from truth, by 110 feet?

“But if this deposit of sand is not the effect of the winds, by what agency came it there? Not by any extraordinary overflowing of the Nile, from which a sediment might be left: for it is known that river never rose to near the height of that plain of rock, nor are there any kind of shell-fish in the Nile: whereas shells and petrified oysters are found in the sands about the Pyramids.

“And it must be allowed, when this Pyramid of Giza was built, there were no such depths either of sands or of earth upon the rock, as in the time of Herodotus, from the absurdities that would follow such a supposition: since the builders must first have dug out their depth of sand equal in extent to twelve English acres:

"and when their work was completed, must be argued to have filled in, against the declining sides, to the level of the former surface, and thus have buried a considerable part of their own work.

"From these positions, it evidently appears this Pyramid must have been erected by the Antediluvians before the universal deluge called Noah's flood, and the description given of it in Holy Writ will account in a satisfactory manner for the lodgment of sands on the surface of that extensive rock.

"It is natural to conclude the heavier particles of sand, when the waters became tranquil, would sink first, and the lighter particles, of course, both on account of their texture as well as their more exposed situation, would easily pulverise, and be sooner conveyed by the winds to distant places than the ponderous, compressed layers, intermixed with shells and portions of loam, which more immediately covered the sides of the Pyramid nearer the rock. Of course the reduction of this consolidated mass has been by slow degrees, and its dispersion by the winds so imperceptible as to defeat observation."<sup>1</sup>

Herodotus stated the length of the side to be about 800 feet, of our measure about 583 feet; Mr. Greaves states it to be 693 feet English, or 110 feet more. The French found the base of the Pyramid 31 feet below the surface: now, taking the area at eight acres, the builders must have removed 611,177 cubic yards to lay the foundation. And if Herodotus's account be taken, of the less height of the Pyramid and increased depth of sand, it would be 3,745,928 yards. The French found Mr. Greaves's measurement correct.

In addition to the argument of Mr. Gab, upon the excavation to acquire a foundation for the Pyramids, it may be asked, If they were built on the rock before it was covered with sand from the desert, how *came* the rock itself not to be covered? Did the winds only begin to blow sand when the Pyramid began to be built? During the thousands of years before, was no sand blown? This appears to me to form a very strong argument in favour of Mr. Gab's hypothesis, though it seems to have been overlooked by him.

7. The oases in the deserts are much more exposed than the Pyramids to the drifting of the sands by the winds, and they are not covered, nor are likely to be so. The ruins of the old temple of Jupiter Ammon are yet remaining, and the groves of palm trees, and the ruins of temples around it, would form as effectual obstructions

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<sup>1</sup> Gab's *Finis Pyramidis*.

to the free passage of the sands as the Pyramids. But between the sandy deserts of Lybia and the Pyramids is a ridge of mountains placed, as if on purpose to form a barrier against the sands; and so completely have they answered this purpose, that, as Major Rennel says,<sup>1</sup> "So little have the sands of Lybia raised the country, that they have not even filled up the old bed of the Nile, which runs past the Pyramids, and which is easily distinguishable by a hollow and series of lakes, and an old canal. And it appears that Giza is several miles from the present Giza, where the Pyramids are." Authors speak of the Etesian winds as causing this effect. I believe these winds do not blow from West to East, but, on the contrary, blow mostly up the river from North and North-east to South and South-west.<sup>2</sup>

From the best information which I have been able to acquire, it does not appear that the sand ever continues for any great length of time higher on one side of the Pyramid than on the other, but, in fact, as we might expect, it varies with the winds—sometimes higher on one side, sometimes on another.

Ancient Giza was, I think, the sea-port before the Nile changed its bed; and the change was probably effected by the inundation of which I shall speak, which at the same time buried the Pyramids in sand, changed the bed of the river, and, in great part, if not entirely, formed the Delta. The flood which, I shall show, flowed up Egypt, probably covered a considerable part of Lybia, and carried thither shells similar to those found at the foot of the great Pyramid, and on the surface of the sand around the temple of Seva or Jupiter Ammon,<sup>3</sup> to which it is not impossible the flood extended. The phenomena noticed by Mr. Gab, I think may be accounted for in the following manner:

I suppose that when the Pyramids at Giza were built, Memphis was the capital, and Giza the sea-port, placed at the end of a gulf or bay. By the breaking of the mounds which formed banks to the Euxine, the Palus Mæotis, the Caspian and Aral Seas, when they were all in contiguous lakes or in one sea, as I have expressed my persuasion that they formerly were, before the opening of the Dardanelles took place—a sudden, mighty rush of water would be made on to the shores of Athos and Greece, which being stopped directly in front, would be divided, and half of it turned into the bay

<sup>1</sup> Geog. Syst. of Herod. Vol. II.

<sup>2</sup> Univers. Hist. Vol. I. p. 419.

<sup>3</sup> Vide Rennel, ib. pp. 238, 257.

of Egypt, and over the land of Upper Egypt; and the other half of it into Thrace,—causing the flood, recorded by Plato, drowning the first race of people on the East shores of Greece, and carrying along with it, in each case, the mass of sand and sea-shells now found around the Pyramids.<sup>1</sup> However this may have been, the petrified oysters and other sea-shells never can have been brought thither by the winds of Libya, nor by the downward annual flowings of the Nile. The former supposition is, upon the face of it, impossible, and the oyster shells are never found except in salt water, and therefore cannot be supposed to have come down the river, but must have gone up it. In the assertion that there are no oysters in the Nile, I have ascertained that Mr. Gab has fallen into a great mistake. There are oysters in the lower part of it, some of which, of course, would be carried up by any great body of water suddenly rushing into the country above Memphis.

If it be not thought possible that a great rush of water coming from the Euxine, against Greece and Negropont, might flow up Egypt, I know of no other resource we have, except, perhaps, *the more probable theory* of Mr. Gab, that in the universal deluge, which raised up Mont Blanc and Chimborazo, and which happened since the building of the Pyramids, *and left them perfect and uninjured*, the oyster shells may have been brought down from the mountains of the Moon, for I know no where else that they can have come from.

If we suppose that the strait of Gibraltar was originally closed like the Isthmus of Suez, and that the water flowed over the neck of land, we may readily conceive how Lower Egypt, the Isthmus of Suez, the Pontine Marshes, and many islands, would be left dry, on its breaking down the neck into the Atlantic. Whether the opening increased gradually for a great number of years after its first disruption, or it happened at once, it will readily account for the Pharos of Alexandria having once stood a considerable distance from the land, and for the city of Hadria and the sea-port of Padua, in Italy, being left far inland, where they are now found.

8. Pretty nearly as numerous as the theories of the origin of the Nile and its floods, and as nonsensical, have been the theories of the origin of the Delta of Egypt. Herodotus, Diodorus, Siculus, Strabo, and Ptolemy, assert that the Delta of Egypt was once overflowed by the sea.<sup>2</sup> This is perfectly consistent with reason and probability, and with the experience which we have of the formation of deltas at the

<sup>1</sup> See Asiat. Journal, Jan. 1828.

<sup>2</sup> Ency. Britt. art. Phil.

mouths of other rivers; and I cannot see why, for its mere formation, we are to seek for any other cause: but this argument does not apply to the question of the *slow* or *speedy* formation of the Delta.

In a discourse recently delivered at Paris, Cuvier declared, that "*we come by a very simple calculation to the result, that 2000 years before Christ the whole of Lower Egypt had no existence.* We presume that the learned philosopher does not mean to bind us to the strict letter, or we shall find some difficulty, even on the lowest system of chronology, in constructing that kingdom of Egypt which Abraham visited, and the city of Zoan (Tanis), where in all probability its king resided."<sup>1</sup>

I apprehend there can be no doubt that the flood of the Nile is the effect of the periodical rains, or the melting of snow in the mountains of Africa, or of both these causes united. For many generations the river has not deposited annually much sediment, but, for obvious reasons, this can raise no objection to the supposed formation of the Delta by the deposit from the river, aided by the North winds blowing into the mouth of it. For though, as appears from Mr. Bruce's account, all the rivulets by which the Abyssinian Nile is fed, now have stony beds, free from mud; yet what Herodotus has said may probably be perfectly true, that the Delta was raised by the gradual deposition of *mud* brought from the high countries,—because this may have taken place before the mud was exhausted; before the hill-sides and the beds of the rivers of the high country were washed almost clean: since that time no very considerable deposit may have taken place. The same process is now going on in the lake of Geneva. The Rhone deposits its mud, and forms islands or lagunes at the top of the lake, and runs out at the bottom as clear as crystal. At first the sediment would be invisible, until at last it would come near the surface, and the whole bay would become very shallow, with the exception of one or perhaps two deep gullies: and when the disruption, to which I have before alluded, took place, and the great mass of water escaped at Gibraltar, the land which had been gradually forming under the water would be left dry, and the Delta would show itself.

When I look at a map, and contemplate the little progress made by the Euphrates and Tigris, by the Indus, Ganges, and Burram-poutra, in filling up the gulfs at their mouths, and in converting their bays into promontories; and again at the promontory of the Nile,

<sup>1</sup> Quarterly Review, No. LXXXV., May 1830, p. 131, n.

and the recession of the sea from the shores of the Mediterranean in various parts, and reflect on what the ingenious geologist, Mr. Lyall, has said respecting the rate of the formation of Deltas generally, I cannot help thinking that there must have been some *peculiar* cause for the more rapid formation, or at least exaltation above the sea, of the Delta of Egypt, than mere subsidence of alluvial matter. And this I attribute to the breaking down of the bank at the straits of Gibraltar, or the widening of an ancient opening at those straits, or to the lowering, from some other cause, of the waters of the Mediterranean. For the elevation of the Pontine marshes and other shores and islands in this sea must be accounted for, which cannot be done by the subsidence of the sediment of any rivers, because in many cases there are no rivers to deposit sediment. No doubt a strong surface current sets into the Mediterranean at present from the Atlantic, which makes against my system, but this may not always have been so, and a deep counter current is generally believed at present to take place. The ingenious author of the review of Mr. Lyall's fine work on Geology, says, the latter is an unwarranted hypothesis. I have been told, on the contrary, that it has been ascertained, from actual experiment, by some of our naval officers, to be true.<sup>1</sup>

But, whatever may be the fact with respect to the current at Gibraltar, the truth of which is not yet, I think, ascertained, I cannot doubt that the water of the Mediterranean, fed by the Danube, Nile, Rhone, Tiber, Tanais, Dnieper, &c., &c., must have some way of escaping. Evaporation is not enough to account for the effect. Evaporation must take place in the great Atlantic as well as the small Mediterranean. If it do not go by the straits of Gibraltar, it must have a subterraneous passage, like the Dead Sea and the Caspian. Some time ago I was told by an Indian traveller, that the surface of the Caspian was forty feet below the surface of the Indus at its mouth, and that he supposed the water of this sea escaped by an immense whirlpool which was not far from its south end. On naming this circumstance to another Indian traveller, to Captain E—, whose public duty it is to inquire into matters of this kind, he told me my friend, Col. W.,<sup>2</sup> was mistaken; that he had made a mistake from having a defective barometer; that he had tried it himself with a good instrument made by Troughton, and he found it not forty,

<sup>1</sup> Quarterly Review, No. LXXXVI., p. 446.

<sup>2</sup> Both the gentlemen are now in India, and I have not permission to give their names.

but one hundred and forty feet below the Indus. Now this is an extremely interesting fact, and raises the questions, What becomes of the water? Does the water circulate when heated by an equatorial sun, and flow up to the poles and back again, as it flows out and back again in the newly-discovered apparatus for warming buildings?

10. We learn from Plato, and other Greek authors, that, in a very remote æra, a large island in the Atlantic ocean was swallowed up by the sea, and with it numerous nations, at one moment, drowned. This history does not seem improbable, and will, if admitted, account for many coincidences between the natives of the old and new worlds.

Of the size of this Atlantis we know really nothing. It may have been three times as large as Australia, for anything which we know to the contrary. If we look at the map of the globe, and consider the relative space of its surface which is occupied by land and water, we must at once see, that if there be only an equal quantity of each, there is infinitely more than enough water to cover the land fifteen cubits high, above even the hills of the old world, which might be low. But in addition to this, the space of sea is not merely equal, but is much greater than the space of land.

The first convulsion of which I have spoken is that which made Britain an island, and threw up Mount Blanc and Chimborazo. After that convulsion another might have been caused by the sinking of Atlantis. This may have been caused by that which occasioned the destruction of Mahabali-pore. Another great change in all the islands and shores of the Mediterranean may have taken place when the opening was made at the straits of Gibraltar, and another great change may have taken place when the lakes Aral, Asoph, and Euxine, broke their banks, by which the flood described by Plato may have been first effected, and the Delta of Egypt and the shores of Italy left dry, after it had escaped at the straits. All those different catastrophes probably happened. Of their order, except with respect to the first, I give no opinion.

I think not at all unlikely that when the Atlantis sunk, the level of the water of the Mediterranean may have been changed, in some way or other, which we cannot discover, though the sinking of the island would have a tendency to raise it. But since the building of Adria, Padua, &c., it seems certainly to have been changed. This is an indisputable fact, which it is of no use to deny. At the time that this happened, the passage which connected the Dead Sea with the Red Sea, shown by Burchardt formerly to have existed, and the

isthmus of Suez formerly covered with water, may have been both left dry. I shall in a future page give some reasons to prove, that Egypt was not peopled by tribes passing over the isthmus of Suez, but across the Red Sea from some place near Mecca.

If ever the rock over which the water rushes at Niagara should suddenly give way, no doubt a very sensible flood would be experienced in Ireland. In consequence of having a vastly greater space to expand its waters over, this flood, when compared with those in the Mediterranean, would be trifling. On the order of the floods of which I have spoken we must always remain ignorant; but it is probable, I think, that one of them, and perhaps the second spoken of by me, 2500 or 3000 years before Christ, caused the destruction of almost the whole of mankind; a few might be saved in ships, and it might happen that among these few might be the possessors of our system of letters. The distressing state in which they may have been left will account, without difficulty, for the loss of the learning which their fathers, as Bailly supposed, possessed. But all these matters are mere theories; of their truth we cannot be certain.

11. I have lately discovered a geological fact of a nature which bears strongly upon this subject. There is in Yorkshire, near the confluence of the rivers Ouse and Trent, within the angle which they make before they unite and form the river Humber, a tract of alluvial country of great riches and fertility, which has formerly been covered with oak and fir timber, the lower parts of which yet remain in the ground fixed as they grew. Sometimes whole trees are found lying on their sides. The firs are mostly a little bent by the weight of the superincumbent soil, but they yet retain their white colour. The oak is generally perfectly black. This country is now defended from the tides by banks maintained at a very great expense; but the fact to which I have alluded is this—the tides now rise at least six feet above the surface of the soil where the remains of these trees are yet found. From the appearance of the trees, it is probable, that after being long covered with water they have rotted off a little above ground, the tops have fallen, and most of them been floated away by the tides and floods, and the bottoms have been by degrees covered with alluvial soil as they are now found.

From this it is quite certain that a great change must have taken place in the relative levels of the land and ocean, because these trees could never have grown in a soil where they were daily flooded with the salt water. What I have stated with respect to the tides and the remains of the trees which I have seen, are facts which cannot be

disputed, and I think they show that a very *great* and *unsuspected* change has taken place, or is taking place, in the relative situations of the land and the sea. Everything tends to show that the surface of the Mediterranean sea, with respect to its shores, has been lowered. The facts stated respecting the trees in Yorkshire PROVE that the Atlantic, with relation to the land of Britain, has been raised, or *vice versâ*, the land lowered. The district where these trees are found was drained, in the time of Charles II., by one Sir Cornelius Vermuyden, and there does not appear any reason to believe that the relative altitudes of the land and ocean have undergone any perceptible change since that time. Of course, in a country like this, the natives watch everything relating to those altitudes with great anxiety. The relative levels of the land and tides have lately been ascertained by experienced engineers with very great care.

The bold shores on the east and south-east coast of Britain keep constantly yielding to the washing of the bases of their cliffs by the tides; but the rising within the last century of the large and valuable tract of land called Sunk Island, at the mouth of the Humber, proves that if any change be taking place in the relative altitude of the island and the ocean, the former is now rising, not sinking; but I do not think there is reason to believe that any change is taking place. The whole subject is one of very great curiosity and interest: I shall now leave it to the consideration of my reader, but I shall return to it again in the course of the following pages. For more information on subjects connected with the series of lakes, or the inland seas of Asia, the reader may consult, among the ancients, Strabo, Lib. 1.; Pliny, Hist. Nat. Lib. ii. Cap. 90; and Diodorus Siculus: among the moderns, Pallas, Reise, durch Siberien, Book v.; Klaproth's Survey of the Country North of Caucasus; Mons. Choiseul Gouffier, Memoire de Institut. Royal de France, 1815; Dr. Clarke's Travels; and Muller's Univers. Hist. Eng. Trans. Vol I. p. 33.

## CHAPTER II.

ADORATION OF THE VIRGIN AND CHILD.—CARMELITES ATTACHED TO THE VIRGIN.—VIRGIN OF THE SPHERE.—FESTIVAL OF THE VIRGIN.—GERMAN AND ITALIAN VIRGIN.—MANSIONS OF THE MOON.—MONTFAUCON.—MULTIMAMMIA.—ISIS AND THE MOON.—CELESTIAL VIRGIN OF DUPUIS.—KIRCHER.—JESUS BEN PANTHER.—LUNAR MANSIONS.

1. IN the two following chapters I shall repeat, with some important additions, or shall collect into one view, what has been said in a variety of places in the foregoing work, respecting the Queen of Heaven, the Virgin Mary, and her son Iaw; to which I shall also add some observations respecting the famous God Bacchus.

In very ancient as well as modern times, the worship of a female, supposed to be a virgin, with an infant in her arms, has prevailed. This worship has not been confined to one particular place or country, but has spread to nearly every part of the habitable world. In all Romish countries to this day, the Virgin, with the infant Jesus Christ in her arms, is the favourite object of adoration: and it is, as it has been observed before, a decisive proof that the Christ, the good shepherd, the Saviour of the Romish church of Italy, is the same as the person of the same name in India; that he is, like him, described to be black—to be an Ethiopian. It seems that if a person wanted a fact to complete the proof of the identity of the person of Cristna and the Romish Jesus, he could not have invented anything more striking than this, when all the other circumstances are considered. But though they were both black, I think they had both the name of Crish, or Christ, *Χριστος*, or from a word in a very ancient language (the parent both of the Greek and the Sanscrit), having the meaning of *Benignus*, of which I shall say more hereafter. We will now try to find out who the celebrated virgin, the mother of this person, was.

The Virgin Mary, in most countries where the Roman faith prevails, is called the Queen of Heaven: this is the very epithet given by the ancients to the mother of Bacchus, who was said to be a virgin. The Rev. Dr. Stukeley writes, “Diodorus says Bacchus was “born of Jupiter (meaning the Supreme) and Ceres, or as others “think, Proserpine.”—“Both Ceres and Proserpine were called *Κορη*, which is analogous to the Hebrew *עלמה* *virgo*, *παρθενος*, LXX., Isaiah

"vii. 14: Behold a virgin shall conceive. It signifies eminently *the* virgin. Ἀθηναῖοι Διόνυσον τ' Διὸς καὶ Κόρης σέβουσιν. Arrian, Alex.  
 "II. The Egyptians called this same person Bacchus, or the sun-deity, by the name of *Orus*, which is the same as the Greek word *Kopos* aspirated. The heathen fables as oft confound Bacchus's mother and wife."

"Ovid, Fasti iii., makes Libera, the name of Ariadne, Bacchus's pretended wife, whom Cicero, de Nat. Deor., makes to be Proserpina, Bacchus's mother. The story of this woman being deserted by a man, and espoused by a God, has somewhat so exceedingly like that passage (Matt. i. 19, 20) of the blessed virgin's history, that we should wonder at it, did we not see the parallelism infinite between the sacred and the profane history before us.

"Ariadne was translated into heaven, as is said of the Virgin, and her nuptial garland was turned into an heavenly crown: she was made queen of heaven."

Testis sideræ torta corona Deæ. Propert. iii. 17.

"—There are many similitudes between the Virgin and the mother of Bacchus in all the old fables; as for instance, Hyginus (Fab. 164) makes Adoneus or Adonis the son of Myrrha. Adonis is Bacchus beyond controversy."

Ogygia me Bacchum vocat

Osirin Egyptus putat

Arabica gens Adoneum.—AUSON.

"Adonis is the Hebrew אֲדֹנִי (*Adni*) Adonai, which the Heathens learned from the Arabians—one of the sacred names of the Deity. Mary or Miriam, St. Jerome interprets *Myrrha* MARIS: Mariamne is the same appellation of which Ariadne seems a corruption. Orpheus calls the mother<sup>1</sup> of Bacchus, *Leucothea, a sea Goddess*.

"—Nonnus in Dyonys, calls Sirius star Mœra, Μαῖρα. Hesychius says, Μαῖρα κυον το ασρον. Our Sanford hence infers this star to mean Miriam, Moses's sister. Vossius de Idolol. approves of it. *Maïra* by metathesis is *Mapa*."<sup>2</sup>

Thus we see that the rev. and learned gentleman, Dr. Stukeley, has clearly made out that the story of Mary, the queen of heaven, the mother of אֲדֹנִי (*Adni*) Adonis, or the Lord, as our book always renders this word, with her translation to heaven, &c., was an *old story* long before Jesus of Nazareth was born. After this, Stukeley observes, that Ariadne, the queen of heaven, has upon her head a

<sup>1</sup> Nurse.

<sup>2</sup> Stukeley, Pal. Sac. No. I. p. 34.

crown of twelve stars. This is the case of the queen of heaven in almost every church on the continent.

2. In the service or liturgy of the Carmelites, which I bought in Dublin at the Carmelite monastery, the Virgin is called *STELLA MARIS*; that is, in fact, the star of the sea—"Leucothea"—Venus rising from the sea.

All monks were Carmelites till the fifth century.<sup>1</sup> After that time, from different religious motives, new orders branched off from the old one, and became attached to new superstitions: but the Carmelites always remained, and yet remain, attached in a peculiar manner to the Virgin Mary, the *Regina Stellarum*.<sup>2</sup> The Carmelites were the original monks, *Ναζωραῖοι*, translated from Meru and Tibet to Mount Carmel, or the mount of *the garden of God*, or *of the sun*, at the foot of Lebanon, or of the mountain of the moon. They were the original monks of Maia or Maria; the others were all offsets from the parent tree, or perhaps they were a species of heretics who arose from the original monkish religious system. This accounts for the Carmelites being, in a peculiar manner, attached to the adoration of the Virgin.

<sup>1</sup> Priestley, *Hist. Cor.* Vol. II. p. 403.

<sup>2</sup> I am of opinion that a certain class of persons, initiated into the higher mysteries of the ancients, were what are called *Carmelites Therapeutæ* and *Esseniens*, or that they constituted a part of, or were formed out of, these sects, and were what we now call *Freemasons*. They were also called Chaldæi and Mathematici. I think that the rite of circumcision was originally instituted for the characteristic mark of the fraternity or society. I doubt its being a religious community solely. Abraham brought circumcision from Urr of the Chaldees. When the Jewish tribe was declared a priestly tribe it was circumcised, part of the secret rites were thrown open to all, probably the tribe refused any longer to be excluded from them, and the rite no longer continued the secret symbol. We read of three hundred and eighteen servants trained in Abraham's own house. On these persons the Apostle, St. Barnabas, the companion of St. Paul, has the following passage:

"For the Scripture says, that Abraham circumcised three hundred and eighteen men of his house. But what, therefore, was the mystery that was made known to him? Mark the eighteen and next the three hundred. For the numeral letters of *ten* and *eight* are I H, and these denote Jesus; and because the cross was that by which we were to find grace, therefore he adds, *Three hundred*: the note of which is T (*the figure of the cross*). Wherefore by two letters he signified Jesus, and by the third his cross. He who has put the engrafted gift of his doctrines within us knows that I never taught to any one a more certain truth: but I trust ye are worthy of it."—Epist. Barnabas, Sect. ix. ed. Wake.

This epistle of St. Barnabas was formerly read in the Romish churches; but the Protestants do not allow it to be genuine. One reason why Jones contends that it is spurious is, because it says that Abraham circumcised 318 men of his family, which is not now in the text. But the Hebrew word which Jones renders

Isidore of Seville says, that the meaning of the word Mary is, One who begins to illuminate—*Maria illuminatrix*. He gives to this virgin, as her mother, a person called Anna, an allegorical name, by which the Romans meant the annual revolution of the sun, which they personified, and for whom they had a festival, under the name of *Anna Perenna*, at the beginning of the year.<sup>1</sup> The Hindoos have the same person as a Goddess under the name of Anna, or Unnu Poorna.<sup>2</sup> Poorna is evidently Perenna, or Porana. There is extant, in Jones on the Canon, a gospel history called that of *James* or of *Mary*, in which her mother is called Anna, of whom I shall say more presently.

Dr. Pritchard says, "The beneficent form of Bhavani, termed "Devi or Anna Purna, is doubtless, as Sir W. Jones remarked, the "Anna Perenna of the Romans." Again, "Anna Purna is, however, "also the counterpart of the Egyptian Isis. She is figured as bent "by the weight of her full breasts, and reminds us of the statues of "Isis Multimammia." Again, "Bhavani is invoked by the name of "Ma, as was Demeter among the Greeks by that of Maia."<sup>3</sup> In the passages where the Hebrew word מרים *mrím* of the Old Testament is translated by the Vulgate, it is rendered Maria, and the LXX. render it Μαριαμ. All this clearly proves that they are the same name.<sup>4</sup>

3. Though there can be no doubt that the celestial virgin of the sphere was one original source whence the Madonna, Regina Cœli, Θεοτοκος—and Mater Dei, were derived, yet the Goddess Cybele was another. She was equally called the Queen of Heaven and the

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circumcised הניכין *hnikiu*, in one sense means initiated, and this justifies Barnabas. In fact this word *hnikiu* is our initiate. (Jones on Canon, Ft. III. ch. xli. p. 449). If what I suspect be true, viz., that circumcision was the mark or test of initiation, Barnabas the Apostle might not understand the full import of the *Greek*; but he cannot be supposed to have been ignorant of the *Hebrew*, because he was a Jew, and therefore must be supposed to understand the common powers of notation of the letters of his language. He here makes the Hebrew T stand for 300, which, in my table, appears to stand for 400. The canons of criticism by which Jones pretends to try the genuineness of ancient books, can on no account be admitted.

<sup>1</sup> Dupuis, Vol. III. p. 47, 4to.

A very learned dissertation on the Anna of the Romans, with much very curious information, may be found in Nimrod, Vol. III. p. 47. See also Taylor's Calmet, Vol. IV. p. 68. For the history of *Anna*, the mother of Mary, and of *Joaquim*, that is יה *ie*, חכם *hkm*, Jah the wise, Jones on the Canon, Vol. II. p. 145, may be consulted.

<sup>2</sup> Vide Ward's India.

<sup>3</sup> Anal. Egyp. Mythos p. 280.

<sup>4</sup> Exod. xv. 20.

Mother of the Gods. As devotees now collect alms in the name of the Virgin, so did they in ancient times in the name of Cybele, in which they were protected by a law when begging was not otherwise allowed. The Galli now used in the churches of Italy were anciently used in the worship of Cybele. Our Lady-day, or the day of the blessed Virgin of the Roman Church, was heretofore dedicated to Cybele. "It was called Hilaria," says Macrobius, "on account of the joy occasioned by the arrival of the equinox." Lampridius also says, that it was a festival dedicated to the Mother of the Gods. A Greek commentator on Dionysius cited by Demster, in his Antiquities, also states, that the Hilaria was a festival in honour of the Mother of the Gods. In the fourth century there existed a sect of Christians called Collyridians, who made offerings of cakes to the Virgin Mary as a Goddess and Queen of Heaven.<sup>1</sup>

The Collyridians are said, by Mr. Sayle,<sup>2</sup> to have come from Arabia. They worshipped the Virgin Mary for God, offering her a sort of twisted cake called collyris, whence the sect had its name. This notion of the divinity of the Virgin Mary was also believed by some persons at the Council of Nice, who said there were two Gods besides the Father, viz., Christ and the Virgin Mary; and they were thence named Mariamites.<sup>3</sup> Others imagined her to be exempt from humanity, and deified; which goes but little beyond the Popish superstition in calling her the Complement of the Trinity, as if it were imperfect without her.

It is very evident that the idea of Mary being the mother of God, and also God himself, in some way or other, arose from the Mai of India, the spouse of Brahme. Maia was the female generative power, and, as such, the Deity, and the mother of Buddha, or Divine Wisdom or the Logos. Thus she was the mother of Iao or of IH̄S or of Jesus, and still a part of the Deity. She was also the *רוח ruh*, and thus it was that this word was feminine in the Hebrew or the Buddhist book of Genesis.

4. Samuel and John the Baptist had the same person for their mothers as the Virgin Mary, viz., Anna, or at least persons of the same name, who all produced their sons in their extreme old age. Samson's mother was delivered of her son in the same way, but her name is not given: but from the similarity in other respects it was probably the same. All these ladies might very properly be called what I have no doubt that they were called, PERENNAS or PER-

<sup>1</sup> Jortin, Eccles. Rem. Vol. I. 332. <sup>2</sup> Prem. Dis. to Koran, Sect. II. p. 45.

<sup>3</sup> Vide Beausobre, Hist. Manich., Vol. I. p. 532.

ANNAS; having the same meaning as Per-vetustas. But this Per-anna, or old year, seems nonsense. I believe it secretly or mystically alluded to the MIGHTY year celebrated by Virgil, (see B. v. Ch. ii. Sect. 7,) and that it was the period of 608 years, to which it alluded.<sup>1</sup>

The 25th of March was a day of general festivity throughout the ancient Grecian and Roman world, and was called Hilaria. The Phrygians kept the same holiday, and worshipped Atys, the mother of the Gods, with similar rites. Hence the appointment of this day, Lady-day, to the honour of the mother of Jesus, called by the Catholics the mother of God.<sup>2</sup> Here Atys is made a female. Atys in the Persian means *fire*. This must be Vesta. Is it anagrammatically *ysta*, Latin *ista*?

In the 15th verse of the third chapter of Genesis God says to the serpent, which had tempted Eve, "I will put enmity between thee and the woman, and between thy seed and her seed: IT shall bruise thy head, and thou shalt bruise HIS heel." Here the seed is called IT, and afterward HIS in the masculine gender. But the Roman Church (as I have before shown) translates this in the Vulgate *IPSA, conteret caput tuum*, by which they cause the woman to bruise the serpent's head, and not as the Protestants do, the seed of the woman to bruise it. The Hebrew language having no neuter gender, therefore a *literal* translation must have either *he* or *she*. Availing themselves of this equivocal or double meaning, they have made this passage serve as a justification of their adoration of the celestial virgin, which they found in Italy and other countries; and which, of course, in compliance with their much abused traditional practice, they adopted.

When I first examined this subject, I was of opinion that the adoption of the *ipsa* instead of the *ipse* was the effect of ignorance; but since I considered the matter more deeply, I have been induced to believe that this rendering was the effect of profound learning, not of ignorance; and that it was done in order to adopt secretly the adoration of the double principle. The adoption of the word *ipsa* instead of *ipse* is of very great importance; as, when combined with the reasoning which the reader has seen respecting the serpent's biting of the foot, and not the heel, of Cristna, it shows most clearly that the Mythos of the East cannot have been copied from that of the West.

In Dr. Geddes's Critical Remarks on this passage may be seen everything of any consequence which has been said upon the question,

<sup>1</sup> Magnus ab integro sæclorum nascitur ordo.    <sup>2</sup> Israel Worsley's Enq. p. 13.

whether the Hebrew ought to be rendered by *he* or *she*—but I am quite certain that the result of unprejudiced examination must be, that it may be rendered either way. The two words *היא eia* *היא eua* Mr. Parkhurst<sup>1</sup> has very correctly shown are convertible, and both of them have a masculine and also a feminine meaning.

5. In many churches as well as in many places in the streets of Mayence on the Rhine, the Virgin is seen having the child on one arm, and a branch of lilies, the lotus, in the hand of the other arm, standing with one foot upon the head of a serpent, which has a sprig of an apple-tree with an apple on it in its mouth, and its tail twisted about a globe partly enveloped in clouds; therefore evidently a celestial globe. Her other foot is placed on the inside of a crescent. Her head is surrounded with a glory of stars. Can any one doubt that this is the Regina Stellarum of the sphere? The branch of the apple-tree in the mouth of the serpent with the Virgin's foot upon its head, shows pretty clearly who this Virgin of the sphere was—*Ipsa conteret caput tuum*. The circumstance of the Virgin almost always having the lotus or lily, the sacred plant both of Egypt and India, in her hand (or an angel has it and presents it to her) is very striking. It is found, Sir R. Ker Porter observes,<sup>2</sup> “in Egypt, Palestine, Persia, India, all over the East, and was of old in the tabernacle and temple of the Israelites: It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and, in fact, has been held “in mysterious veneration by people of all nations and times.”

The worship of the *black* Virgin and Child probably came from the East. The *white* one is the Goddess Nurtia or Nortia of the Etruscans.<sup>3</sup> I saw in the palazzo Manfreni, at Venice, in a collection of Etruscan antiquities, some small figures of the Virgin and Child in Bronze, evidently originally from Egypt. In the Museum F. Gorii will be found a print of an Etruscan Virgin and Child; the Goddess Nurtia or Nortia, as he calls her.<sup>4</sup>

<sup>1</sup> Vide his Hebrew Grammar.

<sup>2</sup> Travels in Persia, VI. p. 628, 4to.

<sup>3</sup> The present church of St. Stephen at Bologna is formed from several Heathen temples which have stood together like those of Tivoli and Ancona. The centre one, of a circular form, has been a temple of Isis. On the side of the church is to be seen an ancient inscription in these words: *Dominæ victrici Isidi*.

<sup>4</sup> Tab. 4. Ant. Fran. Gorii, Nortia Tuscorum Dea. Summa religione à Vol-siniensibus et Volaterranis culta. A statue of a female much covered with drapery, with a child in swaddling clothes in her arms. The head of the mother is broken off, and the complexion of the figures cannot be judged of from the print. She was called the Magna Dea by the Etruscans: on the arm of the mother is an inscription in Etruscan letters. See plates, fig. 17.; also Pliny, Lib. xxxi. Cap.

There can be no doubt, that the Virgin of the sphere, who treads on the head of the serpent, is the Virgin of the first book of Genesis. This is all explained by Mons. Dupuis.<sup>1</sup> In some of the spheres we see the Virgin with the lotus or lily, in others with ears of ripe corn in her hand. I apprehend the Virgin with the ripe corn was the Virgin of Taurus: and that the birth-place of this mythos will be found in a latitude where corn will be ripe in August or the beginning of September, and this will fix it to a latitude very far from Lower India or Upper Egypt; to about that latitude where May, or the month of Maia, the mother of the God Buddha, would be the leading spring month, in which all nature would be in its most beautiful attire, and this would be at least as high as latitude 45, or North of Samarkand.

The Abbé Pluche admits, what indeed is evident, that Virgo symbolizes the harvest season. But in the plains of Sennaar the harvest season is over several months before the sun passes into that sign.<sup>2</sup>

The Virgin's having generally the *lotus*, but sometimes an *ear of wheat* in her hand, arose from a very profound and mysterious doctrine—connected with the pollen of plants—of which I shall treat hereafter, as already intimated.

6. The signs of the Zodiac are not any of them remarkable for being connected with objects of an Indian nature. The twenty-eight Hindoo lunar mansions and the asterisms are almost all named after objects peculiarly Hindoo. This raises a strong presumption against the solar Zodiac being of Hindoo invention. If the solar Zodiac had been of Hindoo or African growth, the elephant and camel would have been found there.<sup>3</sup>

Mr. Maurice has observed, that the signs of the Zodiac cannot be of Egyptian origin because they are not adapted to the order in which the seasons succeed each other in Egypt. For instance, Virgo with ears of ripened corn in her hand evidently points to the season of harvest—such, in fact, it is when the sun enters into September;

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vii.; Livy, Lib. vii.; etiam Festum Pompeium; Juvenalem, Sat. x. v. 74; and the treatise Donianas inscriptiones antiquas Francisci Gorii. Class. I. Num. 149, 150; Tertullian, Apologet. Cap. xxiv. Reinesius states, Class I. Num. cxxxi., that an inscription was found in the foundation of the Church S. Reperatæ at Florence in these words—*To the great Goddess Nortia*. See also Cicero, Lib. ii. de Officiis; Martianus Capella, Lib. de Nuptiis Philolog. Cap. ix.

<sup>1</sup> Tome III. p. 90, and in his plate, No. 19. In this plate is described the whole horoscope of the birth of Jesus, &c.

<sup>2</sup> Drum. Zod. p. 95.

<sup>3</sup> Maur. Ant. Hind. Vol. VII. p. 604.

but the corn harvest in Egypt is in March. The same argument applies to Aquarius, which denotes the chilling cold rains of winter, when, in reality, the depth of winter is the season of pleasure in Egypt.<sup>1</sup> All the arguments of Mr. Maurice against Egypt being the birthplace of the Zodiacal signs apply with equal force against India. They must, in fact, have all come from a latitude far higher than Egypt, India, or even Chaldæa. Samarkand is the lowest that can be admitted. There being in these Zodiacs no sign of the elephant, the pride of the animal creation both in Africa and India, is a fact sufficient to show that the Zodiac is not an invention of these countries.

Maia, the mother of Mercury, Mr. Davies says,<sup>2</sup> is the universal genius of nature, which discriminated all things, according to their various kinds or species: the same, perhaps, as the Meth of the Egyptians and the Μητις of the Orphic bards, which was of all kinds, and the author of all things—και Μητις πρωτος γενετωρ.

"Sir William Jones was told by a Cashmirian, that Maya herself is the mother of universal nature, and of all the inferior gods. "This exactly agrees with the import of the word among the Greeks. "Maia properly denotes a *grandmother* or a *great mother*." Hesychius (Lex.) says, *Maia, πατρος και μητρος μητηρ*.<sup>3</sup>

We have seen, I think, that it is beyond the possibility of doubt that Buddha and Mercury, sons of Maia, were the same person. This receives a very remarkable confirmation from the fact, that Mercury was always called by the Gentiles the Logos—"The word" "that in the beginning was God, and that also was a God."<sup>4</sup> But this Logos we have also shewn to be the *Divine Wisdom*, and he was, according to the Pagan Amelius, the Creator. He says, "And this plainly was the Λογος by whom all things were made,<sup>5</sup> he being himself eternal, as Heraclitus would say: and by Jove the same "whom the barbarian affirms to have been in the place and dignity "of a principal, and to be with God, and to be God, by whom all "things were made, and in whom every thing that was made has its "life and being: who, descending into body, and putting on flesh, "took the appearance of a man, though even then he gave proof of "the majesty of his nature: nay, after his dissolution, he was deified "again." If this does not prove the identity of Buddha and the Romish Jesus nothing can do it.

Sommona Codom I consider to be admitted as one of the names

<sup>1</sup> Ind. Ant. Vol. I. p. 29. <sup>2</sup> Apud Whiter, Etym. Univ. p. 103.

<sup>3</sup> Fab. Pag. Idol. B. iv. Ch. v. p. 333. <sup>4</sup> R. Taylor, Dieg. pp. 183-185. <sup>5</sup> Ibid.

of Buddha. M. La Loubère says, "His mother, whose name is found in some of their Balie books, was called, as they say, Maha Maria, which seems to signify the *great Mary*, for *Maha* signifies *great*. But it is found written *Mania*, as often as Maria. . . . This ceases not to give attention to the missionaries, and has, perhaps, given occasion to the Siamese to believe that Jesus being the Son of Mary was brother to Sommono-Codom, AND THAT HAVING BEEN CRUCIFIED, he was that wicked brother whom they give to Sommono-Codom, under the name of *Thevedat*, and whom they report to be punished in hell, with a punishment which PARTICIPATES SOMETHING OF THE CROSS. The father of Sommono-Codom was, according to this same Balie book, a king of *Teve-Lanca*, that is to say, a king of the famous Ceylon."<sup>1</sup> Cyril of Alexandria calls the Egyptian Mercury Teutat.<sup>2</sup> Now *Tat* has been shown to be one of the names of Buddha; and *Teve-Lanca* is evidently the same as *Deve-Lanca*, which has been called island *Lanca*—in the same manner as the island in the West was called *I* or *Ii*, which it is said means island; but it means also *holy*, or is the name of God. From all this it follows pretty clearly, that *Deve-Lanca*, or *Teve-Lanca*, means *holy-Lanca*, or *Seren-Dive*, and that *Teve-Tat* means *holy*, or God or Divus Tat: but *Tat* is Buddha; and, of course, as Tat is the son of Mary, Buddha is the son of Mary. But *Tat*, or *Deve-Tat*, or *Theve-Tat*, was crucified!!

The Mercury of Egypt, Teut-tat, is the same as the Gothic Thiod-tat, or, query, Thiod-ad?<sup>3</sup> Here we come, perhaps, at the origin of Θεός. Jayadeva describes Buddha as bathing in blood, or sacrificing his life to wash away the offences of mankind, and thereby to make them partakers of the kingdom of heaven. On this the author of the Cambridge Key<sup>4</sup> says, "Can a Christian doubt that this Buddha was the type of the Saviour of the world?" 'This Buddha the Cantab. supposes to have been Enoch.

The circumstance of Maria being called Mania is worthy of observation. In the old language, without vowels, MN means moon. Is this one of the reasons why Mary is always represented with a moon in some way or other—generally standing on it? If Maria be the same as Maia, and is the female generative power, we see why she is always connected with the moon. This Mary is found in the king-

<sup>1</sup> Part iii. p. 136.

<sup>2</sup> In Julian. Vide Anc. Univer. Hist. VI. p. 50; Jameson's Herm. Scyth. p. 130.

<sup>3</sup> Hermes Scythicus, Origin of Greeks, p. 131; Univer. Hist. Vol. VI. p. 33.

<sup>4</sup> Vol. I. p. 118.

dom of *Sion* or *Siam* in the city of *Judia*.<sup>1</sup> The mother of the gods was called *Ma* in the Phrygian dialect.<sup>2</sup> In the Hebrew and Arabic languages we have the word *Maria* מריא *mri'a*, which means a female beevee, and also a wild dove.<sup>3</sup> The word in the Hebrew is attended with much difficulty. I suspect it is in some way mystical, and not understood.

Maia the mother of Mercury was the daughter of Atlas. Virgil calls her Maia or Maja.<sup>4</sup> Hesiod calls her *Μαιη*.

Ζηνὶ δ' ἀρ' Ἀτλαντὶς Μαίη τέκε κυδῖμον Ἑρμην.

But Pausanias calls her *Macra*.

Μαιρας γυναικος τὴ Τεγεατὴ θυγατέρα δὲ Ἀτλαντος φασὶν εἶναι τὴν Μαιραν.<sup>5</sup>

*Wen* is acknowledged to belong to the Celtic terms for a woman, from which the Latin *Venus* is derived.<sup>6</sup> Then Alma Venus might mean *the mother*, the mother Venus, the Deity-mother woman, or the female great Deity. This Alma might mean virgin, because the mother Goddess, though a mother, was always held to be a virgin. From these abstruse, misunderstood doctrines, might arise the idea of some of the Christian heretics, that Jesus was taken from the side of his mother.

7. In the fourth plate of the first volume of Montfaucon's *Antiquity Explained* may be seen several exemplars of the Mother of the Gods. She is called Cybele, and she is on the same monument often joined with Atys. But her most remarkable name is that of Suria. She is loaded in some figures with paps, and on the base of one statue<sup>7</sup> is the word *Suria*. On another, *Mater Deor. Mater Suria*. This figure is sitting, and is crowned with a mitre of the Romish church, and in appearance is altogether the very picture of the Pope, when seated in his chair, giving his benediction; with the exception that he has not the caduceus, the sistrum, and the emblematic animals with which she is covered. She is evidently the same as Diana or the Multimammia, many figures of which may be seen in Montfaucon's 46th plate. But the most remarkable figure is in plate 47, where the text describes her as black, but with long hair, therefore not a Negress. On one of the other figures are the words ΦΥCIC ΠΑΝΑΙΟΛΟC ΠΑΝΤ ΜΗΤ, and on another, Φυσιο παναιολος. None of these figures seem to be of very great antiquity. I have seen many of them in

<sup>1</sup> La Loubère, pp. 6, 7. <sup>2</sup> Sir William Jones, *Asiat. Res.* Vol. III. p. 14. 4to.

<sup>3</sup> Vide Bochart's *Opera*, Vol. II. p. 283. <sup>4</sup> *Æn.* VIII. v. 138.

<sup>5</sup> *Arcadic.* Cap. xlviii. p. 698; Jameson's *Hermes Scyth.* p. 130.

<sup>6</sup> Whiter, *Etymol. Univ.* p. 757; Davies on the *Druids*, p. 445. <sup>7</sup> Fig. 3.

Rome, but it has happened that all which I recollect to have seen have had white drapery,—although the face, hands, and feet, were black. I suspect that this Syrian goddess, or Dea Suriæ, or Syriaë, is of a far more *eastern* origin; that she is closely connected with the Buddhist Syria; that she is a native of Syra-strene.<sup>1</sup> In Fig. 11 of the thirtieth plate to the Supplement to Montfaucon's *Antiquity Explained*, is a tablet, on which are described *three* females. It was found at Metz. The inscription is, *In honorem Domûs Devinæ Dis MAIRABUS Vicani Vici Pacis: In honour of the divine house, to the Goddesses Mairæ, they of the street of peace.* Montfaucon thinks them deities of the country. These are the three Marys of the Christians, before Christ was born; of course one of them must have been the Gallic *Virgo paritura*. A plate of this and of several other German triads may be seen in the preface to Maurice's *Ind. Ant.*<sup>2</sup> All the three women who attended Jesus at his death were called Marys,—Mary, the mother of Jesus, Mary, the mother of James, and Mary Salome.<sup>3</sup> In Sanval's *History of the Antiquities of Paris*, the virgin is called *étoile éclatante de la mer*. He says that St. Denis was the first bishop of Paris: he came thither in the time of the emperor Decius.

8. On a first examination the Goddess Isis will be generally taken to be the moon, and as such *it* will appear to receive the adoration of its votaries. Osiris, the sun, is said to be her spouse, and also her brother: and Horus, called the *πρωτογονος θεος*, or first-born, is said to be their son. The name Horus is derived from the Hebrew or Phœnician word *אור aur*, lux, or light: but yet there are some circumstances unaccountable upon this supposition, except the moon was merely adored as an emblem of the Supreme Being. On the front of the temple of Isis at Sais, under the synonyme of Minerva, according to Plutarch, was the following description of her:

Ισις εγω ειμι παντο γεγονος, και ον και  
εσομενον, και το εμον πεπλον  
αδεις των θνη  
των απε  
καλυ  
ψε  
ν.

<sup>1</sup> Vide my plates, fig. 19, taken from a figure of the Goddess Multimammia, in Montfaucon's 47th plate, cited above.

<sup>2</sup> Vol. V., ed. 8vo.

<sup>3</sup> Calmet, Dict. in voce Salome.

I *Isis* am all that has  
 been, that is or shall  
 be ; no mortal Man  
 hath ever  
 me un-  
 vei-  
 le-  
 d.<sup>1</sup>

This cannot apply to the moon. The Indian deity is described to be, All that is, everywhere, always. On many words closely connected with this topic, almost every page of Sir William Drummond's Essay on a Punic Inscription may be consulted.

I am persuaded that there is no subject on which more mistakes have been made than on that of the Goddess Isis, both by ancients and moderns. She has constantly been taken for the moon, which in many countries was masculine. But she is constantly declared to be the same as Ceres, Proserpine, Juno, Venus, and all the other Goddesses ; therefore they must all be the moon. This is out of the question. The case I believe to be this;—the planet called the *moon* was dedicated to her in judicial astrology, the same as a planet was dedicated to Venus or Mars. But Venus and Mars were not those planets themselves, though those planets were sacred to them. The inscription in front of her temple at Sais at once proves that she cannot be the moon ; it is totally inapplicable to that planet. The mistake of the ancients is only one proof among hundreds, that they had lost the knowledge of the principles of their mythology, or that we do not understand it. I am of opinion that much of the confusion in the ancient systems arose from the neglect, or the ignorance, of the distinction between religion and judicial astrology.

Apuleius makes Isis say, I am nature, the parent of all things, the sovereign of the elements, the primary progeny of time, the most exalted of the deities, the first of the heavenly Gods and Goddesses ; whose single deity the whole world venerates in many forms, with various rites, and various names. The Egyptians worship me with proper ceremonies, and call me by my true name, Queen Isis.<sup>2</sup> Isis is called Myrionymus, or Goddess with 10,000 names.<sup>3</sup> Herodotus<sup>4</sup> says, that the Persian Mithra was Venus.

No person who has considered well the character of the temples

<sup>1</sup> Basnage, p. 217; Maurice, *Ind. Ant.* Vol. IV. pp. 682—684.

<sup>2</sup> *Metamorph.* Lib. xi., Payne Knight, p. 67.

<sup>3</sup> Squire's Plutarch, de Iside et Osir. cap. liii. p. 74.      <sup>4</sup> *Clio.* Sect. cxxxj.

in India and Egypt, can help being convinced of the Identity of their character, and of their being the production of the same race of people ; and this race evidently Ethiopian. The Sphinxes have all Ethiopian faces. The bust of Memnon in the British Museum is evidently Ethiopian. The worship of the Mother and Child is seen in all parts of the Egyptian religion. It prevails everywhere. It is the worship of Isis and the infant Orus or Osirus. It is the religious rite which was so often prohibited at Rome, but which prevailed in spite of all opposition, as we find from the remaining ruins of its temples. It was perhaps from this country, Egypt, that the worship of the black virgin and child came into Italy, where it still prevails. It was the worship of the mother of the God *Iaw*, the Saviour ; Bacchus in Greece, Adonis in Syria, Cristna in India ; coming into Italy through the medium of the two Ethiopias, she was, as the Ethiopians were, *black*, and such she still remains.

Dr. Shuckford<sup>1</sup> has the following curious passage : " We have " several representations in the draughts of the same learned Anti- " quary (*Montfaucon*), which are said to be Isis, holding or giving " suck to the boy Orus ; but it should be remarked, that Orus was " not represented by the figure of a new-born child : for Plutarch " expressly tells us, that a new-born child was the Egyptian picture " of the sun's rising."<sup>2</sup> Plutarch and Montfaucon were both right. Orus was the sun, and the infant child was the picture of the sun, in his infancy or birth, immediately after the winter solstice—when he began to increase. Orus, I repeat, is nothing but the Hebrew word אור *aur*, lux, light—the very light so often spoken of by St. John, in the first chapter of his gospel. Plutarch<sup>3</sup> says, that Osiris means a benevolent and beneficent power, as does likewise his other name OMPHIS. In a former book I have taken much pains to discover the meaning of Omphi. After all, is it anything but the OM, with the Coptic emphatic article *Pi*?

There is no more reason for calling Isis the moon, than the earth. She was called by all the following names : Minerva, Venus, Juno, Proserpina, Ceres, Diana, Rhea seu Tellus, Pessinuncia, Rhamnusia, Bellona, Hecate, Luna, Polymorphus Dæmon.<sup>4</sup> But most of these have been shown to be in fact all one—the Sun. Isis, therefore, can be nothing but the sun, or the being whose residence was the sun. This being we have seen was both masculine and feminine : I therefore conclude that Isis was no other than the first cause in its feminine

<sup>1</sup> Con. Book viii. p. 311.

<sup>2</sup> Lib. de Iside et Osiride, p. 355.

<sup>3</sup> De Iside et Osiride, Sect. xlii., Squire. <sup>4</sup> Kircher, Œd. Egypt. Tom. I. p. 188.

character, as Osiris was the first cause in the masculine. The inscriptions cited above, upon the temples of Isis, completely negative the idea of her being the moon. From Pausanias<sup>1</sup> we learn that the most ancient statue of Ceres amongst the Phigalenses was black; and in chap. vi., that at a place called Melangea, in Arcadia, was a Venus who was black, the reason for which, as given by him, evidently shows that it was unknown. At Athens, Minerva Aglaurus, daughter of Cecrops, was *black*, according to the Ovid, in his *Metamorphoses*.<sup>2</sup> Jerom observed, that "Juno has her priestesses devoted to one husband, Vesta her perpetual virgins, and other idols their priests, also under the powers of chastity."<sup>3</sup> The Latin *Diana* is "the contract of *Diva Fana*."<sup>4</sup> Gale says they styled the moon *Urânia*, *Juno*, *Jana*, *Diana*, *Venus*, &c.; and as the sun was called *Jupiter*, from יה (ie,) *ja*, *παρη*, and *Janus* from יה (ie,) *Fah*, the "proper name of God";<sup>5</sup> so *Juno* is referred to the moon, and comes from יה (ie,) *Fah*, the proper name of God, as *Jacchus* from יה (ie,) *ja-chus*. Amongst the ancient Romans *Jana* and *Juno* were "the same."<sup>6</sup> That the moon was the emblem of the passive generative power cannot be denied, but this was merely astrological, not religious. She was not considered the passive power itself, as the sun was himself considered the active power,—but merely as the planets were considered: for though the planet was called *Jupiter*, as I have before observed, that *planet* was not considered Lord of heaven, the Great Creator.

Some years ago I was informed, by a friend, since deceased, that he had seen a church (I think) in the Netherlands, dedicated to the Black Virgin, à la Vierge Noire. I have no doubt of the fact, though I have forgotten the place. Here we have the black Venus and Ceres. To make the thing complete, we want nothing but a church dedicated to the Black Saviour; and if we cannot show this, there is scarcely a church in Italy where a black bambino may not be seen, which comes very near it. If Pausanias had told us that the *infant Jupiter*<sup>7</sup> which he found in Arcadia had been *black*, we should have had all we required; for he had before told us,<sup>8</sup> that *Jupiter* had the title of Saviour, and Statius tells us he was black.<sup>9</sup>

<sup>1</sup> Book viii. ch. v. and ch. xlii.      <sup>2</sup> Nimrod, Vol. III. p. 151.

<sup>3</sup> Priestly, Hist. Cor. Vol. II. p. 368.      <sup>4</sup> Voss de Idolat. Lib. ii. cap. xxv.

<sup>5</sup> Ibid. xxvi.      <sup>6</sup> Clarke's Travels, Vol. II. p. 317. ed. 4to.

<sup>7</sup> Book viii. ch. xxxi.      <sup>8</sup> Book ii. ch. xx.

<sup>9</sup> Asiat. Res. Vol. V. p. 299. ed. 4to. Vide my plates, fig. 20, from Mont-faucon.

*Heres* signifies the sun, but in the Arabic the meaning of the radical word is *to preserve*, and of *harris*, guardian, *preserver*.<sup>1</sup> This is the name of the Messiah Cyrus, and also of Ceres, for it is only a different way of pronouncing the same word, aspirated or not, and *this makes out a Ceres or Heres of both the masculine and feminine genders*. All this is easily accounted for, on the androgynous principle. Hara-Hara is a name of Maha-Deva, which is *Great God*; Heri means Saviour. When people are in great distress they call on Meha-Deva by the name of Hara-Hara.<sup>2</sup> In Greek, Ἀμμα *Amma* means at once mother and Great Mother of all the Earth. Ceres is called Alma Ceres, and among the Træzenians, *Amæa*.<sup>3</sup> The generative principle is considered to have existed before light, and to be the mother of both gods and men, as the generative source of all things. In this character she is the black Venus of Orpheus,<sup>4</sup> and the black Maia or Maria of Italy, the Regina Cœli, Regina Stellarum, &c. "From the God Maius of the Etruscans, and his wife Maia, the "month of May received its denomination; and at its commencement, "when the sun entered into Taurus, were celebrated in their honour "those phallic mysteries, of which the now almost obsolete May-games are a transcript and a relic."<sup>5</sup> Jupiter, Bacchus, Hercules, Apollo, Æsculapius, had each the appellation of Saviour. They are all indeed the same person—Jehovah. Stukeley<sup>6</sup> allows that the thyrsus of Bacchus is only the rod of Aaron and Moses, called הרה *hera* pinus.<sup>7</sup>

9. M. Dupuis says, the celestial sign of the Virgin and Child was in existence several thousand years before the birth of Christ. The constellation of the celestial Virgin by its ascension above the horizon presided at the birth of the God Sol, or light, and seemed to produce him from her side. Here is the origin of Jesus born from the side of his mother. The Magi, as well as the priests of Egypt, celebrated the birth of the God Sol, or Light, or Day, incarnate in the womb of a virgin, which had produced him without ceasing to be a virgin, and without connection with man. This was he of whom all the prophets and mystagogues prophesied, saying, "A virgin shall "conceive, and bear a son" (and his name shall be Om-nu-al, Om our God). One may see in the sphere the image of the infant god Day, in the arms of the constellation under which he was born, and

<sup>1</sup> Trans. Asiat. Soc. Vol. II. p. 313.      <sup>2</sup> Asiat. Res. Vol. V. p. 137.

<sup>3</sup> Whiter, Etym. Univ. p. 107.

<sup>4</sup> Orph. Hymn. lxxxiii. 5, ii. 1, 2: Faber, Pag. Idol. Vol. III. p. 49.

<sup>5</sup> Fab. Pag. Idol. Book iv. ch. v. p. 397.      <sup>6</sup> Pal. Sac. I. p. 27.      <sup>7</sup> Ibid. p. 28.

all the images of the virgin offered to the veneration of the people represent her, as in the sphere, nursing a mystical infant, who would destroy evil, confound the prince of darkness, regenerate nature, and rule over the universe. On the front of the temple of Isis at Sais was this inscription, below that which I have given above: "The fruit which I have brought forth is the sun." This Isis, Plutarch says, is the chaste Minerva, who, without fearing to lose her title of virgin, says she is the mother of the sun.<sup>1</sup> This is the same virgin of the constellations whom, Eratosthenes says, the learned of Alexandria call Ceres or Isis, who opened the year and presided at the birth of the god Day. It was in honour of this same virgin, (from whom the Sun emanated, and by whom the god Day or Light was nursed,) that, at Sais, the famous feast of lights was celebrated, and from which our Candlemas, or our feast of the lights of the purification, was taken. Ceres was always called the Holy Virgin.<sup>2</sup>

The Christians have a feast called the Assumption of the Blessed Virgin. In one of the ancient Gospel histories an account is given of the assumption of Mary into heaven, in memory of which event this feast was kept. On this feast M. Dupuis says, "About the eighth month, when the sun is in his greatest strength, and enters into the eighth sign, the celestial virgin appears to be absorbed in his fires, and she disappears in the midst of the rays and glory of her son." The Roman calendar of Columella marks at this epoch the death or disappearance of the virgin. The sun, it says, passes into the Virgin the 13th before the kalends of September. The Christians place here the assumption, or re-union of the Virgin to her Son. This used to be called the feast of the passage of the Virgin. At the end of three weeks, the birth of the Virgin Mary is fixed. In the ancient Roman Calendar the assumption of the virgin Astrea, or her re-union to her son, took place at the same time as the assumption of the Virgin Mary, and her birth or her disengagement from the solar rays at the same time with the birth of Mary.<sup>3</sup> How is it possible to believe that these extraordinary coincidences are the effect of accident?<sup>4</sup> Every particular necessary to constitute actual identity is found in the two systems, which the reader will find explained at much greater length by M. Dupuis. As the Christians

<sup>1</sup> Plutarch, de Iside, p. 354; Procl. in Tim. p. 30.

<sup>2</sup> Dupuis, Vol. III. pp 40, &c., 4to.

<sup>3</sup> On the 8th of September in our calendars. What can have induced our priests to retain this figment of Heathenism I do not know, and do not think it worth the trouble of inquiring.

<sup>4</sup> Dupuis, Vol. III. p. 48, 4to.

celebrated the decease or assumption of the celestial virgin into heaven, called by them the Virgin Mary, so also they did her impregnation or annunciation; that is, the information communicated to her that she should become pregnant by the holy ghost. "The Pamyliæ were on the 25th of the month Phameoth, and on the new moon of that month the ancient Egyptians celebrated the entrance of Osiris into the moon," or Isis. This, "Plutarch says,<sup>1</sup> is the beginning of the spring. . . . 'The moon is impregnated by the sun.' Nine months after, at the winter solstice, Harpocrates is born. It is no wonder, therefore, that Dupuis<sup>2</sup> compares the Pamyliæ, a word which in Coptic, according to Jablonski,<sup>3</sup> means 'annunciation,' to the annunciation of the Blessed Virgin, which is marked in our calendars on the 25th of March, four days after the vernal equinox, and nine months before the birth of Christ."<sup>4</sup>

The identity of the Holy Virgin of the Christians and of that of the Gentiles had been observed before M. Dupuis's time. Albert the Great says,<sup>5</sup> that the sign of the celestial virgin rises above the horizon at the moment in which we fix the birth of the Lord Jesus Christ.—All the mysteries of his divine incarnation, and all the secrets of his miraculous life, from his conception even to his ascension, are traced in the constellations, and figured in the stars which announced them. For a more detailed proof of the assertion of Albert, the reader may consult Dupuis.<sup>6</sup> Bochart<sup>7</sup> says, that Leo X. gave the Virgin Mary the title of Goddess. Pelloutier,<sup>8</sup> as noticed before,<sup>9</sup> has observed, that more than a hundred years before the Christian æra, in the territory of Chartres, among the Gauls, honours were paid to the virgin (VIRGINI PARITURÆ) who was about to give birth to the God of Light. That this was really the Buddhist worship, I have no doubt. The Virgin was the beautiful Maya, the mother of Buddha—the Budwas found in Wales, as noticed in my Celtic Druids.<sup>10</sup>

Adonis, the Syrian God, was the son of Myrrha.<sup>11</sup> This Myrrha was feigned to be changed into a tree of the same name with it, consecrated by the Eastern nations to the sun.<sup>12</sup> This was what was

<sup>1</sup> De Iside, cap. xliii.

<sup>2</sup> Tom. I. pp. 375—409, ed. 4to.

<sup>3</sup> Lib. v. cap. vii. sect. v.

<sup>4</sup> Mr. Carlile's Republican, Vol. XII. No. xii. p. 371. <sup>5</sup> Lib. de Univers.

<sup>6</sup> Vol. III. p. 47, and notes, p. 318, ed. 4to. <sup>7</sup> Against Veron, p. 815.

<sup>8</sup> Hist. des Celtes, liv. v. p. 15; Dupuis, Vol. III. p. 51.

<sup>9</sup> In Book v. ch. ii. sect. 2. <sup>10</sup> Ch. v. sect. viii. and xxxvii.

<sup>11</sup> Dupuis, Vol. II. p. 157, ed. 4to.

<sup>12</sup> Vite Kercher, (Ed. Tom. II. Part. ii. p. 206.

offered by the Magi to Christ at his birth. The trifling, but still striking, coincidences between the worship of the god Sol and the stories of Jesus are innumerable.<sup>1</sup>

Kircher the Jesuit gives an astrological<sup>2</sup> account of the seven planets, of the twelve signs of the Zodiac, of the thirty-six decans into which the twelve signs were divided, and *De 48 Asterismis, sive mansionibus Deorum ἀντιρεχων*: in the latter of which he has the words, *In medio autem horum numinum, Mithram, quem et Μεσσην hoc est Mediatorem, ponebant, id est, Solem.* He afterwards has the following heading to a chapter, p. 200: *Dispositio Iconismorum, quæ Egyptii ex mente Avenaris, singulorum signorum dodecatemoria, in tres facies subdiviserunt, singulisque faciebus appropriatas imagines attribuerunt*, in which is this passage:

" 5. Intra Virginis et Libræ mansiones ascendunt aspis magni, quæ et Agathodæmon Ophionius dicitur, una cum cratere vini, teste Avenar. Tametsi Indorum astrologi hoc loco arborem ponant magnam, in cujus ramas Canis et Ibis existant. Sed audiamus verba authoris: *Ascenditque<sup>3</sup> ibi arbor magna, in cujus ramis Canis et Ciconia, quæ et Ibis dicitur, et à Philostorgiâ appellatur Hebræis Rachama רחמא rhkme.* Nihilque hoc aliud, quam stationem Mercurialium Numinum indigitabant. Dicunt præterea Ægyptii apud Avenarem, hoc loco poni virginem pulchram, capillorum longitudine spectabilem, duas in manu spicas habentem: sedet autem in throno, et puerum lactat parvulum, nutritque ipsum summâ diligentia. Verum cum verba Avenar consideratione dignissima sint, ea hîc adduco:<sup>4</sup> *In prima, inquit facie virginis, ascendit virgo pulchra, longis capillis et duas in manu spicas continet, sedetque supra sedem, et nutrit puerum adhuc parvulum, et lactat eum, et cibatur eum.* Expressius multò Albumazar ea in suo in astrologiam introductori describit, quæ verba allegat Stefflerus in Sphæra Procli; ita autem disserit: *Oritur in primo virginis decano puella, Arabicè dicta<sup>5</sup> Aderenosa, id est, virgo munda, virgo immaculata, corpore decora, vultu venusta, habitu modesta, crine prolixo, manu duas aristas tenens, supra solium, aulæatum residens, puerum nutriendus, ac jure pascens, in loco, cui nomen Hebræa, puerum dico à quibusdam nationibus nominatum Iesum, significantibus Issa, quem et Græcè Christum*

<sup>1</sup> Dupuis, Vol. II. p. 272, notes, ed. 4to.

<sup>2</sup> The whole of this part of Kircher's work is a development of the judicial astrology of the Egyptians, the Arabians, and the Hebrews, which he shows to have been common to them all.

<sup>3</sup> Hebrew text omitted.

<sup>4</sup> Hebrew omitted.

<sup>5</sup> Corruptè.

"dicunt. Hæc Albumazar. Ex his manifestè patet, Salvatorem nostrum ex illibata Virgine natum indigitari. Oritur ergo hæc virgo IESUM pascens. Pudeat hic protervos Hebræos, dum virginem matrem renuunt, cum tantis ætatibus, tot ante secula Gentiles ista præviderint. Quod si Verpus dicat: *Non dicunt hi ipsam virginem pueri illius matrem, sed tantum jure ipsum pascentem*: erubescat infelix, quia quæ jure ipsum pascet, non nisi mater est. Simile quid legitur apud Sybillam Europæam: *Veniet montes et colles transiliens, et in paupertate regnans cum silentio dominandi à Virginis vase exiliet*. Ponitur quoque hoc eodem loco ab Ægyptiis figura hominis Ταυρομορφου, id est, figuræ Taurinæ. Ita Avenar."<sup>1</sup>

11. Mr. Faber says, Jesus was not called originally Jesus Christ, but Jescua Hammassiah. Jescua is the same as Joshua and Jesus, and means Saviour; and Ham is evidently the Om of India, (the Ammon,) and Messiah is the *anointed*. It will then be, *The Saviour Om the anointed*; precisely as Isaiah had literally foretold: or reading in the Hebrew mode, *The anointed Om the Saviour*. This was the name of Jesus of Bethlehem. The name of Jesus also was JESUS BEN PANTHER. Jesus was a very common name with the Jews. Stukeley observes, that the patronymic of Jesus Christ was Panther; and that Panthers were the nurses and bringers up of Bacchus; and adds, "'Tis remarkable that Panther was the surname of Joseph's family, our Lord's foster-father. Thus the Midrashkokeleth, or gloss, upon Ecclesiastes: 'It happened that a serpent bit R. Eleasar ben Damah, and James, a man of the village Secania, came to 'heal him in the name of Jesus ben Panther.' This is likewise in the book called Abodazara, where the comment upon it says, *This James was a disciple of Jesus the Nazarene*."

Here, in this accidental notice of Jesus by these two Jewish works, is a direct and unexceptionable proof of his existence; it is unexceptionable, because, if it be not the evidence of unwilling witnesses, it is the evidence of disinterested ones. On this I shall have occasion to say more hereafter. No one will dispute the piety of Dr. Stukeley. The similarity of the circumstances related of Jesus and Bacchus could not be denied, and therefore he accounts for it by supposing

<sup>1</sup> Kircher, Œdip. Ægypt. Tom. III. cap. v. p. 203. For more particulars upon this subject my reader may consult Drummond's Œdip. Jud. p. 277; also p. 318 of Dupuis' notes, Vol. III. ed. 4to. The Jesuit Riccioli calls this virgin of the Sphere *Virgo Dei para*. (Dupuis, Vol. III. pp. 2, 52, ed. 4to.) She had the name of Ceres, whom Hesychius calls the Holy Virgin. (Ibid.) Avicenna calls her Isis, the mother of the young Horus, who died and rose from the dead. (Ibid.)

that God had revealed to the Heathen part of what was to happen in future. This may be satisfactory to some persons, as it was no doubt to the Doctor. The accidental manner in which the assertion is made, that the father of Jesus was called Panther, removes the possibility of accounting for it by attributing it to the malice of the Jews. In a former chapter it has been proved that Bacchus was mistaken by the Romish priests for Jesus. Here the reader sees that the pious Dr. Stukeley has proved, as might be expected, that the mother of Bacchus is the same person as the mother of Jesus, viz., Mary. And as the persons who brought up Jesus were called Panthers, the name of an animal, so Bacchus was brought up by the same kind of animal, a panther. When the reader reflects that the whole Roman Christian doctrine is founded, as the Roman Church admits, on tradition, he will have no difficulty in accounting for the similarity of the systems. The circumstance of Joseph's family name being supposed to be Panther, is remarkably confirmed by Epiphanius,<sup>1</sup> who says, that Joseph was the brother of Cleophas, the son of James, surnamed Panther. Thus we have the fact both from Jewish and Christian authorities.<sup>2</sup> It is very clear that Bacchus's Panther must have been copied from that of Jesus or ΙΗΣ, or that of Jesus from Bacchus's. I leave the matter with my reader.

The worship of the Virgin was in no sense applicable to Mary the wife of Joseph. If this worship had been originally derived from her, or instituted in her honour, she would not have been called a virgin as a distinguishing mark of honour; for she was no more a virgin than any other woman who had a large family: for such a family, after the birth of Jesus, it cannot be denied that, according to Gospel accounts, she had. Therefore, why, more than other women, should she be called a virgin? The truth is, that the worship of the virgin and child, which we find in all Romish countries, was nothing more than a remnant of the worship of Isis and the god Horus—the Virgin of the celestial sphere, to whom the epithet virgin, though a mother, was without absurdity applied.

I know very well what the devotees have said to conceal the fact of the Virgin's family, but it is all answered at once by the observation, that if James, &c., were the children of Joseph by a former wife, they were not brothers of Jesus, but half-brothers. They are totally different things. But what folly there is in all this! Is there anything wrong in a married woman having a family?

12. It is well known that almost all the oriental nations, the Hin-

<sup>1</sup> Hæres. 78, Antidic. S. vii.

<sup>2</sup> See Jones on the Canon, Vol. II. p. 137.

doos, the Persians, the Syrians, the Arabians, the Egyptians, the Copts, and, I believe, the Jews in their astrology, had a Lunar Zodiac divided into 28 parts, allusive to the days in the moon's period—called the mansions of the moon. Over each of these divisions a genius or dæmon presided. There can be no doubt that it was the same system in all these nations, and probably the doctrines held respecting it may have been originally the same in each of them, although it may not be possible to demonstrate this by a rigorous proof: but for the sake of argument I shall consider them the same. The access to these mansions was supposed to be by the milky way, as it was called by the Greeks and Romans, who, not understanding it, as usual, invented a story of their own to account for it.<sup>1</sup>

But the original oriental name was the *strawy way*—via straminis seu paleæ—and was thus called from an astronomical allegory of the celestial virgin, who, fleeing from the evil principle Typhon, let fall some of the ears of corn, or corn in the straw, which she carried in one of her hands. This celestial virgin was feigned to be a mother: she is represented in the Indian Zodiac of Sir William Jones with ears of corn in one hand, and the lotus in the other: in Kircher's Zodiac of Hermes she has corn in both hands. In other planispheres of the Egyptian priests she carries ears of corn in one hand, and the infant Horus in the other. In Roman Catholic countries, she is generally represented with the child in one hand, and the lotus or lily in the other. This milky way is placed immediately under that degree of North latitude, which is called the tropic of Cancer, and the two tropics of Cancer and Capricorn have been called by the astrologers the Gates of Heaven or the Sun;<sup>2</sup> at each of which the sun arrives in his annual progress. The reason why these two lines were called the *gates* was this: they were the boundaries to the North and South, beyond which the sun never extended his course. The space between them might be called the dominion of the sun, and when you passed into the space between them, you might be said to pass into his kingdom. The Southern gate is called the tropic of Capricorn, an amphibious animal, half *goat* half *fish*, in our present Zodiacs, but in the most ancient Zodiacs of India, it is described as two entire beings, a goat and a fish.

The Brahmins also call the tropics of Cancer and Capricorn the Gates of the Sun. Kircher, in his *Œdipus Egyptiacus*,<sup>3</sup> has under-

<sup>1</sup> It was said to have the name of milky, from its whiteness, which was caused by the accidental spilling on the ground of some of the milk of Juno.

<sup>2</sup> Porphyry, *Cave of the Nymphs*, Taylor, p. 193.   <sup>3</sup> Vol. III. Cap. x. p. 241.

taken to give the names of the dæmons or genii who presided over each of the Lunar mansions, and the meanings of these names. The sincerity of the learned old Jesuit cannot be doubted, though some of his etymologies may. He states that the first is called the gate of the *fish*. This evidently alludes to the Indian sign of Capricorn, and is very satisfactory. The thirteenth is called the station of *love* by the Egyptians or Copts; by the Arabs, the *alzarphet*, or that which takes away cold; and by the Greeks and Romans the *ear of corn*. Of this Cicero says, *Spicam illustrem tenens splendenti corpore Virgo*. Kircher says, *Incipit hæc statio a quarto virginus, et terminatur in decimo octavo gradu ejusdem dodecatemorii Virginis. Genius est Masaiel; statio pacis et unionis conjugalis.*

The following passage is from p. 278 of Sir William Drummond's *Edipus Judaicus*: "חֶשְׁמוֹן (*hsmun*) Heshmon. It is clear that the "letters in this name have been transposed, and probably for a "mysterious purpose. In the Onomasticon, the word Heshmon is "brought from מֶשֶׁח (*msh*) unxit, and even the English reader will "easily see that this is only a transposition of the radicals in חֶשְׁמוֹן (*hsm-un*). The Jews, in fact, pretend that one Messiah מֶשִׁיחַ (*msih*) "was to be born of the tribe of Judah, and another of the tribe of "Ephraim.<sup>1</sup> This *Heshmon* seems to indicate him who was the "anointed of Judah, and who indeed is called Ben-Jehudah, Judah's "son." Let us inquire if there be any astronomical allusion here. "Again," he says, "Immediately on leaving the sign of Leo, "the emblem of Judah, the sun passes into the sign where, as we "have already seen, the ancient Persians, Arabians, and Syrians depicted *Virgo* with a male infant in her arms. Now, I observe, that "the Arabians make Messaiel, the protecting genius in the sign of "Virgo.<sup>2</sup> This Messaiel seems a manifest corruption from Messiah-El. It is vain to talk of the Shin being dageshed by the Masorites, ". . . or of the aspirate being suppressed. We ourselves suppress the sound of the aspirate in Eve, Messiah, and many other "words. Besides, the Syrians certainly often softened the harsh "aspirate; and the Arabians may have caught the sound from them. "Mesai-El, then, appears to be a corruption for מֶשִׁיחַ-אֵל (*msih-al*) "Messiah-El—the anointed of El, the male infant, who rises in the

<sup>1</sup> We see here that one Messiah was to come from the tribe of Judah under the tropic of Capricorn, the other from the tribe of Ephraim, the exactly opposite in the camps of the Hebrews. See Drummond, plate 15, which would place him in the tropic of Cancer. (Can the reader doubt the astrological meaning of all this?) <sup>2</sup> See Kircher's *Edipus*, Vol. III. p. 245.

"arms of Virgo, who was called Jesus by the Hebrews, that is, יֵשׁוּעַ  
 "(*iuso*) the Saviour, and was hailed the anointed king or Messiah."

When it is considered that this Heshmon, and the whole of the towns specified in this passage of Joshua, are part of the allotment given to the tribe of Judah, it can scarcely be doubted that a close connection with the Christian Messiah will be found here. Sir W. Drummond has shown that all the names of the other places which are certainly understood have an allegorical meaning allusive to the heavenly bodies. It must also be recollected that these astrological circumstances preceded the birth of Jesus Christ.

### CHAPTER III.

BACCHUS AN IMAGINARY PERSONAGE.—OPINIONS OF DIFFERENT  
 AUTHORS.—SUBJECT CONTINUED.—BACCHUS IN INDIA. MOUNT  
 MERU.—ADVENTURES SIMILAR TO THOSE OF CRISTNA.

1. WE will now make a few inquiries respecting the celebrated God Bacchus, the son of the Goddess of whom we have been treating.

Diodorus Siculus acknowledges that some historians maintained that Bacchus never appeared on earth in a human shape.<sup>1</sup> Had we but the works of these authors, probably at that time despised, we should see the truth, which their narrow-minded contemporaries were not able to appreciate. Diodorus Siculus also says,<sup>2</sup> that the Libyans claim Bacchus, and say that he was the son of Ammon, a king of Libya, who reigned in a city called Ammon; that, after various adventures, he returned to Libya, and built a temple to his father Ammon. The account of Diodorus is full of contradiction, but the result is, that Bacchus built the temple of Ammon, and was succeeded by Jupiter; consequently that the Bull worship preceded the Ram-headed Jupiter. Plutarch says,<sup>3</sup> that Bacchus was the same deity as Osiris, and that he was also the same as the *Ἐξὺς πρωτογονος* of Orpheus and Hesiod. The word Ammon in Greek is often written *Ἀμμὺν*: this is, when written from right to left, *Numa*.<sup>4</sup> It is also written *Ομᾶνος*. In Hebrew the word is written *מנן omun*, which, if read from left to right, is *Numo*. In the last chapter it was

<sup>1</sup> Lib. iii. p. 137.

<sup>2</sup> Ibid. iii.

<sup>3</sup> De Iside et Osiride.

<sup>4</sup> Nothing was more common with the ancients than to transpose the letters of names, or to write in anagrams for the sake of secrecy.

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noticed that Osiris was called *Om-phi*, and that Om-phi might be merely Pi-Om—The Om: *Pi* being the Coptic emphatic article. Plutarch<sup>1</sup> says, Phylarchus taught that Bacchus first brought into Egypt from India the worship of Apis and Osiris. Eusebius has stated that Bacchus came to Egypt from the Indus. In the temples of Diana a festival of Bacchus was celebrated, called *Sacæ*.<sup>2</sup> Of this *Sacæ* I shall treat at large hereafter. Bacchus had generally the horns of a bull, though often hidden beneath a crown of ivy or grapes.<sup>3</sup> The Pope is always accompanied by one or two large fans made of feathers. The Buddhist priests of Ceylon always have the same,—as Mr. Robinson says, *the mystic fan of Bacchus*.<sup>4</sup> Bacchus and Hercules were both Saviours, they were both put to death, and rose again the third day, at our time of Easter, or the vernal equinox: so were Osiris and Adonis.

Porphyry<sup>5</sup> says, "Hence, a place near to the equinoctial circle was assigned to Mithra as an appropriate seat. And on this account he bears the sword of Aries, which is a martial sign. He is likewise carried in the Bull, which is the sign of Venus; for Mithra, as well as the Bull, is the demiurgus and Lord of Generation." Again,<sup>6</sup> he says, "Thus also the Greeks united a ram to the statue of Jupiter: *but the horns of a bull to that of Bacchus*." Again,<sup>7</sup> "Homer calls the period and revolution of regeneration in a circle Circe, the daughter of the Sun, who perpetually connects and combines all corruption with generation, and generation with corruption." Again,<sup>8</sup> "Nymphs, says Hermias,<sup>9</sup> are Goddesses who preside over generation, and are the attendants of Bacchus, the son of Semele. On this account they are present with water, that is, they ascend, as it were, and rule over generation. But this Dionysus, or Bacchus, supplies the regeneration of every sensible nature."

2. Bacchus and Osiris are the same person, and that person has been shown to be the sun; and they were both black. But Bacchus was also the Baghis of India, as Sir W. Jones has shown. Baghistan in Persia was the town of Bacchus. Bacchus was called Dionusos or Dionissus: this is simply Dios-nusos, or the God of the city spoken of by Arrian, on the confines of India—Nysa, the capital of

<sup>1</sup> De Iside et Osiride.

<sup>2</sup> Strabo, Geog. Lib. xi.; Pausan., Lib. iii. cap. xvi.; Hoffman, voc. Anaitis; Jameson, Herm. Scyth. p. 236.

<sup>3</sup> See Spence, Polymetis, p. 129, folio ed. <sup>4</sup> Last Days of Heber, p. 43.

<sup>5</sup> In his Cave of the Nymphs, Sect. ii. p. 190, ed. Taylor.

<sup>6</sup> De Abstin., Sect. xv. p. 110. <sup>7</sup> Ibid. 247. <sup>8</sup> Ibid. 248. <sup>9</sup> In Plat. Phædrum.

Nysea. He is also the Dios Nysa, a city of Arabia, and Nysa, on the top of a mountain in Greece. He is also Seeva, one of the three persons of the Hindoo Trinity. But Seeva is called Om.<sup>1</sup> Plutarch witnesses that Osiris and Isis were Bacchus and Ceres, and there can be no doubt that they were the Eswara and Isa of India. He is found in the Old Testament under the name IEUE *Nissi* יהוה נסי which, translated from the Greek, would be Dios Nyssos or Dionusos, a name of Bacchus.<sup>2</sup> Indeed, being the Sun, he is naturally enough found everywhere.

Ogygia me Bacchum vocant,  
Osirim Ægyptus putat,  
Mysi Phanacem nominant,  
Dionyson Indi existimant,  
Romana Sacra Liberum,  
Arabica gens Adoneum,  
Lucaniacus Pantheum.

He was also Deo-Naush, or Deva-Nahusha, and Ram or Rama-Deva. He was three times born in India; and the Greeks call Osiris *πρωτογονον, διφυη*, and *τρίγονον*.<sup>3</sup>

Strabo<sup>4</sup> says, "It is for this reason that they give to this God "(Bacchus) the name of *Μηροτραφης, Merotraphes*." This means One nourished in Meru, the propriety of which is evident enough to us, since we have acquired the Indian learning. Casaubon proposed to change the word to *Μηρορραφης, Merorrhaphes*. This shows the danger, in these old authors, of changing a word because we do not understand it. Had the suggestion of the learned Casaubon been adopted, we should have lost the most important fact, that Bacchus was nourished in the celebrated Mount of the Indians.

According to Herodotus,<sup>5</sup> Bacchus was called Iacchus, in the mysteries. *Και προκα τε φωνῆς ακειν, και οι φανεισθαι την φωνην ειναι τον μουσικον Ιακχον—και την φωνην τῆς ακεις, εν ταυτη τη ὀργη Ιαχαλυσι.* Selden and Vossius allow this to be the same as the Jah, or Iaw of Diodorus. Now, from Hamilton<sup>6</sup> I learn that the people of Pegu, in a district called Syrian, gave their God the name of KIACK, also of KIACKIACK, *God of Gods*. This is nothing, I think, but the corrupted, or perhaps only aspirated, *Iack* of the mysteries. It answers to the *Βακχεακχος*. Casaubon<sup>7</sup> says, "Sed nomen "*Βακχεορος*, ut alia item quam plurima, alibi quam apud Orpheum

<sup>1</sup> Malcolm's India, p. 505. <sup>2</sup> Stukeley, Paleog. Sac. No. I. p. 10.

<sup>3</sup> Maurice, Hist. Vol. II. 133, 4to; Moore's Pantheon, p. 272. <sup>4</sup> Lib. xv.

<sup>5</sup> Lib. viii. cap. lxx. <sup>6</sup> New Account of East Indies, ch. xxxvi. p. 43.

<sup>7</sup> De Poësi Satyr. Græcorum.

"non legas. Imitatus est eleganter in novanda ea dictione vetustissimam Bacchi appellationem Βακχεΐακχος, quam heroici metri lex non admittebat: ita Liberum patrem in ipsis orgiis et mysteriis "vocant." Βακχεΐακχος, 'Ο Διονυσος οὕτως ἐκαλεῖτο ἐν ταῖς θυσίαις<sup>1</sup> I ask if Bacchus, in the Æolic dialect, proved above by Herodotus to be Iacchus, be anything but Iacchus? Pococke<sup>2</sup> says,

BACCHA, grandem, magnum, præclarum, esse denotare.

I have a strong suspicion that the K in the above word Kiack is only the aspirate; and that the final ck is only the barbarous mode of writing the Hebrew כִּי *ch*, adopted by most of our grammarians כִּי *ch*. This would make the word כִּי *ie*, called in the Psalms יֶאֱחִי, in the word *Kiach*.

Mr. Taylor, in his Diegesis, has called the word Jah, Jack. Those who will persist in miscalling the Hebrew כִּי *h* by the letters *ch*, have no right to complain. According to their practice he is right: but they are wrong, as I have proved in the table of Alphabets, p. 11.

Bacchus is said by Orpheus<sup>3</sup> to have slept three years.

Ὅς παρα Περσεφονης ιερουσι δομοισιν ιανων  
Κοιμίζει ΤΡΙΕΤΗΡΑ χρονον Βακχηιον αγνον.

This is exactly met by a fact which the natives of Pegu named of their god Kiack, that he was then asleep, and was to sleep 6000 years. This God in Pegu was of immense size, and lay in a temple in a sleeping posture, evidently the Buddha whom we see sleeping in the India House. When, in their ceremonies, the Hindoos call out IEYE, IEYE, what is this but the EYOE, EYOE of the Bacchantes?

3. Diodorus Siculus in his second book says, that, after Bacchus had conquered India, his army becoming unhealthy, he retreated to a mount in the north, called Meros (Μηρον in the accusative case), where he refreshed them, and that this word Μηρον meaning *thigh* in Greek, the Greeks feigned the story of his being nourished *in a thigh*. Pomponius Mela<sup>4</sup> says, "Urbium quas incolunt, Nysa est clarissima "et maxima: Montium Meros, Jovi sacer: famam hinc præcipuam "habent, in illa genitum, in hujus specu Liberum arbitrantur esse "nutritum: unde Græcis autoribus, ut femori Jovis incitum dicerent, "aut materia ingessit aut error." Here we have the connexion, or, in fact, identification of Bacchus with the resident of Meru, and here

<sup>1</sup> Hesychius. <sup>2</sup> Spec. Hist. Arab. p. 107.

<sup>3</sup> Hymn in Bacchum, No. 52. <sup>4</sup> Lib. ii. cap. xi.

we have also a very pretty example of the way in which the minor details of the Greek mythologies were made up. The ignorance of the Greeks in their own concerns is inconceivably ridiculous, as well as their absurd credulity. In addition to the above, Philostratus<sup>1</sup> says, "The inhabitants of India had a tradition that Bacchus was born at *Nysa*, and was brought up in a cave on Mount *Meros*." And Diodorus Siculus says, that "when Semiramis marched into India, she stopped and formed fine gardens at a place in Media called *Bayıṣavon*, Baghistan," that is, *place of Bacchus*.<sup>2</sup> The story of Pythagoras' showing his golden thigh to the people in the public assembly in Greece, is well known. When the other accounts of Pythagoras, and his profound philosophy, are considered, this seems a most unaccountable story, and can be regarded only as a fable, or an allusion to something which we do not understand. We have seen that Mount Meru was a type or symbol of the Linga and Ioni. Now I suspect that what Pythagoras showed to the people was one of the models of Meru, or of the united Linga and Ioni, which we see in such a variety of ways in the museum at the India-house. Of this the rabble made a golden thigh. If impartial philosophers could be found to search for it in India, I doubt not that all, or nearly all, the ancient mythology would be explained; and no small part of that of the Greeks would be found to have arisen from their mistakes. Herodotus says that Jupiter carried Baëchus in his thigh to Nyssa. This confirms what I have said, that, in his story, there is some unknown meaning.<sup>3</sup>

We have seen above, that Bacchus was identified with Mount Meru, the residence of Brahm, where he held his court in the sides of the North. But the reader will not forget that Bacchus was called Broumios. This was the Bruma of the Etruscans. In Ovid's *Fasti*, Janus announces that he is the same with Bruma, and that the year began of old with Bruma, and not with the Spring, because Bruma had the first honour. Bruma meant also the winter or the north. All the ancients looked to the north for the seat of the Deity, and I believe in all nations the letters B. R. and P. R. conveyed the idea of Former or Creator. Ovid says,

Bacchumque vocant, Bromiumque, Dyœumque,  
Ignigenam, Satumque iterum, solumque Bimatrem.

Ovid's Met. Lib. iv.

Here I beg my reader to observe that Bacchus is both *Igni-genam*

<sup>1</sup> In Vita Apol. Lib. ii. cap. ix.

<sup>2</sup> Lib. ii.

<sup>3</sup> Herod. Euterp. cap. cxlvi.

and *Bi-matrem*. The igni-genam I suppose I need not explain. The poetical expression of Bi-matrem, which I suppose means twice born, alludes to Bacchus in his character of Menu or Noah, and to the mythological fact of his having lived in two worlds, or the life of Noah having continued into the fourth cycle. Noah or Menu lived in two cycles—in the third, and in part of the fourth. He lived also in two worlds—*before* the flood, and *after* the flood; in two ages—in the Cali-yug, and in the age before it. He lived when the sun at the equinox was in two constellations—in Taurus and in Aries: so that on many accounts he might be called twice born, as Bacchus was, according to Ovid.

Diodorus Siculus also reports that, according to some authors, he was twice born. Here the *renewed* incarnation creeps out, as well as the striking similitude to Noah. Bacchus is said, like Noah, to have planted the vine, to have made wine, and to have been the victim of its inebriating quality. M. D'Ancarville<sup>1</sup> shows that the name of Brouma given to Bacchus was Brama, and that Diodorus calls this name indigenous (εγχωριον διαλεκτον). He also shows, in the most satisfactory manner, that Bacchus was brought from India; that the object of his religion was God the Creator of all things, the generative power of which was represented under the form of the Bull.<sup>2</sup>

Strabo says, that Bacchus reigned over all the oriental nations, but that Hercules reigned over only those of the western parts: Περι δε 'Ηρακλεως οί μιν επι τ' αναντια μονον μεχρι των εσπεριων περατων ισορρυσιν, οί δε εφ' εκατερα.<sup>3</sup> This alludes to the fact, of the truth of which I have no doubt, that the religion of Buddha or Bacchus once extended throughout Ava, China, Tibet, and the islands as well as the peninsula of Hindostan. But the religion of Cristna or Hercules extended only over the peninsula.

4. Bacchus was called EYOI. This is the IEYΩ, IΑΩ, IΑΟΥ, or Yahouh, the same as the IE on the temple of the Delphian Apollo.<sup>4</sup> Bacchus was also called a Bull, and a Son of God. When the Prince of Thebes forbade his mysteries, neglected his miracles, and denied his divinity, he put on the appearance of man, and sub-

<sup>1</sup> P. 98.<sup>2</sup> Ibid. p. 127.<sup>3</sup> Strabo, Lib. xv. p. 687.

<sup>4</sup> Vide a Dialogue, the taste of which I cannot admire, supplied by a literary friend of mine to Mr. Carlile, for the first number of Vol. XI. of the Republican. I am not at liberty to give his name, but I shall quote his Dialogue by his initials, J. H. As I know him to be a man of deep learning, and have a perfect confidence in his honour, I shall depend upon him for his references, which are almost innumerable, to which the learned may apply for proofs of the assertions.

mitted to be bound and led to prison. He was exposed by his grandfather king Cadmus, was preserved in an ark, and nursed in a cavern by Rhea, the mother of God.<sup>1</sup> Bacchus was twice born, was represented at the winter solstice as a little child, born five days before the end of the year. On his birth a blaze of light shone round his cradle.<sup>2</sup> The Romans had a god called *Quirinus*; he was said to be the brother of Bacchus. His soul emanated from the sun, and was restored to it. He was begotten by the God of armies upon a *virgin* of the blood royal, and exposed by order of the jealous tyrant *Amulius*, and was preserved and educated among shepherds.<sup>3</sup> He was torn to pieces at his death, when he ascended into heaven; upon which the sun was eclipsed or darkened.<sup>4</sup> Bacchus's death and return to life were annually celebrated by the women of Delphi; his return was expected by his followers, when he was to be the sovereign of the universe.<sup>5</sup> He was said to sit on the same throne as Apollo. He was three nights in hell, whence he ascended with his mother to heaven, where he made her a goddess.<sup>6</sup> He killed an amphibæna which bit his leg; and he, with several other gods, drove down the giants with serpents' feet, who had made war against heaven.<sup>7</sup> The same general character is visible in the mythoses of Hercules and Bacchus. Hercules was called a Saviour: he was the son of Jove by the virgin Prudence.<sup>8</sup> He was called the UNIVERSAL WORLD.<sup>9</sup> He was reabsorbed into God.<sup>10</sup> He was said by Orpheus to be self-produced, the generator and ruler of all things, and the father of time.<sup>11</sup>

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## CHAPTER IV.

NAMES OF JESUS AND IAO.—CHIFFLET AND OTHERS ON THESE NAMES.

—KIRCHER ON THE NAME IAO.—NAME IAO.—NAME IAO KNOWN TO THE GENTILES.—YHS, DERIVATION OF IT.—OBSERVATIONS.

I. I WILL now submit to my reader some observations on the origin of the word Jesus, and the opinions of different learned men both on the word itself and on various points connected with it. Here will be found several facts repeated in a similar manner to what has

<sup>1</sup> J. H., Dial. in Rep.    <sup>9</sup> Ibid; see also the Gospel of the Infancy.

<sup>3</sup> J. H. in Rep.    <sup>4</sup> Ibid.    <sup>5</sup> Ibid.    <sup>6</sup> Ibid.    <sup>7</sup> Ibid.    <sup>8</sup> Julian, Orat. vii. p. 427.

<sup>9</sup> Cornut. de N. D. p. 89; Lucian, Hercul. cap. iv. and v.

<sup>10</sup> Ibid. p. 409.    <sup>11</sup> J. H. in Rep.

taken place with the Queen of heaven, his mother; but I hope the importance of the subject will excuse their being all brought together under one view.

In the ancient books of the Jews we constantly find mention made of the god Jehovah, who ought to be called JAH, or IEUE. This God answered to the person whom the Hindoos designate by the name of Cristna, the second person in their trinity, or their God the saviour or preserver; and was he whom the Persians designated by the name of Mithra, the second person in *their* trinity, and also *their* preserver or saviour; and was he whom the Romish Christians designate by the name of *Jesus*, also the second person in *their* trinity, and *their* saviour or preserver. He is called by the Jews the Lord of hosts, God of Sabaoth: which means God of the stars and constellations. This name with the Greeks, Romans, and Gentiles in general, was understood and meant to designate both the Supreme Being and the Sun, Dominus Sol, the Lord of heaven and the heavenly host.

The God Iao, יהוה *ieus*, IHS, Jehovah, was the son of the celestial virgin, which she carries in her arms; the אור *aur*, Horus, Lux, of the Egyptians;<sup>1</sup> the Lux of St. John. It is from this infant that Jesus took his origin; or at least it is from the ceremonies and worship of this infant that his religion came to be corrupted into what we have it. This infant is the seed of the woman who, according to Genesis, was to bruise the head of the serpent, which, in return, was to bite his foot or heel, or the foot or heel of her seed, as the figure of the Hindoo Cristna proves.<sup>2</sup> From the traditionary stories of this god Iao, which was feigned annually to be born at the winter solstice, and to be put to death and raised to life on the third day at the vernal equinox, the Romish searchers after the evangelion or gospel, made out their Jesus. The total destruction of everything at Jerusalem and in Judæa—buildings, records, everything—prevented them from coming to any absolute certainty respecting the person who, they were told by tradition, had come to preach the gospel of peace, to be their saviour, in fulfilment of the prophecy which their sect of Israelites found in their writings, and who had been put to death by the Jews. From all these circumstances he came to have applied to him the monogram of IHS, and the name of IH $\Sigma$ ous, and to him at last all the legendary stories related of the god Iao were attributed. Jesus was commonly called Christ.

“The ineffable name also, which, according to the Masoretic

<sup>1</sup> See Plate 19 of Dupuis, the Celestial Sphere.

<sup>2</sup> Plates, No. II and V.

"punctuation, is pronounced Jehovah, was anciently pronounced "Jaho, Iao, or Ieuo,<sup>1</sup> as was also Sabazius or Sabadius,<sup>2</sup> which is the "same word as Sabaoth, one of the scriptural titles of the true God, "only adapted to the pronunciation of a more polished language. "The Latin name for the Supreme God belongs also to the same "root; Iu-~~u~~ar~~u~~q, Jupiter, signifying father. Ieu, though written after "the ancient manner, without the diphthong, which was not in use for "many ages after the Greek colonies settled in Latium, and intro- "duced the Arcadian alphabet. We find St. Paul likewise acknow- "ledging that the Jupiter of the poet Aratus was the God whom he "adored;<sup>3</sup> and Clemens Alexandrinus explains St. Peter's prohibition "of worshipping after the manner of the Greeks not to mean a pro- "hibition of worshipping the same God, but merely of the corrupt "mode in which he was then worshipped."<sup>4</sup>

Diodorus Siculus says, that Moses pretended to receive his laws from the God called ΙΑΩ. This shows that the Greeks considered the name of the Jewish God to be, not Jehovah, but, as I have stated it, יְהוּ *ieu*, or Ieo. Ιηϋος<sup>5</sup> is one of the names of Apollo: and Nimrod<sup>6</sup> says, ΙΑΩ means *I heal, I make sound*. It was probably from this the Essenian monks, his followers in Egypt and Syria, were called Therapeutæ, or physicians of the soul. In the first volume of Asiatic Researches Sir W. Jones names a female deity called Hygeia, or *health*, and another called Iaso, whom he calls *remedy*, daughters of Æsculapius. May not this *remedy* mean Preserver? Perhaps the reader may think that the use of any correct etymology is not to be expected from such grammarians as Justin, Papias, and Irenæus. The last gives the following derivation of the name Jesus: "Jesus "nomen secundum propriam Hebræorum linguam litterarum est "duarum et dimidiæ . . . et secundum antiquam Hebraicam "linguam cælum est."<sup>7</sup> Is it possible to believe that Irenæus had ever seen the gospel history by Matthew?

2. Chifflet, speaking of Iao, in his treatise on coins, says, that except the Christians no other sect or religion has given this name to the divinity. This is unquestionably a very great mistake. M. Beausobre says,<sup>8</sup> "Supposing that to be true, it does not follow that "these figures belonged to the Basilidians; they might be from some

<sup>1</sup> Hieron. Comm. in Psalm viii. ; Diod. Sic., Lib. i. ; Philo-Bybl. apud Euseb. Prep. Evang. Lib. i. cap. ix.    <sup>2</sup> Macrob. Sat. Lib. i. cap. xviii.

<sup>3</sup> Acts xvii.    <sup>4</sup> Stromat. Lib. v.; P. Knight, p. 195.    <sup>5</sup> Scapula.    <sup>6</sup> P. 517.

<sup>7</sup> Iren. contra Hær. lib. ii. cap. xli.; Dalleus, De. Usu Pat. p. 242.

<sup>8</sup> Beaus. Hist. Manich. Vol. II. liv. iv. chap. iv. p. 59.

"I know not what Gnostic sect, which pretended that Iao is the name of an angel. One *must* allow that it is that of Jehovah, which the ancients have written and pronounced sometimes Jaho,<sup>1</sup> sometimes Jevo,<sup>2</sup> and sometimes Iao.<sup>3</sup> But it is necessary also to allow that Iao is one of the names that the Pagans give to the sun. I have noticed the oracle of Apollo at Claros, in which Pluto, Jupiter, the sun, and Iao, divide the seasons amongst them. These four divinities are at bottom the same,—

Εἰς Ζεὺς, εἰς Ἀδὴς, εἰς Ἥλιος, εἰς Διονύσος.

"that is to say, Jupiter, Pluto, the Sun, and Bacchus, are the same. That which is called Dyonuses in the last verse is the same which is called Iao in the oracle. It is Bacchus who presides over the autumn. Macrobius reports another oracle of Apollo which is couched in these terms:

Φραζω τον παντων ὑπατων θεον εμμεν Ιαω

"'I declare to you that IAO is the greatest of the Gods.' It would be doing too much honour to the Demon if one believed that the god called Iao is the Jehovah of Scripture, or the true God. This is no other than the sun. Iao, which was a barbarous name, has been changed by the Greeks into Ιηιός (Ieios). Macrobius, well instructed in the Pagan theology, affirms that Iao is the sun, and that Cornelius Labeo had shown this in a book entitled '*Concerning the Oracle of Apollo at Claros*.' Speaking of the oracle of Apollo above-named by Macrobius, Dr. Cudworth says,<sup>4</sup> "And the oracle applied this to the sun as the supreme God." Porphyry says, that Sanchoniathon received information from Hierombalus, a priest of Iao. The Ενοι Βακχε λεγοντες is nothing but the IEUE of the tribe of Judah, in the country of Palestine, miswritten by the Greeks, who miswrote everything. "Athenæus IX. gives Bacchus the name of Ιηιός. I doubt not but it is the great name of Jehovah, which they learnt from among the Jews: and that Εὐὲ Sabðhe is the Jehovah Sabaoth, Lord of Hosts, in the Scripture; whence Bacchus was called Sabazius likewise. Diodorus Siculus says expressly the Jews call God Iao; and the learned universally agree that is Jehovah. Εὐὲ is but another awkward way of pronouncing it."<sup>5</sup>

In almost innumerable places in Italy *very old* paintings may be

<sup>1</sup> Euseb. Dem. Ev. lib. iv. p. 129.

<sup>2</sup> Euseb. Præp. Evan. lib. i. x.

<sup>3</sup> Clem. Alex. Strom. lib. v. p. 562.

<sup>4</sup> Book i. chap. iv. p. 285.

<sup>5</sup> Stukeley, Pal. Sac. No. I. p. 21.

seen of Christ in various situations, labelled with the words in the middle of the painting, *Deo Soli*. These words, it is evident, have two meanings—To God alone, and To the God Sol. In most of them there are seen the attributes of the latter, such as the glory, &c. The former sense is in no way applicable to Christ, because as one person of the Trinity he cannot be called *solus*. These pictures, with their two meanings, show an example like the first verse of Genesis, one for the priests, and one for the people—the *esoteric* and the *exoteric* religion.

I think we may now assume that we have found the origin of the word Jesus. M. Beausobre may talk as much as he pleases about honour to the Dæmon, but all his ingenuity will never be able to overthrow the fair and legitimate consequence which arises from his argument. He has clearly proved that the Sun, Iao, and Jesus were all taken for the same being by the ancients, and it will require more than the skill of the whole priesthood to disprove it. But there is another way of deriving the name of *Ιησους* more probable than the explanation of M. Beausobre; though they both come so nearly to the same thing that they are in fact and substance evidently the same. On this subject Sir W. Drummond says,

"That the sun rising from the lower to the upper hemisphere "should be hailed the Preserver or Saviour appears extremely "natural: and that by such titles he was known to idolaters cannot "be doubted.<sup>1</sup> Joshua literally signifies the preserver or deliverer; "and that this preserver or deliverer was no other than the sun in "the sign of the ram, or lamb, may be inferred from many circum- "stances. It will be observed that the LXX. write *Ιησους* for Joshua, "and the lamb has always been the type of *Ιησους*."<sup>2</sup>

Matthew<sup>3</sup> says, that the son of Mary was called Jesus, *because he would save (i.e., preserve) his people from their sins*.<sup>4</sup> The Jews say in their Talmud, that the name of Jesus was Bar Panther, but that it was changed into Jesus. The word Jesus, as was before remarked, is the same as the word Joshua in the Hebrew, and has the same

<sup>1</sup> "The Sun, according to Pausanias, was worshipped under the name of Saviour, at Eleusis." <sup>2</sup> Drummond, *Ædip*. Jud. p. 195. <sup>3</sup> Chap. i. verse 21.

<sup>4</sup> We are told in Numbers (xiii. 16) that Moses changed the name of Osee to Joshua.

ויקרא משה להושע בן נח יהושע And Moses called Leuso, son of Nun, Ieuso. I believe there is in this passage a correct example of the word לה *le*, being used as the emphatic article, and the correct translation would be, And Moses called the saviour or guardian or protector (*who was* understood) the son of Nun, יה *ie* וישיע *us*: as we should say, He entitled the protector (*who was*) the son of Nun, the

signification. It may be correctly derived either from the Hebrew word יִשׁע *iso*, or from the Greek word σωω or σωξω *to save*; σοος, *safe*. It may be correctly derived from the Greek as well as the Hebrew, because the Greek is itself derived from the Hebrew.<sup>1</sup> It may be derived also from יה *ie*,<sup>2</sup> the name of the Hebrew God, often rendered Jah, and יִשׁע *iso*, saviour; or Jehovah or Iao saviour.<sup>3</sup> In the old Irish and Etruscan languages the word Aesar means God. In Sanscrit the word Isa, Iswara, means Lord and Saviour. Probably the Greeks understanding that the Hebrew word יה *ie* meant God the Saviour added a significant termination according to the genius of their language, taken from the word σωω *to save*, and so made of it Ιη-σους, or Iao the Saviour.

3. Kircher informs us that "the ancient Jews absolutely applied "the three first letters of this name (יהוה) to denote the three superior "Sephiroth, and he remarks that, in fact, there are but three distinct "letters in the word, which are Jod, He, and Vau; the last letter "being only a repetition of the second."<sup>4</sup> "This name (says "Buxtorf) signifies ENS, EXISTENS A SEIPSO, *ab æterno et in æternum*, "omnibusque aliis extra se essentiam et existentiam communicans: the "being existing of necessity from all eternity and to eternity." Again, "Nam, litera JOD ab initio, characteristica est futuri: VAU in "medio, participii, temporis *presentis*: HE, in fine, cum Kametz "subscripto, *præteriti*."<sup>5</sup>

In my Celtic Druids,<sup>6</sup> I have said that the יהוה *ieue* of the Israelites was but Iao with the emphatic article, making it *the Iao*: and that it was originally Ieu, not Ieo; the first three letters of the word *ieue*. In the Bible we constantly meet with the expression *the Aleim*, but in no instance with the expression *THE Jehovah*. This arises from the expression *ieue* meaning *the ieu*. I have in the Celtic Druids also shown that the word Abraxas meant 365, the solar period or the sun. This Abraxas is constantly identified on the coins of Chifflet and Kircher with the names of God, Adonai, Sabaoth, &c. Kircher<sup>7</sup>

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*Lord Protector*. It is exactly our practice, our idiom, and even the very word Lord, according to our translation. At this time the Hebrew nation was a federative republic of twelve tribes, under leaders elected by the people, or often by the prophet or priest. I believe that *ie* became a title of honour, like Bal and Lord, and, for several reasons which I shall give hereafter, that the word יה *ie* or the letter י *i*, the *el* or *al* of Arabic, the *le* of France, and the *il* of Italy, was a Hebrew emphatic article.

<sup>1</sup> Parkhurst, p. 299, ed. 7.    <sup>2</sup> יה *Ie*, self-existing—existing by his own power.

<sup>3</sup> See Pictet, pp. 6—16.    <sup>4</sup> Maur. Hind. Ant. Vol. IV. p. 196.

<sup>5</sup> Ibid. p. 198.    <sup>6</sup> Chap. v. sect. xxxviii.    <sup>7</sup> Vol. III. p. 416.

says, "Gnostici natione Ægyptii, religione primum Hebræi, dum "virtutem nominis Dei tetragrammati ex veterum relatione cognoscerent, ad impietatis suæ complementum, superstitiosa sua nomina "passim nomine IAw et CEBAw, quod idem est ac יהוה (*ieue*) "Jehova et שְׁעוּת (*shout*) Sabaoth, summa tamen nominum corruptela indigitarunt." But the name of Jesus was sometimes written Ieu. I have observed before, that in the Duomo at Milan, the first time I went to Italy, I found it written thus, IEV—Cristo. In the above passage we see the identity of the Jesus of the Roman Church and the Iao of the ancients proved, not by implication, but by documents produced by the learned Jesuit Kircher. In a few pages later,<sup>1</sup> the learned father adds, "Hujus farinæ fecit quoque "quæ lib. ii. cap. xiii. Irenæus de Gnosticorum impietatibus refert, "ubi nomen absconditum Redemptoris sic profantur. *Messian fro-* " *magno in scenchaldin mosomeda ecacha saronhepseha Jesu Nazarene:* "quorum interpretationem hanc esse dicunt: *Christi non divido* " *spiritum, cor et supra caelestem virtutem miserecordem fruar nomine* " *tuo Salvator veritatis:* confirmatus autem et redemptus respondet: " *Ego redimo animam meam ab hoc wone et omnium quæ ab eo sunt in* " *nomine IAO, qui redimit animam meam.* Hujus quoque impietatis "censenda sunt pleraque lapidibus, gemmis, laminisque metallicis "insculpta sine numero nomina."

Cedrenus says that the Chaldeans adored the light: that they called it intellectual light, and that they described it, or symbolized it, by the two letters  $\alpha$  and  $\omega$ , or  $\alpha\omega$ , by which he meant the extreme term of the diffusion of matter in the seven planetary bodies, of which the first, or the moon, answered to the vowel  $\alpha$ , and the last, or Saturn, to the vowel  $\omega$ ; and that the letter I described the Sun; and this altogether formed the word Iaw—the *Panaugria* of the Gnostics, otherwise the universal light distributed in the planets. All this is evidently judicial astrology. St. John says, "and the life was light, "and the light was life, and the light was the word:" Vita erat lux, et lux erat vita, et lux erat verbum, in Greek *Logos*,<sup>2</sup> where Christ is described in the midst of seven candlesticks, and seven stars in his hand. The Guebres, the Magi, and the Manicheans, all describe God to be an eternal, intelligent, and perfectly pure light. The Manicheans call this Christ, the son of the Light Eternal, which Plato calls the Sun. The Scriptures and the fathers of the church all call God a sublime light.<sup>3</sup>

<sup>1</sup> P. 469.    <sup>2</sup> See Apocalypse, Ch. i.    <sup>3</sup> Dupuis, Vol. III. p. 105, ed 4to.

4. On the word יהוה *Ieue*, or Jehovah, Mr. Parkhurst, p. 155, has the following observations, which confirm what Beausobre has said upon it. His authority will not be disputed. That this divine name "יהוה *ieue* was well known to the heathen, there can be no doubt. "Diodorus Siculus, lib. i., speaking of those who attributed the "framing of their laws to the Gods, says *Παρα τοις Ιουδαιοις Μωσην* " *ισορουνσι τον ΙΑΩ επικαλουμενον Θεον*. Among the Jews they report "that Moses did this to the God called Iao. *Varro*, cited by St. "Austin, says, *Deum Judæorum esse Jovem*, that Jove was the God of "the Jews; and from יהוה the Etruscans seem plainly to have had their "*Fuve* or *Fove*, and the Romans their *Jovis* or *Jovis-Pater*—that is, "Father Jove, afterwards corrupted into Jupiter. And, that the "idolaters of several nations, Phœnicians, Greeks, Etruscans, Latins, "and Romans, gave the incommunicable name יהוה, with some "dialectical variation to their false Gods, may be seen in an excellent note in the *Ancient Universal History*." <sup>1</sup> It is rather whimsical that Mr. Parkhurst should state this name of God to be incommunicable, when, in the same sentence, he informs us that it was common to almost all nations. Here seems a manifest and gross contradiction, which, in a note, I will now try to account for. <sup>2</sup>

The truth will sometimes escape from learned sectaries when they very little intend it. The pious Dr. Parkhurst, as we have just seen in his *Hebrew Lexicon*, proves, from the authority of Diodorus Siculus, Varro, St. Augustin, &c., that the Iao, Jehovah, or יהוה *ieue*,

<sup>1</sup> Vol. XVII. pp. 274, &c.

<sup>2</sup> The Jews maintain that the fourth command in the decalogue, not to mention the name of God, means not to mention the word *Ieue*. But from considering that it is so often named in their writings, and the manner in which it is named and ordered to be named in them; as, for instance, in Exodus, ch. vi.,—in the decalogue,—and also to Moses by God in the bush, &c., &c.,—that it is directed to be used in such a manner as to carry with it the necessity of constantly repeating it in the performance of the service in their synagogues, and also considering other parts of their Cabala, the prophecy of Isaiah, the names of places, and the identity of Jewish and Heathen doctrines (of Heathens both East and West of them), I have been induced to suspect that their secret-word was the Indian Om, and not really *Ieue*. It seems to be nonsense to tell them the word *Ieue* is not to be repeated when it is ordered to be repeated continually. If I be right, the verse of the decalogue might be paraphrased thus: "*Thou shalt not repeat the secret name of thy God Ieue*. This exoteric and esoteric meaning of the passage is in perfect keeping with what we know of the remainder of the Jewish Cabala; but upon this subject I must entreat my reader to suspend his judgment till he has travelled with me over countries the most distant, and times the most remote, in search of this celebrated cabala.

or יה *ie* of the Jews, was the Jove of the Latins and Etruscans. In the next page, and in page 169, under the word אל *el*, he allows that this יה *ie* was the name of Apollo, over the door of the Temple of Delphi. He then admits that this יהוה *ieue* Jehovah is Jesus Christ in the following sentences: "It would be almost endless to quote all the passages of scripture wherein the name יהוה (*ieue*) is applied to Christ: let those, therefore, who own the scriptures as the rule of faith, and yet doubt his essential deity, only compare in the original scriptures (the passages too numerous to insert), and I think they cannot miss of a scriptural demonstration that Jesus is "Jehovah." But we have seen it is admitted that Jehovah is Jove, Apollo, Sol, whence it follows that Jesus is Jove, &c.

5. The three letters I H S, from the very earliest age of the Romish Christians, have been adopted for the insignia of their religion. We now very commonly see them embroidered in golden letters upon the velvet pulpit cloths of the churches in England, and the clergy say they mean *Jesus Hominum Salvator*. But it is very remarkable, as I have observed in B. v. Ch. ii. S. 8, that these three letters in the Greek language are the insignia of Bacchus or the Sun, and stand for the mystical number 608, which is sacred to him; a pretty striking proof of the identity of the two. Of the signs or monograms to express in a short way the names of their gods, used by the Gentiles, perhaps there is no one of them more striking than their celebrated YHS. These letters were anciently placed upon the temples or other buildings sacred to Bacchus or Sol; as they are now by Christians in their churches: and as the Christians, in the very dark ages, when temples, churches, towns, everything indeed was destroyed, by the unceasing anarchy and civil war which for many ages prevailed, supposed the ruins upon which they were found to have belonged to their religion, they construed them to mean Jesus Hominum Salvator. Thus the ruins proved the truth of the monogram, the monogram the truth of the Christian ruins. Of course every stone or inscription where this is found, is at once, by all Christian antiquarians, settled to be of Christian origin; and this happy accident has converted to Christianity, old stones, temples, and statues innumerable in almost all nations.

We find the word rendered *Jehovah* in English, for several words which are differently spelt in the Chaldaic Hebrew. In most places it is spelt יהוה *ieue*, particularly in Exod. vi. 3, where God says, *I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of Al Sadi אל שדי*, but by my name of יהוה *ieue* was I not known unto

them. But in other places it is spelt יהיה *Ieie*. In the Hebrew, words are often met with repeated in a peculiar manner, as שבת שבת *sbt, sbt, sabat, sabat*. This has been considered by grammarians merely as an intensitive, or to do honour, to give emphasis to a word, for various purposes, as we write a word in italics. This may have been the case with the word יהיה *Ieie*. No word is more likely to be so distinguished. Whether it were meant as at present written for one word or two, cannot be known; in the old manuscripts there were no divisions between the words. יה *ie* is often translated by the word *Jah*:<sup>1</sup> *My strength and my song is Jah. Praise him by his name Jah* (Psalm lxxviii. 4). This יה *ie* in the Syriac dialect was יע *io*, and was the Androgynous *Io* whom the Bull Jupiter ran sway with.

Mr. Parkhurst has very properly observed, that from one of those divine names, the Greeks had their Ιη Ιη in their invocations of the Gods, particularly of Apollo. "And hence ΗΙ (written after the "oriental manner from right to left), afterward ΙΕ, was inscribed "over the great door of the Temple of Apollo at Delphi."<sup>2</sup> No doubt what Mr. Parkhurst says is true, and from this source came also the Greek *Io triumphe* of Bacchus. The reason why the word ΗΙ was written to be read from right to left was, because it had been adopted in a very early time, when the Greek language was read βραροφρον, or from right to left, and back again.

The "Devatas of India sing out in transport in honour of Cristna "the words JEYE! JEYE!"<sup>3</sup> Here we have the identical name Jehovah.—IEVE יהוה ΗΙΗΙ or ΙΕΙΕ. That the word יה<sup>4</sup> translated *Jah* is correctly the word of the Greeks over their temple at Delphi, *My strength and song is Jah, Praise him by his name Jah*, is still more clearly proved from the circumstance that, in the Hebrew and Greek, they are the same letters in order and numerical power, י I standing for *ten*, and ה E for *five*, in each language. They would not, however, be in exactly the same order, if a letter were not inserted in the Greek for the number *six*, which makes them agree.

The followers of Iao, יהוה *ieue*, constantly sung the word *Hallelujah* in his praise. This they did in the temple of Solomon, in the temple of Delphi, and they still continue the same hallelujahs in the temple at Rome. Dr. Parkhurst says, "הללים הללוים *dulim praises, (elluie)* "Praise ye *Jah*—Eng. Marg. *Hallelujah*: and so the LXX. through-  
"out, leaving it untranslated, Αλληλῳα. It occurs very frequently

<sup>1</sup> Exod. xv. 2.<sup>2</sup> Parkhurst, voce יהיה, p. 157.<sup>3</sup> Maurice Hind. Hist. Vol. II. p. 339, ed. 4to.<sup>4</sup> Exod. xv. 2, and Psalm lxxviii. 5.<sup>5</sup> Lev. xix. 24.

"at the beginning and end of the Psalms. And from this solemn form of *praise to God*, which, no doubt, was far prior to the time of David, the ancient Greeks plainly had their similar acclamation "Ελελεν Ιη (*eleleu ie*), with which they both began and ended their Pæans or Hymns in honour of Apollo, *i.e.*, *The Light*."<sup>1</sup>

Jesus in the gospels is always called Lord, or in the Greek *Κυριος*. This is the word by which the Hellenistic Jews, in translating the Hebrew into the Greek LXX., constantly rendered the word יהוה *ieue*. The word *Κυριος* is derived from the word *Κυρω*, *to be, exist, subsist*,<sup>2</sup> and is a very excellent word to use for the Hebrew word יה *ie*, which has precisely the same meaning. But this word יה *ie*, as it has been before observed, was the name given to Apollo or the sun at Delphi, who is always called *Κυριος*, and the day dedicated to him *κυριακη*, *dies dominica*, or the Lord's-day. From some, or from a combination, of these circumstances, Jesus took the name of Lord, the etymological meaning of which will be explained hereafter. Eupolemus states, that there was a temple of Iao or Jupiter on Carmel, without image, which is confirmed by Tacitus.<sup>3</sup> This was evidently the temple of Melchizedek, of Joshua, and the proseucha discovered by Epiphanius. This, probably, was also the temple where Pythagoras, who sacrificed to the bloodless Apollo at Delos, went to acquire learning, or to be initiated. Numa autem rex Romanorum erat quidem Pythagoreus, ex iis autem quæ à Mose tradita sunt adiutus, prohibuit Romanis ne homini aut animali similem Dei facerent imaginem. Cum itaque centum et septuaginta primis annis templa ædificarent, nullam imaginem, nec affictam, nec depictum fecere. Occulte enim eis indicaret Numa, quod est optimum, non alia ratione quam sola mente ulli, licet attingere.<sup>4</sup>

Alexander autem in libro de symbolis Pythagoreis, refert Pythagoram fuisse discipulum Nazarati Assyrii. Quidum eum existimant Ezechielem, sed non est, ut ostendetur postea: et vult præterea Pythagoram Gallos audiisse et Brachmanas.<sup>5</sup> I have very little doubt that a considerable part of the ancient idolatry arose from a cause apparently trifling, but yet quite proportionate to the effect. This was the necessary personification of objects by the primeval language which had no neuter gender, as we know was and yet is the case with the Synagogue Hebrew; and I doubt not all its cognate

<sup>1</sup> Parkhurst's Lexicon, voc. הָלֵל, p. 160, ed. 7.

<sup>2</sup> Ibid. voc. הָיָה, p. 155, ed. 7.

<sup>3</sup> Vide Diss. III. in Preface to Whiston's Josephus and Tacitus.

<sup>4</sup> Clem. Alex. Strom. Lib. i. p. 304. <sup>5</sup> Ibid.

dialects, in early times, were the same. "None dare to enter the temple of Serapis, who did not bear on his breast or forehead the name Jao or J-ha-ho, a name almost equivalent in sound to that of the Hebrew Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence than this of Iao. In the hymn which the hierophant or guardian of the sanctuary sang to the initiated, this was the first explanation given of the nature of the Deity: *He is one, and by himself, and to him alone do all things owe their existence.*"—Translation from the German of Schiller.<sup>1</sup>

Voltaire, in his commentary on Exodus, tells us that some critics say the name Jehovah signifies destroyer.<sup>2</sup> The Egyptians pronounced it Jaou, and when they entered into the temple of the Sun they carried a phylactery, on which the name Iao was written. Sanchoniathon wrote it Jevo. Origen and Jerom think it ought to be pronounced Jao. The Samaritans called it Jave. From this name comes the ancient Jovis (ancient nom. case, see Parkhurst), Jovispiter—Jupiter with the ancient Tuscans and Latins. The Greeks made from Jehovah their Zeus.

The god *Horus* is stated by Dodwell to have the meaning of *destroyer*.

Shuckford says, "The name Jehovah was, I believe, known to be the name of the Supreme God, in the early ages, in all nations." Again, "Ficinus remarked, that all the several nations of the world had a name for the Supreme Deity, consisting of four letters only."<sup>3</sup> "This I think was true at first in a different sense from that in which Ficinus took it: for I question not but they used the very same word, until the languages of different nations came to have a more entire disagreement than the confusion at Babel at first caused."<sup>4</sup> He goes on in the same page to observe that it is said by Philo-Biblius in Eusebius, that the God of the Phœnicians was called *Jero* or *Jao*. How can any one doubt that this is the Jove, who, according to the report of the Greeks, had a temple in Carmel, where no image was adored? To this temple, as I have before remarked, Plato and Pythagoras probably withdrew for study.

<sup>1</sup> Monthly Repository, Vol. XX. pp. 198, 199.

<sup>2</sup> Where Voltaire got his authority for Jehovah meaning *destroyer* the author does not know, but it is probably true, as it is in perfect keeping with the remainder of the picture, and arose from the mistake between the Creator and Destroyer.

<sup>3</sup> The Hebrew word for the God of Abraham consisted merely of vowels, but we have put three consonants into our translation of it, *Jehovah*.

<sup>4</sup> Book ix. pp. 388, 391.

Adrian Reland, De Nomine Jehovah, says, "It is plain that the "Latins formed the name of their god Jupiter, whom they called Jovis, from the name Jehovah."<sup>1</sup> Mr. Maurice says, "From this "word יהוה *Ieu*, the Pagan title of Jao and *Jove* is, with the greatest "probability, formed."<sup>2</sup> "In the Indra or Divespiter of India, and "his symbol, the vaira or forked bolt, we immediately recognise the "*Jupiter Tonans* of the Greeks and Latins. Jupiter conquered the "Titans, Indra the Assoors, with their bolts."<sup>3</sup> Deva, or Deo, was a sacred title.<sup>4</sup> It was prophesied that Cristna was to become incarnate in the house of YADU at Mathura, of his mother *Devaci*.<sup>5</sup> The elements of the words *Ie* and *Deus* or *Diva* are evident in these names. Cristna was born in the eighth month, on a Wednesday at midnight, in the house of *Vasudeva*, his father, of *Devaci*, his mother.<sup>6</sup> The same is here again to be found in the word *Vasudeva*. I cannot entertain a doubt that the Indra of the Brahmins is the Jupiter of the Etruscans and Latins. He is called Dyupeti and Dyupctir.<sup>7</sup> Although various specious derivations of the word Jupiter may be given, yet I think the most probable is, that it is nothing but Peti or Pater יהו *ieu*, or Jupeter: the *Ieu* shortened into Ju. Mr. Whiston, in a note on Book ii. chap. xii. of Josephus, has observed, that the way I write Jehovah by Jao is correct. Even amongst the Chinese *the God* is to be found. In ascending to their fabulous history, they say their first legislator was Yao.<sup>8</sup> In short, it is evident that *all* these derivations are, at the bottom, essentially the same.

6. It is thus proved by fair deduction and logical reasoning on unquestionable authority, that the God יהוה *IEUE* Jehovah, יה *IE* or Jah of the Jews, the God ΔΙ, the Apollo of Delphos, the Deus, the Jupiter, Jovis, Jovispiter of the Latins, the god Mithra of the Persians, and all the gods of the Heathens, are identically the same person or being; not merely derivatives from one another, but that they are, with only such trifling apparent differences as may reasonably be expected to arise from the lapse of many ages, and from the inevitable uncertainty of names translated without any definite rule out of one language into another, one and the same; and this same being, *the sun*, or shekinah of the self-existent Being. In short, that Jehovah was the sun; for if Jehovah was Iao, and Iao was the sun, Jehovah must be the sun. Dr. Parkhurst admits that Jesus was

<sup>1</sup> Val. Col. Lib. ii. p. 296.

<sup>2</sup> Hind. Ant. Vol. IV. p. 73.

<sup>3</sup> Hist. Hind. Vol. I. pp. 461, 462.

<sup>4</sup> Asiat. Res. Vol. V. p. 288.

<sup>5</sup> Maurice, Hind. Sceptic Refuted, p. 56.

<sup>6</sup> Maurice, Bram. Frauds exp.

<sup>7</sup> Moore's Pantheon, p. 259.

<sup>8</sup> Muller's Hist., Vol. I. p. 320.

Jehovah; but if Jesus was Jehovah, and Jehovah the sun, it follows that Jesus, that is, the Romish Jesus, but not the Jesus of Nazareth, must be the sun. Perhaps the reverend, pious, and learned doctor would not have been so ready to make this admission, if he had foreseen the consequences to which it would lead. But he was perfectly right; the Jehovah of the Jews is the Jesus of corrupted Christianity, and multitudes of passages in the gospels prove it, or allude to it, as the Doctor truly says—passages which are really genuine parts of these works, as well as many which are misrepresented by accident, many by design, and also many which are forged. The philosophical Unitarians may continue their toils to overturn this doctrine of Dr. Parkhurst, by exposing the false or misunderstood passages in the text; but when they have done their utmost, enough will remain for its support.

The author will not attempt an argument with them; he leaves them to the doughty champions of the church—the Burgesses and the Wranghams, who are never backward to take the field in defence of the favourite doctrine of the Trinity, which is evidently involved in this question. It cannot be said that these doctrines are merely a chimera, an invention of the author's own imagination; almost every assertion which he has made is supported by the authority of some one or other of learned *Christian* divines who have studied the subject most carefully. Jesus being mistaken, by the founders of the Roman church, for the god Sol or the sun, it follows that the rites, ceremonies, and doctrines of the devotees of the god Sol or the sun may be expected to be found in their religion. In the following part of this work it will be shown that that which may be expected to be found, is really found; and that most of the rites and doctrines of modern Christianity are nothing more than the rites and doctrines of the old religion, collected by devotees of very weak and mean understandings, and applied either to a real, or to an imaginary personage. Which of these two is the truth, it will be the final object of this work to determine.

## BOOK VII.

## CHAPTER I.

IONIANS, ORIGIN OF. — DERIVATION OF IONIAN. — ARGONAUTS. —  
LINGA AND YONI.—THE ARGHA.

1. IT has been a general, but a very erroneous opinion, that there were no religious wars among the ancients. But we read of them in Egypt, and from the inquiries of our countrymen into the habits and manners of the oriental nations of very remote times, we learn that traces yet exist, which cannot be mistaken, of religious wars in India of the very worst description—wars not exceeded in duration or atrocity by any of those in modern Europe, bad as they have been. It also appears that the religions of India became, in very early times, divided into an almost inconceivable number of sects, some of which, after bloody wars, were expelled to the West, under different names. In one of these sects, either driven out or emigrating from India, I think will be found the ancient Ionians. These people are chiefly found in Attica, and on the most Western coast of Asia Minor. The story of the latter being a colony from Athens is not worth a moment's consideration. The vain Athenians found traces of them in Greece and in Asia; then, of course, their national vanity suggested that the Ionians must have come from Athens. It probably never occurred to them that the two remnants might have a common origin. As usual, the Greeks being perfectly ignorant of their origin, in order to account for it they invented a story; and in this case, it was of a king called Ion, from whom it was said they took their name. It is not improbable that they might have arrived at Athens from the North-east by way of Thrace. But it may be a doubt whether part of them may not have come by sea at a more early period to Argos, and the Argolis, where they are found to have been settled. They were also said to have once dwelt in Achaia, whence the adjoining sea and islands had the name of Ionian. But their principal settlement was in Asia Minor, on the western coast of which they had a

very fine country, and twelve states or tribes in a confederacy, which all assembled at stated times to worship at a temple built by them in common, like that of the Jews, a circumstance worthy of attention; it was called Pan-Ionium. We have here a very close resemblance to the Israelitish system. I suspect that the district was called by this name, but that the national temple was at Ephesus, a town which was said to have been built by Amazons, and was certainly *one* of the principal Ionian cities, if not the chief of them. Here was the famous image of the BLACK Di-ana, or Di-jana, or Dia-jana, which was supposed to have descended from heaven.

2. On the derivation of the word Ionian, Dr. Lempriere says, "It is generally thought to come from the Hebrew *Iavan*, or (if pronounced with the quiescent *vau*) *Ion*; and in like manner the Hellenes are thought to be the same with *Elisa*, in the sacred writings, more especially their country Hellas. Hence Bochart makes *Iavan*, the son of *Japhet*, the ancestor of the Iones." He had just before observed that Greece was anciently divided between the Hellenes and the Ionians, and that Hellen has the same meaning as Ioni, and both that of the female generative power. They are said by Conon to have descended from a king called Hellen, the son of Deucalion, one of whose grandsons settled in the Peloponnesus, then called Apia. Thus we find them to descend from a man saved at the flood of Noah, Japeti; and also from Deucalion, said by the Greeks to have been saved from the flood, whose son was called *Hellen*. They are also said to have built a town called Argos, and to have dwelt in a country called Apia, the name of the Egyptian Apis. In their city of Argos the goddess Juno was particularly worshipped; and here Io, the daughter of Jasus, or *Iaros*, or *Iñros*, was born, with whom Jupiter or the God Iao fell in love; to prevent whose intrigues the bull-eyed<sup>1</sup> Juno set Argus, with a hundred eyes, to watch. Jupiter turned Io into a beautiful heifer; she wandered into Egypt, and, as they say, became the goddess Isis, the wife of the bull-headed Osiris or Apis. Another story says, she was the daughter of Jordanus, a king in Phœnicia; that Jupiter turned himself into a bull; and after persuading her to mount him, swam over the sea with her to Crete, where she brought forth a most celebrated lawgiver, called Minos, who is the same as the lawgiver of India, called Menu, and as the first king and lawgiver of Egypt, Menes. Respecting king Jordanus, that is, the king named after the river Jordan, I shall

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<sup>1</sup> Homer.

say more hereafter. I think the reader will agree with me, that all this is sufficiently mystical.

The Hindoo books are full of accounts of the expulsion from India of a class of persons called Yavanas. Now who were these Yavanas; and when expelled, and what became of them? To this I think I can produce an unanswerable reply,—the evidence of, *in this case*, an unimpeachable witness. The Person in the Pentateuch called *Javan* is thought to have planted Greece; the LXX. were of this opinion, and constantly translate the Hebrew word *Javan* into 'Ελλας, the country of Hellen, or Greece.<sup>1</sup> When I consider the circumstance of the Yavanas being Greeks, and the fact, that many Greek towns, as I shall presently show, were called after those in India, I cannot doubt that some at least of the Greek states were colonies from that country. "*Javan* was called by Moses *Ἰνν*. Between this name "and that of Janus there is thought to be a great similitude."<sup>2</sup>

Respecting the word *Helen*, Proclus<sup>3</sup> says, that all the beauty subsisting about generation from the fabrication of things, is signified by *Helen*: about which there is a perpetual battle of souls, till, the more intellectual having vanquished the more irrational forms of life, they return to the place from whence they originally came. Mr. Taylor, the Platonist, says, that the word *Helen* signifies *intelligible beauty*, being a certain *vessel* (ἐλενη τις οὖσα) attracting to itself intellect.<sup>4</sup>

3. The elegant, polite, and enlightened Greeks, a nation celebrated for wise men, had a history of a voyage called the Argonautic expedition, of a company of heroes, who sailed from Greece in a ship called the *Argo*, to the kingdom of Colchis, in search of the golden fleece of a Ram. Although the history literally taken is full of the most puerile nonsense and absurd contradictions, it was in substance generally believed; the ancient wise men, as in some similar cases modern ones do, endeavouring to explain the difficulties away. The story is very long and is really so foolish, if understood literally, that I cannot bring myself to repeat it, but it may be found in Dr. Lempriere's Classical Dictionary, gravely told, not disputed, but countenanced, for the instruction of our youth— and a very beautiful thing it is for the purpose. He finishes, instead of expressing any doubt about its having taken place, by observing, that many persons, *the learned no doubt*, consider it as a commercial enterprise, that Dr. Gillies considers it partly as a voyage of instruction for young Greeks,

<sup>1</sup> Shuckford, Lib. iii.

<sup>2</sup> Bryant, Anal. Vol. II. p. 251.

<sup>3</sup> In Plat. Polit. p. 398.

<sup>4</sup> Class. Journal, No. XLV. p. 39.

and partly for retaliation for injuries sustained by Greece from strangers; and the Leviathan of wise men, the Aleim or God of modern Britain, Sir Isaac Newton, considered it to be an embassy: and so firmly was this talented and silly, wise and foolish,<sup>1</sup> though very good man, convinced of its truth, that he founded upon it a system of chronology. It is probably an astronomical allegory: and from various terms used and incidental circumstances, it is evidently not of Grecian invention, though accommodated by them to their traditions and localities. On this part of the subject Mr. Maurice says,<sup>2</sup>

"Now the mythological history of Canopus is, that he was the pilot of that sacred vessel (meaning the ship *Argo*), and was adorned as the God of mariners among the Egyptians, who, therefore placed him on the rudder, calling him Canobus, from *Cnoub*, the Coptic term for gold—in reference to the singular colour and lustre of a star, one of the most brilliant in the southern hemisphere. The circumstance of this star not being visible in any of the celebrated cities of Greece has already been noticed from the same author, and Dr. Rutherford, in proof that the Greeks were not the original inventors of that asterism."

Again, Mr. Maurice says, "Dr. Rutherford, in one of the most ingenious productions on the subject of natural philosophy that ever was published, has in the clearest manner evinced that the constellations delineated on the sphere, though apparently allusive to the Argonautic expedition, could not possibly be the fabrication of Chiron, or any other Grecian for that purpose; since the greatest part of the stars in the constellation *Argo*, and, in particular, Canopus, the brightest of them, were not visible in any part of Greece; and no astronomer would be so absurd as to delineate constellations to direct the course of a vessel, the principal stars in which 'could not be seen by the mariners either when they set out 'or when they came to the end of the voyage.'"<sup>3</sup>

Here is an end of the Argonautic expedition as a Grecian story, we will try if we can find it elsewhere.

Of the Argonautic expedition Sir W. Jones says, "That it neither was according to Herodotus, nor indeed could have been originally, Grecian, appears even when stripped of its poetical and fabulous ornaments, extremely disputable: and I am disposed to believe it

<sup>1</sup> Witness his *Essays on the Revelation of St. John*. He was the greatest of natural, and the least of moral, philosophers.

<sup>2</sup> *Hist. Hind.* Vol. II. p. 38.      <sup>3</sup> *Ind. Ant.*

" was an emigration from Africa and Asia, of that adventurous race  
 " who had first been established in Chaldæa."<sup>1</sup>

In a little treatise of Mr. Maurice's, called *Sanscreeet Fragments*, published in 1798, is an account of a sage called Agastya, whom he shows to be the star Canopus, the famous steersman or pilot of the Argo of Greece. The circumstance that this star was not visible in Greece, and that it was in this particular manner noticed and said to be a hero, placed in the heavens by the Sanscreeet historians, is very remarkable, and pretty well shows that the mythos of the Argonauts is, as we might expect, of Hindoo origin. When we consider how intimately this Argonautic story is blended with all the Greek mythoses—what multitudes of their towns and districts are called from it—the accounts of it in the poems of Homer—and that its stars are not visible in Greece, how can we doubt that all their systems came from the same place whence it came, viz., India?

Sir W. Jones has observed, that the asterisms of the Greek and Indian hemispheres are so similar, that it is plain the systems are the same, yet that there are such variations as to make it evident they were not copied from one another; whence it follows, that they must have come from a common source.<sup>2</sup>

When the almost infinite variety of ways in which the Argonauts are connected with the mythoses of Greece is considered, it of itself affords a strong probability, amounting very near to a demonstration, that the Grecian mythology came from India. Indeed, I think a probable opinion might be very safely founded upon it alone.<sup>3</sup> Babylon must have been the great connecting link between India and Europe.

4. It now becomes necessary to make a few observations on the Indian Linga and the I, or Yoni, as connected with the celebrated boat of the Hindoos, called *Argha*, which I propose to show gave rise, among the Greeks, to the fables of the above-named Argo, Argonauts, &c., &c. In the old philosophy of the Hindoos I have

<sup>1</sup> Supplement to Ind. Chron.    <sup>2</sup> Asiat. Res. Vol. IV. p. 10.

<sup>3</sup> I ought to have explained to my reader before, that a probable opinion is such a one as a man may entertain, whether it be true or false, without being damned for it. It is the scientific term for a doctrine of the Jesuits, discussed and misrepresented by Pascal in the Provincial Letters. The Jesuits, making allowance for the infirmities of human nature, maintained, that if a person by inquiry of those who were likely to be informed, or by the best means in his power, came to an erroneous conclusion, he would not be subject to condemnation for it. The Calvinists, and those who adopt the Athanasian creed, are of a different opinion; but then they are a more enlightened race than the benighted Jesuits!

shown that the world was supposed to be destroyed and renewed at the end of certain periods, and this process was supposed to be of immense, if not of eternal, duration. This was a very recondite and philosophical idea, and was partly founded upon the principle that God was perfectly wise, and that he would form or create nothing that was bad, and that as he was not changeable, he would not really finally destroy that which he had made, which was necessarily good: and that consequently what appears to us to be changed must be only periodical, and therefore that a periodical renovation of every thing would take place. At the end of every period the world was supposed to be destroyed. At this moment Brahme or Brahme-Maia, the Creator, was believed to be in a state of repose or inaction in the profundity of the great abyss or firmament: and the male and female generative powers of nature, in conjunction, were said to float or brood on the surface of the firmament or abyss, and in themselves to preserve the germ of animated nature—of all plants and animated beings. This operation of the two powers is described by the Linga, in the shape of a mast, fixed in the Yoni, in the shape of a boat, floating in the firmament. After this operation has proceeded a certain time, the female generative power begins to act, by feeling the passion of love, the *ερωξ* of the Greeks, which is described by the sending forth of a dove, and this is the beginning of a new age. Of this Col. Wilford says,<sup>1</sup>

“Satyavrata having built the ark, and the flood increasing, it was “made fast to the peak of Naubandha with a long cable.”<sup>2</sup>

5. The mystic Ocean in which the ship Argha floated, is the ethereal space or fluid, the *רקיע* *rqio*,<sup>3</sup> called firmament in Gen. i. 7, in which the bodies of the planetary system revolve. The Ark or Argha, the ship, with its mount Meru in the centre by the way of mast, may be seen in every temple of India, and requires no explanation. It is the Omphale of Delphi. See the Yoni and Linga plates, fig. 21.

The Earth was often called the Arga: this was imitated by the

<sup>1</sup> Asiat. Res. Vol. VI. p. 524.

<sup>2</sup> Nau-band-a I have explained before (in B. v. chap. v. sect. 2). Sati-avrata is composed of the word Sati, meaning Saturn (which I shall explain hereafter), and a-vrat, which is the Hebrew emphatic article, and *בראת* *braʾt*, and means former or creator, from *ברא* *bra*, to form or create: and jointly it means mount of Sati the Creator. Thus Il avrata is the mount of God (il) the Creator. In the Sanscrit the b and v are used indifferently for each other.

<sup>3</sup> From this word *rqio* came the *rack* of Shakspeare. “Shall leave not a *rack* behind.” See title-page of the Celtic Druids.

mystic Meru. The north pole was the Linga, surrounded by seven dwips or zones rising one above another, and seven seas, or rivers, or waters, and an outward one called Oceanus. In this Oceanus the whole floated. Thus the earth, mother Eartha, became the Argha or Ione, and Meru the pole, the Linga.

It is quite clear that this mythos must have been formed in the infancy of astronomical science, when the plane of the ecliptic was believed to coincide with the plane of the equator.

"During the flood, Brahma,<sup>1</sup> or the creating power, was asleep at the bottom of the abyss: the generative powers of nature, both male and female, were reduced to their simplest elements—the Linga and the Yoni. The latter assumed the shape of the hull of a ship, since typified by the Argha, whilst the Linga became the mast. (Maha-deva is sometimes represented standing erect in the middle of the Argha, in the room of the mast. Maha-deva means *magnus-deus*.) In this manner they were wafted over the deep, under the care and protection of Vishnu." (The three in *one*, and one in *three*.) "When the waters had retired, the female power of nature appeared immediately in the character of *Capoteswari*, or the DOVE, and she was soon joined by her consort *Capoteswara*."<sup>2</sup> I think *he* must be very blind who does not see here the duplicate of the Mosaic allegory of a ship and a deluge. The animated world in each case preserved in a boat, or Argha, or Theba, תבה *the*, Θειη, but in the latter, instead of putting all the live animals into one ship, the germ or principle of generation is substituted.<sup>3</sup>

<sup>1</sup> Brahma is ברא *bra*, creator, and ma, or maha, great—that is, great Creator. *Vile* Book v. chap. i. sect. 10, n. <sup>2</sup> *Asiat. Res.* Vol. VI. p. 523.

<sup>3</sup> This leads me to digress a moment to make an observation upon the *αυς* or mud of Sanchoniathon, into which the mass of our globe was supposed, not unphilosophically, to have been reduced; a state into which M. Cuvier's researches show that it has been at least nearly reduced many times. This substance, Genesis says, was תהו *teu*, ובהו *u-beu*, incapable of generation or of producing any of those beautiful animal or vegetable forms which we see around us. God communicated to it this faculty, and we know not, and probably never shall know, how far it extended. For any thing we know, he might subject it to certain rules, or endow it with certain properties, which should give it the power, under certain limited circumstances, of what we call self-generation, or self-production. I contend that, if we admit a God, we cannot doubt his possession of this power; and, as we cannot know that he has not exercised it, we cannot, I think, from equivocal generation, conclude that he does *not exist*. When certain particles of matter, under certain circumstances, come together, they shoot into certain regularly-shaped crystals, always having the same forms, but not animated. Where is the improbability in the Creator having subjected matter to such other rule or law,

The meaning of the word Argo as applied to the ship Argo, is generally acknowledged to be unknown, and not to be intelligible in the Greek language. Argolis is Argo-polis. Argia, the other name of the same place, is Argo-ia; written in Hebrew letters it would be ארגיא *argia*, or ארגאי *argai*, and would mean the place of Argo. This was in Arcadia, which was called the cradle of the Greeks, where also was Delphi. Arcadia is Arca or Arga-dia, the Sacred Arga. The Greeks were called Argives. The mariners of this ship were called Argonautæ. The ship carried a beam on her prow cut in the forest of Dodona, by Minerva, which gave out oracles, and which falling on Jason, the captain of the ship, killed him. Of course it must have been carried upright as a mast, or it could not have fallen upon him. The ship was built by seven Cyclops, who came from Syria or the country of the Sun, שר *sr*. It conveyed many passengers<sup>1</sup> who at one time carried the ship 150 miles, from the Danube to the Adriatic, on their shoulders. They passed from Greece by way of the river *Tanais* or *the Don* to the ocean. Some authors have said the ship was built by Hercules; Dr. Lempriere *solemnly assures us* this is false. I therefore place no dependence on it. He seems really to have believed that there once was such a ship.

There was also a town of Acarnania, called Argos Amphilochium,<sup>2</sup> in the bay of Ambracius. It was founded by AMPHILOCHUS of Argos, son of AMPHIAREUS son of Apollo. It is at present called Filoquia. Here again we find the words Argo and Amphe, or Omphe or Om, closely connected. There was also a city in Macedonia called Amphipolis, of which Thucydides gives an explanation, but which was not satisfactory to D'Anville. It had the name of Crysopolis. Its Turkish name is Iamboli or Emboli. It was anciently called Eion, out of which the Greeks made Iampolis. It is at the mouth of the Strymon, near Palæo-Orphano, and not far from the tomb

<sup>1</sup> Onomacritus makes the passengers by the Argo amount to fifty-two.

<sup>2</sup> I suspect that this is Om-pi-lhkm, or Omphi-l'-hkm—town of the wise Omphi, or of the wisdom of Om, or Omphi. If my suspicion be correct, the mystic Om ought to be found wherever the mythos is found. I much suspect that in all these words, even in the word Omphi, the phi, as I have before intimated, is the Coptic emphatic article *Pi*, and that we have sought too deeply for the meaning of this word. I shall be told that Pi is not Greek; but is it not evident that the Greek and Coptic were originally one? Can anything, therefore, be more likely than that the names given to places should be similar in both of the languages? The Egyptian, however, must have been the oldest: but I shall discuss the question of this language presently.

of Orpheus, near which Dr. Clarke<sup>1</sup> found a medal with a Boustrophedon inscription thus: AM  
1Φ.

These names may be considered to be translations of one another. Crysopolis is *πολις*, *Xeῖρος* *benignus*, *mitis*.<sup>2</sup> Iam-boli is polis-om, or om-polis, with the monogram *I* prefixed, as was very common. The Eion is the *ον* of Egypt and the Delphic *ει*. But of the meaning of these words we shall see more presently. Col. Leake found an inscription at a village near the Strymon in Macedonia, called at this time Yenikeni, the remains of the ancient Amphipolis.<sup>3</sup> Mr. Bryant has observed that the Greeks new-named many places. For example, Palmyra, for Tadmor; but that among the natives the ancient names are yet to be found in use, the Greek name being forgotten. I suspect this is the case with Amphipolis and Yeni-keni, and that the former part of this word was a corruption of Yoni. The country about Amphipolis was peculiarly sacred. The river Strymon was anciently called Ioneus.

The Greeks considered Delphi to be the navel of the earth, as the Jews, and even the first Christians, thought the true navel was Jerusalem; and the Mohamedans still consider Mecca as the mother and navel, or nabhi. All these notions appear to have arisen from the worship of which we have been treating. The Yoni and Nabhi or navel, are both denominated *Amba* or mother: but Wilford says, the words *Amba*, *Nabhi*, and *Argha*, have gradually become synonymous; and as *αμνη* and *umbo* seem to be derived from *amba* or the circular *argha*, with a boss like a target, so *ομφαλος* and *umbilicus* apparently spring from the same root: and even the word navel, though originally Gothic, was the same anciently with *Nabhi* in Sanscrit and *Naf* in Persian.<sup>4</sup> This is also the same with the *Nau* in Sanscrit for ship, and *Navis* in Latin. A great umbilicus, carried in the processions both at Delphi and in Egypt, had the form of a boat or Nau. From this Nau the centre part of our churches was called Nave, and built in their present oblong, inconvenient form.

The Protogenos or first Emanation from the divine power—from the head of Jupiter, was Minerva or Divine Wisdom, or the female generative power, of which the Ioni or Argha of India was an

<sup>1</sup> Travels, Vol. IV., p. 401., 4to.

<sup>2</sup> Why not *Xeῖρος* will be explained hereafter.

<sup>3</sup> Walpole's Travels, Vol. II., p. 512. In the same work, p. 516, I find Apollo called *ΑΠΛΟΤΝ*, in Thessaly. This is, I think, Apollyon.

<sup>4</sup> Asiat. Res., Vol. III., p. 367.

emblem. This was the Rasit of Genesis, the Wisdom or the FIRST principle (or *principe* in French) by which God formed the world. It was the Argo of Greece: it was the Ἀρχή of the feminine gender, which meant *the first cause, the ruler, the beginning*.<sup>1</sup> Its verb was Ἀρχω, *to command, to set in order*.<sup>2</sup> The Ionian Pelasgi or Ionian sailors called their gods *disposers* or *placers in order*. Here is the Argha or Argo or Ἀρχή, the *first* or pre-eminent placer in order, both in time and dignity. The way in which these profound doctrines emanate from one another is striking and beautiful. This shows how the Exoteric meaning of Genesis is *beginning*, and its Esoteric *wisdom*. As I have before observed, if the Greek had merely meant *in the first place*, or *in the beginning*, it would have said πρῶτος. The Argha or Ark is called κίωτος by the LXX. When a Buddha or new Incarnation of *divine wisdom* appeared in Japan he was called Cobotos.<sup>3</sup> Can anyone doubt that this was the Argha or κίωτος of the LXX? This shows that the κίωτος could not mean a ship, but, as I have said before, it had the same meaning as Argha, the female generative power, in opposition to the Linga. As a boat was also the emblem of the female generative power, the two came at length to be confounded.

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## CHAPTER II.

THE LOTOS.—MAURICE ON THE LOTOS.—PAYNE KNIGHT ON THE SAME.—MOORE ON THE SAME.—NIMROD ON THE SAME.

1. THE double sex typified by the Argha and its contents is also by the Hindoos represented by the "Nymphæa or Lotos, floating "like a boat on the boundless ocean, where the whole plant signifies "both the earth and the two principles of its fecundation. The "germ is both Meru and the Linga: the petals and filaments are the "mountains which encircle Meru, and are also a type of the Yoni: "the leaves of the Calyx are the four vast regions to the cardinal "points of Meru: and the leaves of the plant are the Dwipas or isles "round the land of Jambu."<sup>4</sup> As this plant, or the lily, was probably the most celebrated of all the vegetable creation among the

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<sup>1</sup> See Jones's Lex.

<sup>2</sup> The Hebrew עָרַךְ *ord* and the English *order* are the same Saxon words.

<sup>3</sup> Kæmpfer, Japan.

<sup>4</sup> Asiat. Res., Vol. III., p. 364.

mystics of the ancient world, and is to be found in thousands of the most beautiful and sacred paintings of the Christians at this day, I must detain my reader with a few observations respecting it. This is the more necessary, as it appears that the priests of the Romish Church have lost the meaning of it: at least this is the case with every one of whom I have made inquiry. But it is, like many other very odd things, probably understood at the Vatican, or the crypt of St. Peter's.

2. Maurice says, "Among the different plants which ornament our globe, there is no one which has received so much honour from man as the Lotus or Lily, in whose consecrated bosom Brahma was born, and Osiris delighted to float. This is the sublime, the hallowed, symbol that eternally occurs in oriental mythology: and in truth not without reason; for it is itself a lovely prodigy. Throughout all the Northern hemisphere, it was everywhere held in profound veneration, and from Savary we learn that that veneration is yet continued among the modern Egyptians." And we shall find in the sequel, that it still continues to receive the respect, if not the adoration of a great part of the Christian world, unconscious, perhaps, of the original reason of their conduct.

3. The following is the account given of it by Mr. Payne Knight, in his very curious dissertation on the Phallic worship:<sup>1</sup>

"The Lotos is the Nelumbo of Linnæus. This plant grows in the water, and amongst its broad leaves puts forth a flower, in the centre of which is formed the seed vessel, shaped like a bell or inverted cone, and punctuated on the top with little cavities or cells, in which the seeds grow. The orifices of these cells being too small to let the seeds drop out when ripe, they shoot forth into new plants, in the places where they were formed: the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to burst it open, and release themselves, after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrix, without being fostered in the earth, was naturally adopted as the symbol of the productive power of the waters, upon which the active spirit of the

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<sup>1</sup> Pp. 84-86. This book was never sold, but only given away. A copy is kept in the British Museum, but it is *not in the catalogue*. The care displayed by the trustees in keeping it out of the catalogue, to prevent the minds of the studious gentlemen who frequent that institution from being corrupted is above all praise !!! I have read it in the Museum.

"Creator operated in giving life and vegetation to matter. We accordingly find it employed in every part of the northern hemisphere, where the symbolical religion, *improperly called idolatry*, does or ever did prevail. The sacred images of the Tartars, Japanese, and Indians, are almost all placed upon it, of which numerous instances occur in the publication of Kämpfer, Sonnerat, &c. The Brahma of India is represented sitting upon his Lotos throne, and the figures upon the Isiac table hold the stem of this plant, surmounted by the seed vessel in one hand, and the cross representing the male organs in the other: thus signifying the universal power, both active and passive, attributed to that goddess."

Creuzer says,<sup>1</sup> from the peculiar mode in which the sacred Lotos propagates itself by its bean, came the religious veneration for this seed; on which Mr. Müller observes, that it was from this that Pythagoras, who was of the school of the Buddhists, ordered his disciples to hold in veneration, and to abstain from beans. (See my plates, fig. 23.) The *Nelumbo Nymphæa* is not a native of Egypt, though seen upon almost all its ancient monuments, but of the north-eastern parts of Asia.<sup>2</sup> This is the correct and proper plant of the sacred mysteries, but after the original meaning of it had become lost in modern times, any lily was indiscriminately used, as may be observed in the Romish pictures of the Virgin, particularly of the annunciation or impregnation, where the ministering angel is always seen to carry in his hand a branch of some kind of lily.

4. Of the Lotos, Mr. Moore says, "The *Nymphæa* or Lotos floating on the water, is an emblem of the world: the whole plant signifies both the earth and its two principles of fecundation. The stalk originates from the navel of Vishnu, sleeping at the bottom of the ocean,<sup>3</sup> and the flower is the cradle of Brahma or mankind. The germ is both Meru and the Linga: the plants and filaments are the mountains which encircle Meru, and are also the type of the *Yoni*: the four leaves of the calyx are the four vast *dwīpas*, or countries, toward the four cardinal points. Eight external leaves, placed two by two in the intervals, are eight subordinate *dwīpas*, or countries."<sup>4</sup>

5. Concerning the Lotos of the Hindoos, Nimrod<sup>5</sup> says, "The

<sup>1</sup> Liv. prem., Ch. ii., note, p. 160; Maurice, *Ant. Hind.*, Vol. III., p. 245.

<sup>2</sup> Payne Knight's *Inquiry*, Sect. 146.

<sup>3</sup> See plates 7 and 8 of Moore's *Pantheon*.

<sup>4</sup> *Asiat. Res.*, Vol. VIII., p. 308; Moore, *Hind. Panth.*, p. 270.

<sup>5</sup> Vol. I., p. 127, Sup. Ed.

"Lotos is a well-known allegory, of which the expanse calyx represents the ships of the gods floating on the surface of the water, and the erect flower arising out of it, the mast thereof: the one was the Galley or Cockboat, and the other the mast of Cockayne: but as the ship was Isis or Magna Mater, the female principle, and the mast in it the male deity, these parts of the flower came to have certain other significations, which seem to have been as well known at Samosata<sup>1</sup> as at Benares." This plant was also used in the sacred offices of the Jewish religion. In the ornaments of the Temple of Solomon, the Lotos or lily is often seen.<sup>2</sup>

Athenæus says that Suson was a Greek word for a Lily, and that the name of the city Susa meant the city of Lilies.<sup>3</sup> This is very remarkable, as it was the capital of the Cushites, or Ethiopians. But the Lotos of the Nile and Ganges was, I believe, dark blue, which sometimes was the colour of Cristna: but he was as often black as blue. He is perfectly black in the India House. John Crawford says, "I suppose the Lotos to be here an emblem of *Parvati*, who, as well as *Sri*, I find has the epithet of Padmi in the nomenclature of the gods." Again, "A Lotos is frequently substituted for the Yoni."<sup>4</sup> This may be seen in thousands of places in Egypt and India. We will now return to our Ionians and their Argo.

### CHAPTER III.

THE LOADSTONE. — HELEN ATHENA. — YAVENAS. — DIVISION OF THE FOLLOWERS OF THE MALE AND FEMALE PRINCIPLES AND THEIR REUNION.

1. IN my CELTIC DRUIDS I have proved that the loadstone was known to the ancients; and I think it was used by the priests for the purposes of superstition, for which it was evidently peculiarly calculated.<sup>5</sup> "The Temple of Jupiter Ammon was esteemed of the highest antiquity, and we are informed that there was an Omphalus here: and that the Deity was worshipped under the form of a navel."<sup>6</sup>

<sup>1</sup> Vide Luc. Ver. Hist., Lib. ii., Cap. xlv.

<sup>2</sup> In the North of England children make boats of walnut shells which they call cock-boats, a remnant of the same superstition. See Nimrod, Vol. I., p. 441.

<sup>3</sup> Nimrod, Vol., I. p. 44.

<sup>4</sup> Asiat. Res. XIII., p. 359.

<sup>5</sup> Aristotle describes the Mariner's Compass. See Niebuhr, Vol. I., p. 28.

<sup>6</sup> Bryant, Anal., Vol. I., p. 246.

Quintus Curtius says, "Id quod pro Deo colitur, non eandem effigiem habebat, quam vulgo Diis artifices accommodarunt. *Umbilico* maxime similis est habitus, smaragdo, et gemmis, coagmentatus. "Hunc cum responsum petitur, navigio aurato gestant sacerdotes, multis argenteis *pateris* ab utroque navigii latere pendentibus." I think with Scotus and Hyde that this relates to the compass.<sup>1</sup> I have little doubt that here was the sacred Argha, concealing in it a loadstone or magnet, or carrying it perhaps upright as the mast, by which the credulous devotees were duped. The *Pateræ* ab utroque latere pendentes were votive offerings.<sup>2</sup>

2. The name of the chief Grecian city of the Ionians, Athena, was the name of the female generative principle, as was also Helena, called by Lycophron *the Dove*, which is a translation of the word *Pleias*, and also of the word *Semiramis*,<sup>3</sup> and *Ion* or *Ione*. The Ionian Athenians claimed to be called Athenians from Athena, which was the name of Minerva, who was both the female generative prin-

<sup>1</sup> Hyde de Relig. Vet. Pers., App., p. 496.

<sup>2</sup> For what I have said in my "Celtic Druids" on the subject of the Telescope, Gunpowder, the Mariner's Compass, and other examples of the learning of the ancients, as might well be expected, I have been turned into ridicule by ignorant, narrow-minded persons, whose understandings permit them to see no further either behind or before them than the length of their noses. However, the doctrine I advocate has been placed beyond the reach of cavil by Sir W. Drummond, in the 19th volume of the Classical Journal, p. 297. Among other matters he there observes, that we are not to laugh at the powers which the ancients claimed to possess, because we do not possess them ourselves; and he instances the burning of the Roman ships by the Mirror of Archimedes, which was not believed to be possible till it was successfully imitated by Buffon; and the hatching of eggs in an oven in Egypt, which was laughed at till imitated by Reaumur, and which, I have been told, is now commonly practised in breeding poultry for the London market. Roger Bacon believed in the possible transmutation of the baser metals into gold, and his reasoning amounted to this—Since *carriages have been moved without the aid of animals*—since *boats have been impelled through the water without oars or sails*—since *men have been transported through the air*—since very distant and very minute objects may be made perfectly clear to vision by means of glasses—and since the effects of thunder have been produced by a few grains of powder—how can it be contended that the transmutation of metals is impossible? Class. Jour. Vol. XIX. p. 303. From this most extraordinary exhibition of the words of this most celebrated natural philosopher or alchemist, or magician, or judicial astrologer, I feel very little doubt that among the ancient priests or astrologers, all these secrets were known; and that from his books of the occult sciences he came by the information, that these important secrets were formerly known, though perhaps only known to a very few of the heads of a secret order, guarded as Masonic secrets, and consequently in later times lost.

<sup>3</sup> Nimrod, Vol. I., p. 451.

ciple and divine wisdom. The Greeks were called Hellenes, which has precisely the same meaning as Ionians. And they are called Argives from the ship Argo, which was invented by Minerva, who fixed in the prow of it the pole or phallus cut at Dodona, as before noticed. All these names have a direct reference to the female generative power, and had their origin in India. Minerva was both the female generative power and divine wisdom, because wisdom was the first emanation of the Divine Power, and man can conceive no way in which it can become active except by producing; thus the mystics united the two.

Mr. Bryant says, "The Grecians were, among other titles, styled 'Hellenes, being the reputed descendants of Hellen. The name of 'this personage is of great antiquity: and THE ETYMOLOGY FOREIGN.'" Again, "The Hellenes were the same as the Iōnim, or Ἰωνῆς, whence 'Hesychius very properly mentions Ἰωνας, Ἑλληνας. *The Ionians and Hellenes are the same family.* The same is to be said of the 'Æolians and Dorians: they were all from one source, being descended from the same ancestors, the *Ionim* of Babylonia and 'Syria: as the Phœnician women in Euripides acknowledge."

Κοινὸν<sup>1</sup> αἷμα, κοινὰ τέκνα  
Τὰς κερσεφόρῃ πιφύκειν Ἰνρ.

"The term Hellen was originally a sacred title."<sup>2</sup>

Many states of Asia Minor and other countries were said to have been colonised by Greeks. This, in most instances, arose from mistakes respecting the word Helen. Sometimes they were Hellenes, sometimes Argives, and sometimes Ionians; but neither ancients nor moderns have suspected the real meaning of these words, and therefore have applied them all to the Greeks—in doing which they have fallen into innumerable inconsistencies. Mr. Bryant has shown that Jason was as well known in the East as in Greece;<sup>3</sup> that he was styled Argos, and gave name to a mountain near Ecbatana in Media. All this tends to strengthen the proofs that the Argive, Hellenian, or Ionian doctrines came from the East. Mr. Bryant says,<sup>4</sup> "The city 'of Antioch, upon the Orontes, was called Iōnah.<sup>5</sup> Ἰωνῆ στως ἐκαλεῖτο 'ἡ Ἀντιόχεια, ἥ ἐπὶ Δαφνῇ, ἣν ὠκισαν Ἀργεῖοι. *Who these Argeans were that founded this city, Iōna, needs not, I believe, any explanation.*" I think not. And I trust my reader will soon think with me, if he do not think so already.

<sup>1</sup> Phœniss. V., 256. <sup>2</sup> Anal., Vol. III., p. 383. <sup>3</sup> Ibid., Vol. II., p. 513.

<sup>4</sup> Anal., Vol. III., p. 370.

<sup>5</sup> Steph. Byzant. Ἰωνῆ.

Jeremiah says,<sup>1</sup> "Arise, and let us go again to our own people and "to the land of our nativity, from the face of the sword of the *Ionim*." The I.XX. translate the last words, *Απο προσώπου μαχαίρας Ἑλληνικῆς*: and in chap. I. ver. 16, it is translated in the same way. Johannes Antiochenus calls the Midianites Hellenes. He calls Jethro, father-in-law of Moses, *Ἀρχιερεὺς τῶν Ἑλλήνων*. I think, though it is a difficult etymon, that the word must have come from the Hebrew *אין* *al* the sun, and *אין* *oin*, a fountain or an eye.<sup>2</sup>

3. Among the Hindoos, the natives of the Western world are called Yavanas. The word Yavana is a regular participial form of the Sanscrit root *Yu*,<sup>3</sup> from which root the word *Yóni* or the female nature is derived. Thus the Yavanas are the same as *Yónijas* or the *Yoni*-ans. And here we find the origin of the Ionians, as we might expect, in a religious principle—a principle which, though now almost lost and forgotten, I do not doubt formerly placed one half of mankind in arms against the other, the feuds of the two covering the world for many generations with carnage and blood: a feud about the most ridiculous and trifling of nonsense. "The Yavanas were so named "from their obstinate assertion of a superior influence in the *Yoni* or "female, over the *Linga* or male nature, in producing perfect off-"spring."<sup>4</sup> And from this nonsense, almost as absurd as most of the sectarian doctrines of the Christians, the whole world was involved in war and misery.

In the earliest times of which we have any records, the *Brahme-Maia*, that is the male and female generative principles in union, or the *Linga* and the *Ioni*, were the objects of adoration. After some time the division, which I have just noticed, took place, and a terrible war arose between the followers of the *Linga* and those of *Ioni*, and the latter were at last expelled, with great slaughter, to the West. This war was between the followers of *Iswara* the *active* generative principle, and the *Yónijas* the followers of the *passive* generative principle. It was probably the origin of the Greek fable of the war between the Gods and the Giants, or sons of the earth,<sup>5</sup> which we know, from Nonnus, had its origin in India.<sup>6</sup> For a more particular account of this war I refer to the *Asiatic Researches*.<sup>7</sup> This was the famous war of the *Maha-barat*, in which the Buddhists

<sup>1</sup> Chap. xlvii., ver. 16.

<sup>2</sup> Vide Trans. Roy. Soc., Edinb., Vol. III., p. 140.

<sup>3</sup> In Syriac *Yo* or *Jo* both male and female.

<sup>4</sup> Asiat. Res., Vol. III., p. 358.

<sup>5</sup> Asiat. Res., Vol. III., p. 360.

<sup>6</sup> Dionys. l. 34, v. 241, ab. Asiat. Res. *ibid.* <sup>7</sup> Vol. III., p. 361.

were expelled from South India. The Buddhists were particularly attached to the male principle.

4. In this manner the ancient religion became divided into two: the sect which adored the sacred Yoni or female generative principle alone, were called Yavanas,<sup>1</sup> and were expelled from India, and are to be found almost all over the Western world. But we are informed that after some time a reconciliation took place, and the two parties united, and once more returned to the worship of the double principle. This is very important. We shall find traces of it in our researches almost every moment, which will enable us to account for many seemingly inconsistent circumstances. Although various sects went out from India, as one party or other prevailed, the natives of that country now make no distinction, but call them all Yavanas.

From the reunion of the two principles it is that we have the Ioni and Linga united in almost every temple in India, as well as at Delphi, &c., in Greece; in the former, described by the two objects in union, in the latter, by the stone pillar and orifice in the earth called Omphē, and by the boat, the Argha, with a man in it, carried in procession in their ceremonies. The meaning of the united two, the *self-existent* being, at once both male and female—the *Aleim*, called *Fah* in Genesis, and the IE on the temple at Delphi, the Ieo of Greece, the Iu-piter Genetrix of Latium.

Of the reality of the great wars here noticed, I think there can be no doubt, and if the habits of life of the ancient Indians were in any degree similar to those of the present Afghans, they must in a very remarkable manner have been calculated for easy emigration. The existence of nations in the form of tribes yet continues in North India, and when we look back in Europe to the most remote periods, we everywhere find traces of it—many indeed yet remaining. In the earliest periods, the population of the world consisted of many tribes, with a few cities, the slow produce of commerce. In modern times, the latter have prevailed; there are *few* tribes, and *many* cities, and the land has become divided and appropriated.

In these doctrines respecting the Ioni I am not singular, for, according to Theodoret, Arnobius, and Clemens Alexandrinus, the Yoni of the Hindoos was the sole object of veneration in the mysteries of Eleusis.<sup>2</sup> In this temple was the celebrated OM ΠΑΞ ΚΟΤΞ. When my friend, Colonel Tod, author of the beautiful history of Rajah-Poutana, was at Pæstum in the neighbourhood of the temple of Ceres, he saw at that place several little images of the Goddess

<sup>1</sup> Asiat. Res., Vol. VI., p. 510.

<sup>2</sup> Asiat. Res., Vol., III. p. 365.

holding in her hand the Linga and Ioni, or mysterious Argha ; and he observed the same on the porch of the temple of Isis at Pompeii. It is probable that in early times the Yoni alone may have been adored at Eleusis ; but here, as elsewhere, I have no doubt the two sects united. At Eleusis there was a famous vessel called the Mundus Cereris, used in the mysteries. It was probably the Argha of India ; it was supposed to contain the male and female organs of generation.

5. Another sect which was expelled from India was called by the name of *Iadavas*. They were said to be descendants of one Yadu,<sup>1</sup> the father of Cristna, to have been persecuted by an enemy of Cristna's, and to have emigrated during his minority.<sup>2</sup> But it is said that after Cristna came of age, he conquered and punished their persecutors. As Cristna certainly was not the female generative power, though the emblem of the two united principles is seen now in all his temples, this story serves to show that the Iadus were probably in enmity to it also, and this by and by will be found of consequence, for we shall find they continued in this religion in the West. The word Ia-du is evidently the Deus or the Divus *Ia* or *Ie*, the God *Ie*. Of course the descendants of Ya-du are his votaries or followers. Of Ia-du and his descendants, or tribe, I shall treat very much at large presently.

Mount Meru, the Moriah of India, is the primeval emblem of the Linga and the earth, Mother Eartha, is the mysterious Yóni expanded, and open like the Padma or Lotos, which is, as we have seen, with its seed in the centre, an emblem of the same thing. Iswara is called Argha-nát'h'a or the Lord of the broad-shaped vessel ; and Osiris or Ysiris, as Hellanicus calls him, was, according to Plutarch, the commander of the Argo, and was represented by the Egyptians, in their processions, in a boat carried on the shoulders of 72 men, and at Delphi in an umbilicus of white marble. I have some suspicion that the history of the Argonautic expedition is an allegorical description of the war of the two principles, and of their reunion.

<sup>1</sup> Cristna, called Yadava, was the descendant of Yadu, the son of Yayáti. Asiat. Res. The Iadu of Mr. Maurice ought probably to be written Idv—it would then mean the God *I*.

<sup>2</sup> Asiat. Res. Vol. III. pp. 326, 327.

## CHAPTER IV.

SHIP OF EGYPT AND GREECE.—DUPUIS ON THE ARGONAUTS.—ARKS  
AND ARCA.—THEBES, TIBET.

1. IN the mysteries of Egypt and Greece a ship was commonly used—this was the Argha. But it has been remarked by Mr. Bryant that this ship was not a common ship, but was of a peculiar construction; was, in fact, a mystic ship.<sup>1</sup> It had both ends alike, was a correct, very much elongated, ellipse, and was called *Ἀμφιπρυμναῖς* *Amphiprumnaus*. Hesychius says, *Ἀμφιπρυμνα, τα ἐπὶ σωτηρία πεμπομενα πλοια*. That is, *Amphiprumna are used in voyages of salvation*. This alludes to the processions in which these ships were carried about, in the middle of which was placed the phallus. They were sometimes of immense size. “Ælian<sup>2</sup> informs us that a Lion “was the emblem of this God in Egypt (*i.e.*, Hephaistos): and in the “curious description which Capella has given us of the mystic ship “navigated by seven sailors, we find that a Lion was figured on the “mast in the midst of the effulgence which shone around. This ship “was a symbol of the Universe—the seven planets were represented “by the seven sailors—and the Lion was the emblem of Phtha, the “principle of light and life.”<sup>3</sup> The Hindoos have a stone called Shalgramu, which they worship. Mr. Ward saw one which had fallen down and broken, by which it appeared to be a shell petrification. The shell in the inside of this stone is that which is called the Argonauta Argo,<sup>4</sup> or the Nautilus, which sets its pretty sail before the wind. Every Hindoo God almost has one of them in his hand. How this shell-fish came to have the name of Argo-Argonauta in the West, I know not; but I have no doubt it has a connection in some way with the Indian superstition, and that it relates to the Argha. In the cabinet of the Baptist Missionaries at Bristol, is an Indian one in copper. I think in the ship Argo, or Nautilus, with its mast supplied by Minerva, or divine wisdom, I can perceive a beautiful mythos. It is really a ship, not of human, but of divine, invention and manufacture. From a careful consideration of the Argonautic story, I can entertain little doubt that it is a mistaken and misrepresented Indian mythos. The arguments of Dr. Rutherford, given in Chapter I. Section 3, clearly prove that it must have had its origin very many

<sup>1</sup> Bryant, *Anal.*, Vol. II., p. 224.      <sup>2</sup> Lib. xii.

<sup>3</sup> Drummond, *Class. Journ.*, No. XXXIX.

<sup>4</sup> Ward's *India*, Table of Contents, p. 5; *Asiat. Res.*, Vol. VII., p. 243.

degrees to the South of Greece; and this must have been, I think, where, as I shall presently show, the Bay of Argo, and the Golden or Holy Chersonesus—that is, South India and Siam, are to be found. It is probable that the solution of this enigma will be found in the Vedas or Paranas.

I believe, fantastical as my opinion may be thought, that, as I have before stated, our churches were built in the inconvenient oblong form, instead of square or round, in imitation of these ships, and that hence the centres of these ships are called naves.<sup>1</sup> This was exactly the case of many of the ancient temples from which we have copied ours—if, indeed, our mysticism and theirs be not the same. This ship was very often described as a lunar crescent ☾, and was mistaken for the moon, and thus she often became an object of adoration, when in fact she was not meant to be so. The meaning of the Argho, or Argha, or the origin of the Argives, was all entirely unknown to the Greeks. If the moon were intended, why should her infant state have always been chosen? Why is she never worshipped when at full or in the quarters, by her figure in the latter of which on monuments she would be much the best described? I suspect she never was an object of adoration till the meaning of the Amphiprumna or Argha was lost. Besides, the moon was very often a male.

There was an order of priests in Greece called Argeiphontes—that is, priests of Argha or Argus. Their origin or meaning was probably unknown to the Greeks. The chief of them, at Athens, had the second rank to the Archontes—that is, the second rank of the magistracy. He wore a crown, and had the title of king.<sup>2</sup>

2. Mons. Dupuis thought the Argonautic story merely astronomical. I must say I cannot *entirely* agree with him. I believe it was both astronomical and astrological, or magical or alchemical. It was, in fact, all four, for they were so closely united, and folly and nonsense were so completely mixed up with real science, that it is impossible to separate them. Sir W. Jones calls it a mixed story. He says, "This is a mixed fable, which is astronomical in one sense, and "chemical in another; but this fable is of Egyptian, not of Grecian, invention. The position of the ship Argo in the heavens would "render this assertion evident, were we even without the authority of "Plutarch for saying, that this constellation is of Egyptian origin. "*Canopus*, the great star at the helm, is not visible beyond 35 deg.

<sup>1</sup> These amphiprumna or naves were all prophetic. I have no doubt that the Hebrew word for prophet, *Nabi*, and these naves, had the same origin.

<sup>2</sup> Montfaucon, Vol. II., p. 6.

"N. lat. Now the chemical sense of the fable, say the alchemists, is "so clear, that some ancient Greek author, of whom Suidas, according to his custom, probably borrowed the language, thus expresses himself: '*Golden fleece—this is not what it is poetically said to be, but "it was a book written on skins, containing the mode of making gold "by the aid of chemistry.*' The alchemists have explained what was meant by the dragon, and the oxen with brazen feet, which guarded the golden fleece: nor is their explanation without some show of plausibility; but I wonder that they have neglected to cite a passage in Hesiod about Medea, and another passage in Apollonius Rhodius, in which it is said that the ram which carried Phrixus was converted into gold by Mercury."<sup>1</sup>

I believe that whatever was meant by the *Μηλον* of the Argonauts, was also meant by the *Μηλον* of the Hesperides. The same mythos is concealed—that the Ionian heresy of the Magna Mater, and the tree of the knowledge of good and evil, of Paradise, and the allegories of the tree bearing twelve fruits, &c., &c., are all implicated. In one case, the book or written skin conveyed the knowledge; in the other the tree, of which the leaves were letters; the fruits, the books conveying knowledge, &c.

The doctrine of regeneration is closely connected with the Yoni and its emblem, the Dove. In India are various clefts in the ground or in rocks (these are all *nabi* or navels), into which devotees go, and from which when they come out they are regenerated or born again. There is a large stone in Nepaul called Guhya-sthan used for this purpose. Here is a curious mixture of Greek and English found in India<sup>2</sup>—the stan or stone of *Γαῖα*, *Gaia*, the earth. There is a similar opening in several of the Celtic monuments of the British Isles, and particularly in the rocks at Brimham, near Harrowgate in Yorkshire, a place formerly much used by the Druids. See Celtic Druids. If the hole in the stone were too small for the body, as Col. Wilford says, they put a hand or a leg in, and WITH FAITH *it did as well.*<sup>3</sup> The early Christians called those things *Cunni Diaboli*, and from the former of these words came the vulgar appellation for the membrum fœmineum in England.

The country of Greece, the Peloponnesus where the Ionians dwelt, was called *Apia*, or the country of Bees, and *Archaia*. The

<sup>1</sup> Class. Jour., Vol. XIX., p. 301.

<sup>2</sup> In England we have Penis-stone, and Girdle-stone, and Gods stone, &c., &c., &c.; in India Garga-stan, and Gherghis-stan, and Aitni-stan, &c., &c., all having the same meaning.

<sup>3</sup> Asiat. Res., Vol. VI., p. 502.

Athenians had a story, that when they sent out their pretended colony to Asia Minor, it was preceded by the nine Muses in the form of Melissæ or Bees; and the emblem of the generative principle in Egypt, the Bull, was called Apis. That this has some meaning connected with this subject cannot be doubted. Porphyry *de Abstinencia*<sup>1</sup> says, it was reported that Apis gave the first laws to the Greeks.

3. Great confusion seems to have taken place respecting the different Arks. The Ark of Noe, or of נח *nh* is called תבה *the* (Gen. vi. 14) in the Hebrew; Κιβωτος by the LXX.; and *Arca* by the Vulgate. The Ark of the Covenant (Exod. xxv. 10) is called ארון *arun*, or אֲרֹן *arn*, in the Hebrew; and by the LXX. and the Vulgate as above. It is very remarkable that the Ark of Noah should not be called in any one of the three versions by any name which answers to our word ship—in Hebrew אניה *anie*, or אני *ani*; in Greek, *vauis*; in Latin *Navis*. The Latin word *Arca* may be old Etruscan, therefore it cannot be objected to, as an original name of the ark. But still, I repeat, it is very remarkable, that not one of the three versions should have called it by any name answering to our word *ship*; for *Arca* means *box* and not *ship*. This has certainly a mystical appearance. From the profound secrecy observed respecting the Hebrew *Arca*, I suspect, came the word *arcanus*. All the ancient nations appear to have had an ark or Argha, in which to conceal something sacred; and in all of them (unless I except that of the Jews) the Yoni and Linga were inclosed.

Now, from the studied avoidance of everything like a ship, either in the name of the article or in its shape, for it was not shaped at all like any boat that ever was built, being a solid parallelogram, with rectangular ends (cubits 300 by 50 by 30), I contend that I am justified in supposing, that it was meant expressly to exclude the idea of a ship. The Argha of the Hindoos is of various shapes,<sup>2</sup> oval like a boat, having *both ends alike*—that is, crescent-shaped, as well as round and square. The name Argha does not mean a boat, but merely the proper name of that variously-shaped structure. The boat Ark of Moses is called תבה *the* in the Hebrew; but in the LXX. generally Κιβωτος; but where the infant Moses is preserved on the river, it is called Θιβη in the LXX. This word Θιβη is the name of the city of Thebes, Theba, and both Nimrod and Faber admit that it has the meaning of the female generative power; the Argha and

<sup>1</sup> Bk. iii., p. 110, Taylor.

<sup>2</sup> Asiat. Res., Vol. II, p. 364.

the Ioni. All this tends to show that the ark and all the other vessels had one mystical meaning, which meaning is plain.<sup>1</sup>

The famous Argha of India, I believe, never means an inclosed box, therefore it is rather forced to fetch the Latin Arca from it; but, in our necessity, we must be obliged to do so, for we have nowhere else to fetch it from. On this very questionable word *Arca*, all Mr. Bryant's and Mr. Faber's etymology turns. The word Argha in India does not answer to our word ship, but is the proper name given to a certain ship or boat, as we name our ships. From the name of a mount, *Naubanda*, I conclude that *Nau* is their name for ship: then it would be the *nau* called *Arga*. In the Chaldee, ארג *arg* meant a ship. In Greece many places are called by words something similar, but not the same, (which Mr. Bryant constantly refers to the Arc—for instance, Αργαῖοι he calls Arkites,) because there is no such word as *argos* for ship or box in the language; and the letter X being one of the new letters shows that it is a new word, and must be a corruption of some old word. There is no word known to us to which it can apply but the word *Agyos*. It will then mean Argives, or followers of the Argha. Thus when we read in Macrobius<sup>2</sup> of the Arkitæ, or Architæ, in Syria, we ought to read *Agyeioi*. These considerations render almost all Mr. Bryant's reasoning respecting these words inconclusive.

If my reader will turn to the table of alphabets, *Prel. Obs.* Sect. 47, he will observe, that the Latin C answers to the Greek Gamma and the Hebrew Gimel, each being the third letter in the respective alphabets; and it is the same in the Arabic and Ethiopian. Then, the identity of all these alphabets being allowed, it seems to follow that the powers of notation in each of them must originally have been the same; and that the third letters must consequently have been the same—that is, that the C in Latin answered to the G in the other cognate languages. This admitted, the Latin Arca, and the Greek Αἴκη, and Hebrew Arga, ארגה *arga*, must have been all the same. Every Greek scholar will allow that the word Αῤῥη is a most obscure word, in fact a word not understood—like many of the Greek names of the Gods. In early periods, if written at all, it could not have been written with the X but with some other letter (because the X, as already remarked, was a *new* letter), and this letter would, I think, be the gamma or gimel or c.

<sup>1</sup> The Egyptians had two Gods called Apis and Nevis, Beeves. The first was the male, the second the female, and from this called Neve or Nave—that is, the Argo.

<sup>2</sup> Sat. Lib. i., Cap. 21.

4. It is a striking circumstance that the two cities of Thebes should be called by the Hebrew word for this ship or box—the word תֵּבָה *Tbe* or Θιβη or Thibe, which answers to the names of several Greek towns—Argos. It is also the name of Tibet, whence came all the sacred concerns of the Hindoos—the cradle, in fact, of the human race. One name of Tibet is also Baltistan, *i. e.*, place of Baltis. In or near Tibet is the mount called Naubanda, or mount of the *ship's cable*, called so, as the Brahmins say, from this ship Arga being simulatively fastened to it when it floated in the ocean, carrying within it the principles of generation or the germ of animal life, in a state of quiescence and union—before the *επος*<sup>1</sup> or divine love began to act upon the Brahme-Maia, who was reposing at the bottom of the profound abyss. After a time divine love began to act, and the creator, Brahm, divided himself into three, *the creating, the preserving, and the destroying powers*, described in our books by Adam and Eve and their three sons, and by Noah and his three sons. This all alludes, I think, to the origin of the sects which became dispersed about the world.<sup>2</sup>

In all ancient towns, we find an elevated place in the nature of a mount, called by different names. All these mounts were imitations of the Meru of India. In Greece this was called the Acropolis—place of the Arca, Arca-polis; in Rome, the Capitol. In this place the moveable Arca was always kept, and it was itself an Arca. The Capitolium of Rome will be said to have been so called from an imaginary likeness to the head of a man, it being the highest part. This may be true, but it was called *caput* for another reason: it was an icon or model of the Meru, which was itself an icon of the sun and planetary bodies—the sun, the visible sign or icon of the protogonos or Rasit of Moses, Rachid of the Arabians, Αρχη of Greece, Caput-olium of Latium, and the Arca of Jerusalem. The Arabic and Ethiopic Rachid means head, the same as the Roman caput, the Greek αρχη, and the Hebrew ראשית *rasit*, and they have all the same mystic allusion. At last, they are all allusions to the protogonos, to divine love—recondite and mystical enough I do not deny; but, I am persuaded, not more mystical than many doctrines, both of the ancients and of modern Christians. I need not remind my reader of the allegorical allusions in our own language to *head* and *wisdom*. A wise man has a good head; he is a long-headed fellow; his mind

<sup>1</sup> Cupid, called in some mythoses the oldest of the Gods.

<sup>2</sup> To Noah a fourth son was said to be born, called Inachus, the father of the Ionians.

always resides in the head. Tibe or תִּבְעֵה *tbe*, or Θιβη, or Thebes, or the Beeve of the Zodiac, is Tibet, a noun in the feminine form. Georgius has shown that Ti-bet is Di-bud—Holy Bud; the generative power, divine wisdom, of which the Arga and Ioni were symbols. We have before observed in Book V. Ch. I. Lect. 1, 2, 3, that the letters B D, B T, are found in almost every country to mean Creator, but we have not seen clearly why. I think we have the reason in the Hebrew טוב *tub* good, the same as Καλος or Cali. This is nothing but the name of Budda, Butta, But, read in the Hebrew instead of the Indian fashion—בוטדי *but-di*. The origin of the word Di or Ti I shall explain in a future page: but it is די *di*, Δις, dius, divus.

## CHAPTER V.

JANUS.—APHRODITE AND DIANA.—GANESA.—THALES, AND MEANING OF PROPER NAMES.—TWO SYRIAS; TWO MERUS; TWO MORIAHS.  
—THE GREEKS NEW-NAMED THEIR CONQUESTS.—OM.

I. THE Romans and Etruscans had a God called *Janus*: of his origin they were perfectly ignorant. He was absolutely unknown in Greece. Of the different circumstances connected with these recondite subjects, there is none more surprising and unaccountable than the complete state of ignorance in which the best-informed persons were of the meaning and origin of their Gods. Janus was not one of what they called their twelve *great* Gods, but he was said to be the father of them all. He had twelve altars erected to him. He held in one hand letters denoting 365, and in the other the keys of heaven, which he opened to the *good* and shut to the *wicked*. The first month of the year, Januarius, was dedicated to him. He was represented sometimes with two, and sometimes with four faces; the reason of which is unknown. He was called Junonius, from the Goddess Juno, whose name Mr. Bryant resolves into Juneh, which signifies *a dove*, and is in the Hebrew language יונה *iune*, and is the same as the Yoni or Yuni, the female principle, as observed by Col. Wilford. On his coins are often seen a boat and dove, with a chaplet of olive leaves, or an olive branch. Gale, after observing that Juno was the same as Jana, and that Janus came from יָה *Jah* of the Hebrews, and that Diana was Di-va Jana, or Dea Jana, says also, that she was the same as Astarte or Asteroth of the Sidonians, and

had the head of a Bull. He also says, that she was the Belisama of the Hebrews.<sup>1</sup> In Sanscrit Di-Jana is the Goddess Jana.

Macrobius tells us, that the *introitus* and *exitus*, the *front* and *back* door entrances of buildings, were sacred to Janus: on this account he had two faces, he was *bifrons*. Zeno says that Janus was the first who built temples and offered sacred rites in Italy to the Gods; that, therefore, he deserved to be the first to be sacrificed to.<sup>2</sup> He was supposed to open and shut the gates of heaven in the morning and evening, and thus the prayers of men were admitted by his means to the Gods. C. Bassus says, he was represented (*bifrons*) double-faced, because he was the porter (*janitor*) of heaven and hell. January was called after him, because it was the gate of the year—the opening of the year. Twelve altars were erected to him, because he presided over the first days of the twelve months. The doors of his temple were shut in time of peace, and open in time of war.

Gale,<sup>3</sup> who wrote more than 150 years ago, and therefore could have no prejudice arising from Hindoo learning, likens Janus to Noah, on account of the “cognition of his name with the Hebrew “*יין* *jain* wine, whereof Noah was the inventor;” and he says the entrance of a house called *janua*, and the month *January*, were sacred to him, because he was, after the flood, the beginner of all things. Again, he says, “Others refer the origination (both of name “and person) of Janus to Javan the son of Japhet, the parent of “Europeans. For 1st, *יין* (*iun*) Javan is much the same with Janus; 2nd, Thence that of *Horat.* Lib. i. 3, *Japeti Genus*. So Voss. *Idol.* “Lib. ii. Cap. xvi. Janus’s name taken historically is the contract “of *Javan*.”

Bochart<sup>4</sup> asserts, that from *Japhet*, mentioned Gen. x. 2, the Grecians refer their first genealogies to *Japetus*, whom they make to be the most ancient man. Thus from *Javan*, *Japhet’s* son, the Grecians derived their *Ionians*. Also from *אלישע* *Alise*, (Elishah,) Javan’s son, Gen. x. 4, they had their *Hellas*.

Jana was the same as Diana (*i. e.* Di-iana), or Venus, or Juno, or Lucina, the goddess of parturition, in which capacity she was called Diana, Di-iana, or the divine *Jana*. Mr. Faber<sup>5</sup> observed that the Italians had a Goddess called Maia. This was evidently the Maia of India, and answered to the Di-jana; they had also a God called Maius, who answered to the Janus. There was also a God called

<sup>1</sup> Court Gent., Vol. II., pp. 120, 121.      <sup>2</sup> Mac. Sat., Cap. ix.

<sup>3</sup> Court Gent., Book ii., Chap. vi. Seq.      <sup>4</sup> Phaleg., Lib. iii., Cap. i.

<sup>5</sup> Vol. II., p. 397.

Aius, and a Goddess called Aia; evidently the same. One with the monogram M prefixed, the other without it.<sup>1</sup> I think in the Jain or Janus and Jana, we have the re-union of the two principles. Some persons have thought that the word *annus* came from the word Janus; and certainly the holding of the number 365 in his hand seems to show a close connection between them. And the same may be said of his wife (or mother, as I suppose) Annaperennā, and Di-ana or or Diva-Iana. From Bryant I learn that the name of this God was often written Jannus, or I-annus. In this latter case the *I* was prefixed as a monogram, as the *M* was above.<sup>2</sup> Mr. Faber says, "Juno herself, indeed, was the same character as Isis or Parvati, in her varied capacity of the ship Argha, the Yoni, and the sacred Dove."<sup>3</sup>

2. In Cyprus, Venus, I believe, was particularly called Αφροδιτη. But Dr. Clarke<sup>4</sup> has observed from Tacitus, that *simulacrum Deæ non effigie humana*. From what he says, and from the pateras with the cone in the centre of them, it seems probable that she was here represented by the Linga and the Ioni in conjunction—the Meru in the Argha. Juno was called Hera, which is probably the same as Heri in Sanscrit, and means Saviour: she was also called Argiva. A certain Deione was feigned to be beloved by Apollo. This is the Indian De and Ione.<sup>5</sup> "Diana is a compound of De Iāna, and signifies the Goddess Jana. That her name was a feminine from Janus, we may learn from Macrobius, who quotes Nigidius for his authority. Pronunciavit Nigidius Apollinem Janum esse, Dianamque Janam. From this Iāna, with the prefix, was formed Diana, which I imagine was the same as Dionē:" that is, Di-Ione<sup>6</sup> in the Sanscrit. The God Janus was the unknown God of the Romans, whose first legislator was Numa, which, as I have already intimated, I take to be a corruption of the word Menu. According to Cornificius,<sup>7</sup> the name of Janus was probably *Eanus*. But Eanus was undoubtedly

<sup>1</sup> See B. V., Ch. II., S. 3. The M, which is found in a very unaccountable manner in the beginning of Egyptian words, Drummond (Orig. Vol. III. p. 456) calls the *nominal* prefix. He so called it because he did not know what to make of it.

<sup>2</sup> The letters I, M, and X, were constantly prefixed to words as monograms, the reason for which will be explained by and by. The practice is still kept up with the X. See signature to a letter from Bishop Doyle, Morning Chronicle, Aug. 2, 1831.

<sup>3</sup> Pag. Idol., Vol. I., p. 389.

<sup>4</sup> Travels, Vol. II., p. 334, Ed. 4to.

<sup>5</sup> Bryant, Anal., Vol. II., p. 339.

<sup>6</sup> Bryant, Anal., p. 340.

<sup>7</sup> Etymorum libro tertio, Cicero, inquit, non Janum, sed Eanum nominat. Macrob. Sat., Lib. i., Cap. ix., p. 158.

the same as the *Oivas* of the Greeks, and the *Iōnas* of the Eastern nations.<sup>1</sup>

"One of the names of Buddha is Jain or Jain-Esa: and it has been clearly shown by Sir W. Jones, that the mythology of Italy was substantially the same as that of Hindostan," and I have proved their ancient languages the same. "Such being the case, it seems highly probable that the oriental Jain ought to be identified with the Western Janus, whose worship, like that of Suman, the Romans apparently borrowed from the Etruscans or ancient Latins. To this opinion I am equally led by similarity of appellation, and by unity of character. Janus, when the Latin termination is omitted, is the same as Jain."<sup>2</sup> Mr. Faber then observes, that, like Buddha, he stands insulated as it were from the reigning superstition; and his worship appears rather to have been super-added to it, than to have formed an originally constituent part of it. Of this Ovid seems to have been fully conscious when he asks, not unnaturally, in what light he ought to consider the god Janus, since the theology of the Greeks, which was radically that of the Romans, acknowledged no such divinity. Mr. Faber proceeds to observe, that precisely the same actions are attributed to Janus, which are attributed by the Greeks to Dionusus, and by the Egyptians to Osiris. But the Dionusus or Bacchus of the Greeks, Wilford and Jones have shown to be the god Deo-naush of India. Lucian says, Bacchus was born of Semele, and also out of Jupiter's thigh; that, after he was born, he was taken to Nysa, whence he was called Dionysius.<sup>3</sup>

Having proved that the Jains were Buddhists, I think it cannot well be doubted that the Etruscans, with their four-faced god, Janus, were anciently descended from that stock. The extraordinary circumstance that the god Janus was unknown to the Greeks, shows that the first settlers of Italy did not come from Greece, but confirms in a remarkable manner the hypothesis laid down in my "CELTIC DRUIDS," that these countries were peopled by tribes from the North-east.

3. Sir W. Jones has endeavoured to prove, that the Ganesa of the Hindoos is the Italian Janus. This seems not unlikely.<sup>4</sup> Ganesa is called Pollear; this is evidently the polis<sup>5</sup> in the sense of *gate*.

Ganesa has almost all the attributes of the Roman or Etruscan Janus. He opens the year; he is the chief and preceptor of the

<sup>1</sup> Bryant, Anal., Vol. II., p. 258.    <sup>2</sup> Fab. Pag. Idol., Vol. II., p. 369.

<sup>3</sup> Dial. between Neptune and Mercury.    <sup>4</sup> See Asiat. Res., Vol. I., p. 226.

<sup>5</sup> Asiat. Res., Vol. VII., p. 343.

heavenly host. He has often two heads. He is the leader of all enterprises; and his name is inscribed in the beginning of books and on the doors.<sup>1</sup> I think no one can doubt that this is the Janus of the Romans, of whom it appears that Cicero knew little or nothing, except that he was the *oldest of their gods*. No doubt he was the Ganesa brought to Italy by the persons who brought the Indian words given in chap. ii. sect. 25 of my "CELTIC DRUIDS;" and as there were no historical records—those things not being then invented—nothing but mere traditions, and our Indian knowledge not being possessed by them, it is not surprising that they should be ignorant of everything relating to their origin.<sup>2</sup>

The Heliopolitæ, or inhabitants of On, in Egypt, worshipped the god Gennæus in the form of a Lion: so Damascius in Photius, in the life of Damascius, *τον δε Γενναϊον Ἡλιουπολιται τιμωσιν εν Διος ὑδρυσταμενοι μορφην τινα Λεοντες*.<sup>3</sup> Now is this Gennæus the god Janus or not? It is true the gamma answers not to the Iota of Janus, but the Greeks and Latins made such sad havoc in their rendering of the proper names of one country into those of another, that there is no answering for anything.

In general, the meaning of the names of the old hero gods (as they are called) of Greece, was unknown to the Greeks, *and cannot be ascertained from their language*—in it they have no meaning; but many of them are to be found in, and explained by, the oriental languages, in which they have significant meanings. This is at once a proof that the mythologies travelled from India to Greece, and not from Greece, or from any country west of the Indus, to India. It is to me surprising that this decisive argument should have been overlooked. Of this Prometheus is one example: Deucalion and Saba,<sup>4</sup> the latter of which means *host* or *congregation*, are others. Semiramis, whose history, except as a mythos, has always been attended with insuperable difficulties, is another. She was Sami-Rama. Col. Wilford says, "Sami-Rama is obviously the Semiramis of the Western "mythologists, whose appellation is derived from the Sanscrit Sami-Rámésí, or Isi (Isis)."<sup>5</sup> They are also further identified by the fact that *Capotesi*, or the Dove, was considered a manifestation of

<sup>1</sup> Creuzer, Liv. prem., Ch. ii., pp. 166, 167.

<sup>2</sup> Like Junius, Mithra held in his hand two keys. Vide Montfaucon, Vol. I., p. 232; Monthly Mag., Vol. LVI., p. 22.

<sup>3</sup> Mr. Beverley's unpublished book, called Religion Critical, xxxiv.

<sup>4</sup> Nimrod, Vol. I., p. 393.

<sup>5</sup> Asiat. Res., Vol. IV., p. 368; Nimrod, Vol. II., pp. 249-253.

Sami-Rama in India. And in Assyria, Semiramis was born of a dove, and disappeared at last in the form of a dove. Besides these, there are many other circumstances which make the identity of the two unquestionable, of which I shall observe more hereafter.

4. The natural philosophy of Sanchoniathon and Mochus (*Query*, Moses?) is said to have been brought into Greece from Phœnicia by Thales, the founder of the Ionic school of philosophy. I have a strong suspicion that Thales, who was most certainly a mythological person, was a corruption of the  $\Phi\theta\alpha\varsigma$  of the Egyptians. But I state this as a suspicion only.

I have said that there never were such men as Hercules and Bacchus, but that they are merely mythological persons, their histories being, in fact, astronomical allegories. This, I think, Mons. Dupuis has most satisfactorily proved. But I do not mean this rule respecting the mythological personages to be entirely without exception; because it is very difficult to point out the boundary-line where mythology ends, and history begins; and on this account it is possible that some persons, having a suspicious appearance, may have been real persons. For the cause of truth, however, we had better mistake in believing too little than too much. This observation I apply to Thales. What he was, it is very difficult to make out, as the various fables about his genealogy prove. I have no doubt that, *generally*, ancient names had a meaning, particularly technical terms, or terms of art. But from this I must except such names as are taken—that is, transferred from one language into another. As this was done by the ancients—as indeed it is yet constantly done by the moderns, without any rule or system—this great class of names will, of course, form an exception. As a consequence, whenever, in ancient history, I meet with a word, a rational or probable meaning of which I cannot find, either in its own or any other language, I set it down as unknown, and by no means accept what appears an absurd meaning. On the subject of language, Nimrod<sup>1</sup> has some very pertinent observations:—"We now make a difference between a name "which is positive and insignificant, like Mr. White and Mr. Brown " (for these names are insignificant *quoad* the individuals), and a title "which has relation and significancy, as William Rufus. But in "those early times, when language was analogical and nearly perfect, "all appellations were significant, and represented some quality, or "some religious symbol, or something of good omen: and men gave "as many names to famous characters, as their fancy, guided by vari-

<sup>1</sup> Vol. I., p. 91, Sup. Ed.

"ous circumstances, might chance to dictate: and oftentimes the "very same sense, essentially, was given in different phraseology. "If any one of those could be called the name rather than the others, "it must have been when a name was imposed by divine authority, "with a prophetic import. Many of the great men recorded in "Scripture had several appellations, as Solomon, Lemuel, Jedidiah. "Achilles had two other titles, Liguron and Pyrisous. We must "not, therefore, wonder at finding him called Bellerophon in Glau- "cus's pedigree, who in some others is called Memnon, or Theseus "or Romulus."

5. That the Ionic philosophy should come from the coast of Phœnicia, from the natives, perhaps, of Antioch, anciently called Iona, or from the Palli or Philistines, the natives of Gaza (also anciently called Iona), who were the great enemies of the tribe of Abraham, seems natural enough, and not inconsistent with my theory. For the Pelasgi or sailors may, I think, without any great violence, be supposed to have extended the whole length of the sea-coast of Syria, or Assyria, as it has been said that it was most anciently called, the whole being the country, no doubt, of the same priests, the Culdees or Chaldees of the Ionas, and of Babylon. Now, when I reflect on the singular repetition of names of places in the Eastern part of Asia, and in the Western part of it, the Sions, the Moriahs or Merus, the Rama, near Jerusalem and near Gaza, the Semi-rama-is of Babylon, of India, and of Ascalon, the Hercules of Maturea, and the Hercules or Sanison of Gaza (Iona), I cannot help suspecting that Syria or Suria is the Western country of the Soors of India, and that Assuria is the Western country of the Assoors, two celebrated and opposed sects of India, the first meaning devotees of Sur, the sun or light; and the other a name of reproach given them by their enemies, meaning a-soor or a-sur, *without light*, darkness, the meaning of the names of the two sects in India, but which we may be well assured the latter never gave to themselves, but only received it from their enemies, their real name being not told to us, or being Suri or Soors. The Assoors of India were a very bad race of people; so were the Carthaginians; and both for the same reason, probably, because we only hear the account from their enemies, who may have destroyed all their records and books, if they had any. It is thought by Gale, that the Assuri were only Suri, with the emphatic article prefixed: this I would readily admit if they were Assuri only in the Greek books, as we English talk about the Arabic Al-koran, which is *The The Koran*; but they are called אַסּוּרִים *asurim* by the

authors of the country, who would never make such a mistake. The poets Dionysius and Apollonius observe, that there were more countries than one called Assyria. Mr. Bryant<sup>1</sup> has shown that the word *our* was often written *sour*. Syncellus<sup>2</sup> says, Abraham was born *εν τη χωρα των Χαλδαιων εν Σουρ τη πολει*.

A treatise, *De Dea Suria*, was published by Lucian, which has been much celebrated. It appears that this was meant to convey the idea of a treatise relating to the Goddess of Syria. This is only one of the numerous mistakes of the Greeks. This Goddess was the Goddess Suria, from which Syria took its name, not the Goddess of Syria: though she certainly was the Goddess of that country. My idea that Syria and Assyria were rather *sectarian* than *proper* names of these countries, is confirmed by a passage of Strabo noticed by Mr. Bryant: "Those whom we Grecians name Syrians, are by the "Syrians themselves named Armenians and Aramæans."<sup>3</sup>

As we have seen that there were two Elephantas, two Matureas, and two Sions, the reader will not be surprised to find two Moriahs. The *Moriah* of Isaiah and of Abraham, is the *Meru* of the Hindoos, and the *Olympus* of the Greeks.<sup>4</sup> Cruden expounds it *the mount of doctrine*. This is so unsatisfactory as at once to prove that the word is not understood; and the reason of this is, because it is a word of some far more Eastern clime. Of the mountain Moriah, Mr. Faber<sup>5</sup> says, "I greatly doubt whether the name of this hill be Hebrew: with "Mr. Wilford, I am much inclined to believe that it was a local "Meru, or imitative Paradisiacal Ararat." In this I quite agree with Mr. Faber. It was nothing but a Meru.<sup>6</sup>

6. It is a well-known fact that the Greeks gave new names to almost all the towns and countries which they conquered or acquired. If the place had a name whose meaning was known to them, the new title was often a mere translation. But this had all the effect of new names. It might arise from the same superstition as that noticed by me in B. V., Ch. XI., Sect. I. It is probable that the ancient names always continued among the natives; and Dr. Clarke has observed, that after the conquest of the countries by the Saracens and Turks,

<sup>1</sup> Anal. Anc. Myth., Vol. III., pp. 147, 446, 463, 465.

<sup>2</sup> P. 95.

<sup>3</sup> Bryant, Anal., Vol. III., p. 90.

<sup>4</sup> Al-om-pi.

<sup>5</sup> Orig. Pag. Idol., Vol. III., p. 620.

<sup>6</sup> The Hindoos had in the North of upper India a mountain of the moon. In imitation of this, when the Palli or Palestini took possession of Syria, they called the most northern of its mountains Lebanon, which means Moon. See Celtic Druids, App., p. 310.

they appear to have retaken their old appellations. This is similar to the observation which I quoted in Chap. I., Sect. V., from Mr. Bryant; and it is a very interesting observation, and will be found to lead to some very important consequences. I shall return to it very often. In the following names of places, the Om of India I think is very apparent. I cannot help suspecting that this Om is, at last, nothing but the monogram M, the numerical symbol of the God of the cycle of 600. Generally speaking, a person will look in vain into the Greek geographers for these Oms, and nobody will doubt that they are ancient and not modern names.<sup>1</sup> "Homs-Emesa; Om "Keis-Gadara; Om el Djemal; Om-Ezzertoun; Om-Haretein; Om-"el-Kebour; Om-Waled; Om-'Eddjemal; Om-ba, where resides the "Sheikh or El HAKEM; Om-el-Sheratyth; Tel-Houm; Capernaum; "Om-el-Taybe; Ammon or Philadelphia; Om Djouze; Om-el-Reszasz; Om-Aamed; Om-teda; Biar Om-shash; Om-megheylyan; "Omran tribe of; Hom-mar river of; Om-Hash; Om-haye; Om-"Hadjydjein; Omyle; Om-Kheysyr; Om-Shomar; Om-Dhad, places "near Sinai," &c., &c.<sup>2</sup>

In or near the island of Meroe, Burckhardt calls a place Senaar (which I consider a corruption of Shinar), and he mentions Tuklawi and an island of Argo, and below Assouan, two temples called Hierosyeaminon. In many places, particularly near Mount Sinai, he notices *mountains* called Om; as Om Thoman. Animals also are called Om. And from one passage it appears as if this word had the meaning of Mother. But it is also applied to a village called Om Daoud, evidently *David*. And near Mount Sinai he met with a tribe of Arabs, who paid adoration to a saint called *El Khoudher* (St. George). This is evidently the name of Al Choder, of the ancient Arabs. But how Burckhardt came to know that he was St. George does not appear. Burckhardt says, that, at the period of the Mohamedan conquest, the peninsula of Mount Sinai was inhabited exclusively by the tribe of Oulad Soleiman, or Beni Selman. It is clear that this tribe of sons (Beni) of Solomon cannot have come, or had their name, from the Mohamedans.

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<sup>1</sup> See Bk. V., Chap. II., Sect. 3.

<sup>2</sup> Burckhardt's Travels in the Decapolis or Houran, and to Mount Sinai.

# CHAPTER VI.

ID-AVRATTA, MERU, AND MEROE.—EDEN AND ITS RIVERS.—WHISTON AND JOSEPHUS ON DITTO.—DELOS.—PLAN OF THE MYSTIC CITY.—HANGING GARDENS AND SEVEN HILLS.—SELEUCUS OF ANTIOCH.—GREEK MYTHOLOGIES.—HOMER.—TROY, ILION.—ULYSSES AND ST. PATRICK.

1. To the work of the learned person under the name of *Nimrod*, I am chiefly indebted for the following observations: they appear to me to confirm the doctrines advanced by me in a very remarkable manner.

Ilavratta, Id-avratta, or Ararat, or Mount Meru, of the Indians, was surrounded with seven belts of land, and seven seas, and, beyond them, by one much greater, called *the Ocean*. This was exactly in imitation of the earth and the seven planets. The Mount, with its seven belts in the form of an ellipse, was a type of the planets in their elliptic orbits—with the sun, the seat of the generative principle, in their centre, all floating in the ocean or firmament. The whole was represented by the Lotus, swimming in the water; by the ship of Noah and its eight sailors; by the Argha and its masts; and (as we shall soon see) by a tower in each city, or an Argha-polis, or Arco-polis, or acropolis, and seven other hills, and surrounded with seven districts, and one larger than the others, called Oceanus, at the outside. On the top of the Mount Meru, called the Mount of Saba, or of the congregation or heavenly host, was the city of Brahmapore; the place of assembly of the Gods, and it was square, not round or elliptical. There the Gods were said to assemble in consultation, *on the side of the Mount of the North*.

Here we find the seat of God with its seven earths, emblematical of the sun and seven planets. And the Hindoo Sabha, called congregation, meaning the same as Sabaoth, "*Lord God of Sabaoth*," Lord God of the heavenly host, the starry host. We always end with the sun and heavenly host. And here is also Id-avratta, Id-avratta, *holy* Avratta, or Ararat. The Saba is what we call in the Bible Sabaoth, but in the Hebrew it is the same as the Sanscrit *צבא zba*; and generally means Lord of the planetary bodies—*צבא ה שמים zba-e-smim*, though, perhaps, the stars may sometimes be included by uninitiated persons. Here is the origin of the Sabæans, which has been much sought for. See Parkhurst in voce.<sup>1</sup>

<sup>1</sup> Faber, Orig. of Pag. Idol. There was an obelisk in Babylon, according to Diodorus Siculus (Lib. ii.), erected by Semiramis, 130 feet high. The name of *Ἑρμῆος Λόφος* (Hesychius) or Hermæ given to the places of the obelisks, show that they were Buddhist, Hermes being Buddha.

The learned Dr. Hager says,<sup>1</sup> The number *seven* seems to have been sacred among the *Chaldeans*, in the same way as it was afterward among other nations, in honour of the *seven planets*, over which they believed that *seven angels* or *Cabirian deities* presided; and therefore they may have built *seven* towers. In the eighth, says Herodotus, was the temple of Belus. Belus's tower consists of eight storeys, a perfect square circuit, 2250 feet.<sup>2</sup> Τον δε Βῆλον, ὃν και Δία μεθερμηνευσιν—"Belus whom they interpret Jupiter." That is, the Babylonians interpret.<sup>3</sup> Sanchoniathon says, that Jupiter Belus was the son of Saturn. In Syria is a river Belus, near which is a tomb of Memnon; and here Hercules was cured of his wounds.<sup>4</sup>

If my reader wish for a short and very clear account of the great learning of the ancient Chaldeans and Egyptians, he may consult a treatise on this subject, published by Sir W. Drummond, in the thirty-first number of the *Classical Journal*.

The striking similarity between the Meru of India and of Babylon, could not escape Mr. Faber; and, to prove the identity of their designs and objects, he has<sup>5</sup> given a very ingenious paper, which he concludes with the following sentence: "Agreeably to the just opinion of the Hindoo Theologians, the Pyramid on the banks of the Euphrates, an artificial mountain raised in a flat country where there are no natural mountains, was *the first erected copy of the holy mount Meru or Ararat*." I refer my reader to Mr. Faber's essay, which will much please him, if he will make only a reasonable allowance for Mr. Faber's *official* superstition.

Meru, as I have already intimated, is the Ararat of the Hindoos. There has been a considerable difference of opinion respecting the precise situation of Ararat. Most persons have placed it in the high land of Armenia, near the fountains of the Euphrates; but some have supposed that it lay in the mountainous country of Cashgar, to the North of India, and that it was a part of that lofty chain of hills which the Greeks called the Indian Caucasus. The latter of these opinions was held by Heylin and Shuckford:<sup>6</sup> and it has lately been revived, with much ingenuity and with the advantage of great local knowledge, by Mr. Wilford.<sup>7</sup> I cannot help thinking that there were two Ararats. The hypothesis of the oriental site of Ararat, as main-

<sup>1</sup> Diss. Babyl. Bricks, p. 27.      <sup>2</sup> Bombay Transactions, Vol. I. p. 137.

<sup>3</sup> Berosus, ap. Scal. Græc. Euseb., p. 6.

<sup>4</sup> Clarke's Travels, Vol. II. p. 395, ed. 4to.

<sup>5</sup> In the *Classical Journal*, No. XLI.      <sup>6</sup> Connect, Book II. p. 93.

<sup>7</sup> Faber, Pag. Idol., Vol. I. p. 307.

tained in my Celtic Druids, but ridiculed by some pragmatistical individuals, is supported both by Heylin and Shuckford. "Ila-vratta" or Ida-vratta signifies the circle of Ila, the earth, which is called "Ida. The Jews and Greeks soon forgot the original Meru, and gave that name to some favourite mountain of their own country: the first to Sion or Moriah. The Greeks had their Olympus and Mount Ida, near which was the city of Ilium, Aileyam in Sanscrit, from Ida, whose inhabitants were Meropes, from Merupa: being of divine origin, or descended from Meru."<sup>1</sup> Meru is Olympus, or Olympus is Meru. There are several Olympuses, but only one Meru, though several less sacred mounts, called Splinters of Meru. This raises a strong presumption that Meru was the original, and, when joined to the consideration that almost all the Greek proper names are Indian, is conclusive as to which is the original and which is the copy. It is very likely that *vratta* may mean circle, for the divine mind was constantly represented by a circle; but I believe the derivation of it is בראת *brat*, from ברא *bra*, to form. Ida is the Hebrew ידע *ido*, idea or mind, and the whole is the mount of the creative or formative mind.

In most countries there was a sacred mount, an Olympus, an Athos, or Atlas, or Ida, in short, a Meru—and a sacred city. In Egypt, Thebes was the city; and as they could not conveniently have a mount, without, in fact, going out of the valley of the Nile, they had a sacred island, and this was Phylæ or Meroe. The most sacred oath of the Egyptians was, by the bones of Osiris, buried at Phylæ. And Diodorus Siculus says, that when the priests of Phylæ thought proper, they sent a command to the king to put *himself to death*, with which command he was obliged to comply. The first rulers of nations were Priests, Kings *their* generals.

It appears from Diodorus Siculus,<sup>2</sup> that the Babylon of Egypt was built on a hill, which was selected for the purpose—Meru, I can scarcely doubt. That Meroe was a Meru receives strong confirmation from the fact, that its priests had the same name, Gymnosophists, as the Indian priests of Buddha.<sup>3</sup> This has been observed before,<sup>4</sup> and is the name given to the Buddhists by Jerome; and also by Clemens Alexandrinus, who says that Butta was the institutor of them;<sup>5</sup> and in this my idea or suspicion that the Meroe of Egypt was an imitation of the Hindoo Meru is strongly supported. Here is evidently

<sup>1</sup> Wilford, *Asiat. Res.*, Vol. VIII. p. 316.      <sup>2</sup> Lib. i.

<sup>3</sup> De Paw, *Recherches sur les Egyptiens*, Vol. II.

<sup>4</sup> Book I. Ch. IV. Sect. 6; also, Book V. Ch. I. Sect. 5.      <sup>5</sup> Hagar, p. 9.

an establishment of the oriental priests or sectaries, in imitation of that which had been left. This adds probability to all the other examples of the same kind already produced in the course of this work, and of which we shall yet see several others.

In the map to Waddington's Travels, at a considerable distance above Assouan, will be found an Argo and a Merawe;<sup>1</sup> and the author says, "As far as we could judge, from the granite and other sculptures remaining at Argo and Djebel el Berkel, that art (sculpture) seems to have been as well understood, and carried to as high perfection, by the sculptors of Meroë, as it was afterward by their scholars at Thebes and at Memphis."<sup>2</sup> Now I ask any incredulous reader, whether he do not perceive something worthy of notice in a Meru and an Argo being found together in Nubia or Ethiopia? I desire him to recollect my observation, that in many instances after the conquerors of a country, the Greeks for instance, had given new names to it, the old inhabitants or their descendants restored the original ones.

2. The Hindoo religion states Mount Merou to be the Garden of Eden or Paradise, out of which went four rivers. These rivers are the Burrampooter, or Brahmapouter, the son of Brahma; secondly, the Ganges, Ganga or river *κατ' ἐξοχην*, female or Goddess Ganges, in fact, a generic name for sacred rivers; thirdly, the Indus, Sind, the river *blue* or *black*; and fourthly, the Oxus, Gihon, or Djihhoun.

These rivers were also called Chaishu, Bhadra, Sita, and Ganga, in the Hindoo language; and the country between two of the rivers was called a douab, from duo-aub, like Mesopotamia, from *μεσος ποταμος-ια*. In like manner the rivers Euphrates and Tigris were supposed to flow from Ararat and Paradise; but still one of them was thought to be the river Ganges, which flowed underground from India, and appeared at the foot of the Armenian mountains: and they formed, likewise, a Mesopotamia. The Nile also was supposed to be the Euphrates, which, by an underground channel, was conveyed into Africa. In this way is accounted for the apparent absurdity of the Nile being one of the rivers of Paradise. The Ganges was called Padus, one of the names of Buddha, and the same as the Eridanus of Italy. Whether the Euphrates, or the Tigris, or the Nile, was ever called Padus I do not know; but I do know that Buddha was the sun, and that two of those rivers, the Ganges and

<sup>1</sup> Mr. Waddington has justly observed, that the accounts of the building of Meroe by Cambyses, as given by Strabo and Diodorus, are not worth notice.

<sup>2</sup> P. 185.

the Nile, were called rivers of the sun, as I shall shortly prove to have been the meaning of Eridanus.

Volney, in treating on the four rivers in Paradise, and the fact that Josephus makes one of them to be the Ganges, observes, that the Buddhists' and Brahmins' seven chains of mountains with their seven seas which surround Mount Meru, or the sacred mount of the Gods—the seven planetary bodies with their seven ethereal spaces around them in which they float, are, with the Buddhists, circular; but, with the Brahmins, elliptical. From this he infers the superior antiquity of the Buddhists. The inference is curious and interesting.

3. Mr. Whiston, on the passage where Josephus states the Ganges to be one of the rivers, observes, that upon the face of it an allegorical or esoteric meaning is intended by him—but adds, that what it is he fears it is now impossible to be determined. The record of Josephus, that one of the rivers was the Ganges, can scarcely be supposed to have been made without some traditionary or doctrinal connection with India. But the passage of Josephus deserves much attention; indeed, more, I believe, than it has hitherto received. Mr. Whiston observes, on the work of creation, that Moses speaks of it *philosophically*, which must mean, according to the words of his preface, ænigmatically or allegorically;<sup>1</sup> and the whole of the work of this *ancient priest* shows the absurdity of the moderns in construing these allegories or parables to the letter. It is evident that his account of the rivers flowing from Paradise has a secret meaning. Whiston observes, "Moses says farther, that God planted a paradise "IN THE EAST, flourishing," &c. . . . "Now the Garden was "watered by one river which ran *round about the whole* earth, and "was parted into four parts. And Phison, which denotes a multitude, "running into India, makes its exit into the sea, and is by the Greeks "called Ganges. Euphrates also, as well as Tigris, goes down into "the Red Sea.<sup>2</sup> Now the name Euphrates, or Phrath, denotes "either a dispersion or a flower: by Tigris or Diglath, is signified "what is swift, with narrowness: and Geon runs through Egypt, and "denotes *what arises from the East*, which the Greeks call *Nile*."

Josephus knew that the Ganges was the sacred river of the original Ararat or Paradise, and to account for the fact of its being in India, it was feigned to run under ground; but can any circumstance tend more to confirm my hypothesis that the mythos is of oriental birth?

<sup>1</sup> See Whiston's note on Ch. i. Book i.

<sup>2</sup> Mr. Whiston shows that all the Eastern Sea had the same name, which we call Red Sea.

If the whole had not originally sprung from the Ganges, how could the Ganges have ever been thought of as one of the rivers? and had not Josephus known this, he would have made the Ganges, if he had noticed it at all, run from Armenia to India. If my reader will turn for a minute to the map, he must either admit an allegory or a secret meaning, or take Josephus for an idiot. But if he will for a moment consider the Hindoo accounts of the river *Oceanus* (the name of the Nile) running round the earth, and again of some of the rivers running under ground, he will see that the account is in reality nothing but a confused copy of the mythos of the Hindoos. It is, in fact, an ænigmatical explanation of an ænigma; and it is evidently a version of the Hindoo history, so couched as to be now evident to us who have the Hindoo mythos as a key, but must have been unintelligible to the Greeks or Romans, who never heard of, or had access to, the books of the Brahmins. That they never heard of these books will surprise no one who pays the least attention to the vanity which made them despise the learning of the Barbarians, and to the difficulty which we, the *possessors* of India, have had to get the better of the excessive repugnance of the Brahmins to let them be seen by persons not of their own caste or religion.

4. Gale says, “*דחלן dhlñ*, is often used in the Chaldee paraphrases “for the Gentile gods; so Exod. xx. 23; wherefore the Phœnicians “called Delos *דחל Dhl* Deel; that is, the island of the god Apollo;<sup>1</sup> “or, in the plural, *דחלן dhlñ* of the gods Diana and Apollo, for the “birth of whom this place was famous. Thence Inopus was called by “the Phœnicians *אוב עין oin* the fountain of Python, being a river “in the same island, *derived by secret passages* under the earth from “Nilus, as supposed, and Cynthus, the mountain of Delos, where “Latona brought forth Apollo, from *חנט hnt*, to bring forth; whence “the Phœnician *חנטא hnta*, and the Greek *Κυνθος*, *θ* being put for *θ*, “as in Cadmus’s alphabet.”<sup>2</sup> The circumstance of the Nile having a subterraneous passage to this famous mountain and temple, is exactly parallel to the Ganges and Nile coming to the Ararat of Armenia; but still more curious and striking is the name of the mountain *Cyn* or *Cunthus*, being exactly the same as the Hindoo name of the goddess of the generative power, *Cuntī*, and the name of the membrum fœmineum in Britain. The name of the membrum virile, god of generation, in Hebrew, is *אלחולר altuid, al tolod*.<sup>3</sup> In

<sup>1</sup> Or in Hebrew *די אל di-al*.

<sup>2</sup> Boch. Can. Lib. i. Cap. xxiv.; Gale, Court Gert. p. 43.

<sup>3</sup> Drummond, Œd. Jud., 285.

the north of England, by boys at school, it is called sometimes Tally, at other times Tolly. Is there any one so blind as not to see here the identity of the ancient languages of India, Syria, and Britain?

5. The following description of the city on Meru is given by the author of Nimrod, with a copy of his plan:—"In the sides of the "north," that is, at the North Pole, "according to the fictions of "Indian mythology, is the pure and holy land of Ilavratta, and in "the centre of that land stands Brahma-puri, the city of the gods, "and in the centre of Brahma-puri rises Mount Meru, their Olympus. "The forms which have been the subject of our discussion have "been curiously combined on this occasion. The land of Ilavratta "is a perfect circle, but the city Brahma-puri is a perfect square; and "instead of right concentric lines fencing in the central sanctuary, "eight circular towers are placed round the wall."<sup>1</sup> See my plates, fig. 24.

The author of Nimrod has shown that Babylon was built with the tower in the middle of it, *square*, in imitation of Meru, or the Indian city of their Ararat, surrounded by streets, making seven concentric squares of houses, and seven spaces, and twenty-eight principal streets (like the seven lands and seas of Meru), and the eighth, the outward fosse or Oceanus.<sup>2</sup> He has shown that the tower was formed upon seven towers, one above another, exactly as the Indian priests taught or imagined that the world was formed of belts of land and sea, step above step to the Meru or North Pole, in the centre and at the top. Here appears to be a complete jumble of astronomy and mythology. The seven seas and mount of the North, Isaiah's seat of the gods, were theological, the seven planets astrological, and concealed from the vulgar.

Nimrod has shown, I think, pretty clearly, that Meru was surrounded with its paradise. Now we have seen how closely Bacchus was connected with Meru, or this place of Paradise. Diodorus says, that Semiramis made a Garden or a Παράδεισον, at a place in the mountains of Media, called Baghistan, or the place of Baghis. Sir W. Jones had no doubt that Baghis was Bacchus.

Ecbatana, or Egbatana, in like manner, was built in seven enclosures, one rising above the other; it was in the mountains of Media, and was the summer residence of the kings of Persia, who resided in the winter at Susa, the city of MEMNON, who was supposed to have built it. Susa means Lotus or Lily—the city of the Lotus.<sup>3</sup>

<sup>1</sup> Wilford, *Asiat. Res.* VIII. 285, 376, No. 4, X. 128; Nimrod, Vol. I. p. 257.    <sup>2</sup> Vol. I. p. 279.    <sup>3</sup> Nimrod, Vol. I. pp. 248, 289.

On the island of Bali, a small appendage to Java, are the ruins of an ancient temple, in which the mount Meru is exactly copied. It is a square stone building, consisting of seven ranges of wall, each range decreasing as you ascend, till the building terminates in a kind of dome. It occupies the whole of a small hill, which is shaped to receive the walls and to accommodate itself to the figure of the whole structure. It contains 310 images of Buddha yet entire. This temple is in the district of Kodu. This Kodu is a corruption of Iodu or Ioud. Of this more hereafter.<sup>1</sup> The Pagoda of Vilnour has seven storeys: il y a un huitième étage, says Gentil, qui soutient le faite de la pyramide, mais l'escalier ne mène qu'au septième étage.

6. From the supposition that Meru or Ararat stood in the middle of the garden of paradise, came the attachment of all religions to groves or gardens. In imitation of this, the hanging gardens were built at Babylon: rising like the seats of the Amphitheatre at Verona, one above another, but oblong, in imitation of the elliptic Meru.<sup>2</sup> These raised-up or hanging gardens round the temple of Belus no doubt were in analogical imitation of the seven belts of land rising above one another around Meru, and of the mystic garden of Paradise. In imitation also of Babylon and Meru, the city of Iona,<sup>3</sup> or the Syrian Antioch, was built on seven hills, and was likewise supplied with its sacred groves, called the gardens of Daphne, which were very famous. The gardens of Adonis, at Byblos, in this country, were also very celebrated. Daphne was the name of the bay tree (sacred to Apollo the HELLENISTIC deity), and of the tree of knowledge of the Sibyl.<sup>4</sup> In or near most cities where the adoration of the Magna Mater prevailed, these gardens are to be found. The celebrated garden of delight, or Paradise of Daphne, planted by Seleucus at Iona or Antioch, was placed on the site of a former one, which was said to have been planted by Hercules.

7. If, as I think cannot be denied, I have proved or shall prove that one universal religion—that of Buddha or Cristna—pervaded the whole of the old world, the conduct of Seleucus, as I shall presently show, in the building of his city of Antioch on the ruins of the ancient Iona, in imitation of Babylon, Egbatana, Aia-aia, Mount Meru, &c., &c., will sufficiently demonstrate the reason why we meet with the several Babylons, Troys, Sions, &c.: namely, that it proceeded from a superstitious imitation of the first sacred city. In the old Greek authors a city called Aia-aia is often named. This means

<sup>1</sup> Asiat. Res., Vol. XIII. p. 161, 4to ed.    <sup>2</sup> Vide Nimrod, Vol. I. p. 279.

<sup>3</sup> Ibid. Vol. III. p. 382.    <sup>4</sup> Ibid. Vol. I. pp. 249, 287.

*Earth of Earth, or Land of Lands.* It is celebrated as the residence of king Æetes, of the Orphic Argonauts, and was also the island of Circe and Aurora. It had its central tower, its seven or eight precincts, its garden or *τεμενος* or grove: but I suppose it is merely mythological, and in reality never did exist. Its remains are nowhere to be found.<sup>1</sup>

Thebes in Bœotia was called Heptapylos, as Nimrod supposes, from its seven gates in succession, one within the other, which formed it into districts like Babylon; and, in the centre, like all other Greek cities, of course had its acropolis. And though we have no absolute authority for saying so, it is probable that Thebes in Egypt, that is the city of Theba, of the Heifer or of the Argha, was the same; for the French savans clearly made out five of the seven circuits among the ruins. It was one of the oldest cities of Egypt, or of the world.<sup>2</sup>

M. Volney has observed that, in the language of the first observers, the great circle was called *mundus* and *orbis*, the world. Consequently, to describe the solar year, they said that the world began; that the world was born in the sign of Taurus or of Aries; that the world ended in such another sign. If this explanation be justified by the oriental languages, of which M. Volney was, I believe, a very competent judge, it will remove several difficulties.

Of Troy not much is known, except that it was placed on seven hills. Near it was the famous Mount Ida or Gargarus, with its Buddhist Gilga, or stone circle, or *τεμενος* of Homer, seen and described by Dr. Clarke, where the gods were accustomed to *assemble on the sides of the North*. In my Essay on the *Celtic Druids* (Ch. VI. Sect. XXI.), I have given a quotation, with a translation, from Homer, where the chiefs are represented as assembling in counsel, on seats, each at his stone pillar, in a circle. It is only fair to suppose that the circle of stones found on Gargarus, by Dr. Clarke, were the very stones alluded to by Homer, for they exactly suit to the description; and, by this fact, afford a remarkable piece of circumstantial evidence, that the poem is not entirely destitute of foundation.

Rome was built upon *seven* hills, with a capitol or acropolis, which was square, and in other respects was an exact imitation of Babylon. It is worthy of observation that Constantinople also was built, by the Christian Constantine, upon *seven* hills. These circumstances tend to show that one secret system was at the bottom of them all. The

<sup>1</sup> Nimrod, Vol. I. pp. 300, 311, 322.

<sup>2</sup> Volney, Res. Anc. Hist. Vol. II. p. 403.

oriental trinity is found in each of the cities in different ways; but, after the observations on the universal prevalence of the trinity which the reader has already seen, it is unnecessary to add more here. The word Troia or Troy, the district<sup>1</sup> in which the city of Ilion was placed, I have before observed means in Greek and Hebrew, *the three places*: or, in English, Tripoly, of which name we have several towns now remaining.

8. We can with certainty trace back the history of the Greeks till we are lost in absolute barbarism; and in that state we find them in possession of gods, of whose origin they know nothing, except that the priests in their temples tell them they have learned from their predecessors that they are foreigners, and that they came from the East or the North-east—some say by land, others by sea. In the earliest periods there were no idols attached to these temples, but in lieu thereof, a plain upright obelisk or stone pillar, which was daily anointed with oil. The God or Gods had then no names. By degrees they got idols, and gave them names which are universally acknowledged to have come from the East or Egypt. We examine these temples and Gods now, and we find the earliest ceremonies in a language unknown to the Greeks—the names of the Gods unintelligible, in fact, also in an unknown tongue. But we find these ceremonies and these names intelligible in the Sanscrit, and the same ceremonies and Gods now in existence in India, the histories of which all agree in saying, that they were sent in remote times to the West. We find as soon as the Greeks became civilised, that their learned men travelled to the East for knowledge, and that they brought back with them the identical philosophical doctrines taught in India from the most remote antiquity: the Metempsychosis and the Trinity, for instance. We are, however, desirous to believe, that the whole or the most important of these facts, gods, and doctrines, were learned by the people of the East from those of the West, among whom it is asserted they arose hundreds of years after we know that they were taught by the travelling philosophers. Surely persons who tell us to believe this must think us very credulous. Nimrod says, “The word Syrian is oftentimes confounded by the “Greeks with Assyrian, but it doth nevertheless denote a very “different country, that between Euphrates and the Mediterranean, “famous or infamous for the Ionian or Hellenic worship, for the “lewd groves of Daphne, the mysteries of Hermaphroditus, and the “Dove temples of Hierapolis and Ascalon, at which last Semiramis

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<sup>1</sup> Nimrod, Vol. I. p. 438.

"was fabled to have been born. This was mere fable, for it only means that that was the country of the Dove. The Syrians at large bore the appellation of IONIANS and IONITES."<sup>1</sup>

Again, Nimrod says,<sup>2</sup> "From the Semiramis or Dove, the heretical people got the denomination of Ionic, which, as a sectarian name, may apply to them all; but, as a Gentile name, was particularly affected by certain of the Pelasgi or Graïcs. The name Ione was borne by the Syrian city which afterwards took the title of Antiochia, and which, with its Daphne, was a great type of Babylon; and also by other places. When Alexander of Abonos Teichos sought to reanimate Paganism BY A SHAM AVATAR OF APOLLO PYTHON, in the form of a serpent which he called Γλυκ-Ων, he requested of the Emperor that the town might change its name to Iōno-Polis. The name was evidently applicable, and κατ' ἐξοχήν, to Babylon, which city was the Iona vetus of Propertius."

After this, Nimrod endeavours to show that the Ionians were emigrants from Babylon; that Ionia, in Greece, was founded by one *Caunus*, son of Miletus, son of the second Minos; that the capital of Attica was a type of Babylon, and that it adopted, to an unusual extent, the legends as well of the Diluvian as of the Tauric age; that the Acropolis, with its olive, was the Ark-tower, which, he says, is the meaning of Acro-polis, or Acra: to which purpose may be noticed the Smyranean coin inscribed ΖΕΥΣ ΑΚΡΑΙΟΣ Σμυρναίων Πανίωνιος. All this evidently alludes to the celebrated Yoni or Argha. The Acropolis was the high-place or the Meru. Again; that not less than seven cities had the name of Athena, who was no other than the female principle in her warlike form, springing from the head of Jupiter Animon, and supporting her own party with *wisdom* and *power*; that one city was the Minyeian Archomenus, whose citizens manned the Argo; that the emigration of these colonies was the celebrated ἡ Ἰωνική ἀποικία, and the age in which it happened the Χρὸνος Ἰωνικός—and that Homer was one of these ἀποικοί, and thence called an Ionian; that there were other colonies besides the Ionians, one of which "bore the name of Aiol or the whole earth" (the Æolians), and others again that of D'Ore or D'Aour (the Dorians); that the Bacchic pomp,<sup>3</sup> in the Eleusinian mysteries or singing the Iacchus, which he explains as the mysteries of *the son shall come* (but

<sup>1</sup> Tz. Exeg. in Iliad, p. 135; Nimrod, p. 121, Sup. Ed.

<sup>2</sup> Vol. I. Sup. Ed. p. 163.

<sup>3</sup> Bryant explains our word *pomp* from P'ompha. I have before said that the second name of Numa, that of Pompilius, comes from the same source.

which I think were the mysteries of *the son of Sol*, *ὁ υἱὸς Ἡλίου*, Eleus-in), was in commemoration of these emigrations; that the Iäcchus was named *Τρι-Ομφ* and *Τρι-Λμς*—and that “now when the causes of “their connexion have been long forgotten, the name Iacch is identified with John or Johan, and is said to be a diminutive thereof, “although exactly of the same length.”<sup>1</sup>

It seems probable that Babylon was a great emporium of Ionism, as it advanced to the West. If the reader cast his eye on the map, he will see that it could scarcely be otherwise. It must have come, I think, from the North of India, as Persia does not seem to have been much tainted with it, if at all, for any great length of time. Greece was chiefly divided between the Æolians, Aioliens or Aioliens and the Ionians,<sup>2</sup> and in this I think may be seen an example of the subdivision of the religion: the name of Aioliens, I believe, means a mixed race or sect—perhaps a mixture of the male and female, the Linga and Ioni in opposition to the Ioni alone. The emigrations are called *αποικοι*, or *the going out* or *leaving the house*. (This is the very expression applied to Abraham: he is said to have left his father's house.) The Aioliens were the larger sect in Greece, occupying Bœotia, Thessaly, Eubœa, Locris, &c.<sup>3</sup>

9. The opinion which I entertain, in common with such of the ancients as were most likely to be well-informed, that the Iliad is a sacred mythos, by no means carries the consequence that there was *not* such a city as Ilion, or a war and siege of it. I am strongly inclined to believe that its neighbourhood was a holy place, in a very remote æra. The Druidical circle or Gilgal, found by Dr. Clarke on the summit of mount Gargarus, in a very striking manner reminds me of the Proseucha, probably a similar circle, found by Epiphanius on Gerizim. I suspect Olympus, Parnassus, Athos, Ida, Gerizim, and Moriah, were each a Meru or high place; a sacred place of the same universal primary religion, that of Buddha, of which the same distinctive marks in its stone circles, tumuli, carns, lingas, and Cyclopean buildings, are everywhere to be found, from India to Stonehenge and Iona. It is very remarkable that on these mountains, either numbers of monks or numerous remains of them are always found. Are these remains of the colleges of the prophets, named in the Old Testament, remains of Buddhist monks of Thibet, with the *tria vota substantialia*? These three vows completely identify them with Christian monks—

<sup>1</sup> Nimrod, Vol. I. p. 170, Sup. Ed.

<sup>2</sup> Strabo, Lib. xiii. p. 841; Steph. Byzant.

<sup>3</sup> Nimrod, Vol. I. p. 167, Sup. Ed.

Carmelites. Lycurgus is said to have found the poems of Homer, being, as the Rev. G. Townsend describes them,<sup>1</sup> merely a collection of ballads, with their appropriate titles. In the 5th, 6th, and 7th volumes of the Asiatic Researches, the story of the Trojan war is given from Sanscrit authors: its episodes, like those of Homer, are placed in Egypt: and the traditions of Laius, Labdacus, Œdipus, and Jason, are all found among the same ancient compositions. When, in addition to all this, the fact is considered, that the works of Homer are discovered to contain more than 300 Sanscrit words, the true character of the Iliad will be seen: namely, that it is a *sacred poem*, made up by Pisistratus, and after him by Aristotle, out of a number of ballads relating to the religion of the Indians and Greeks. Many of them have been thought to have a reference to events described in Holy Writ; and this is natural enough, if *holy writ* itself be indebted to the East for its events and doctrines.

The resemblance between the Cristna of Valmick and the Achilles of Homer proves the identity of the origin of the two mythoses. Each of them, in mythology, is supposed invulnerable, except in the right heel; each was killed by an arrow piercing that part; each was the son of the mother of the God of Love; and the presence of each was indispensable for the overthrow of the enemy.<sup>2</sup>

I should suppose no man was more likely to understand the nature of the poems of Homer than Plato, and the question whether they were to be construed literally or allegorically, and he banished them from his imaginary republic, because youth would not be able to distinguish *what is, from what is not, allegorical*.<sup>3</sup> And Porphyry says, we ought not to doubt that Homer has secretly represented the images of divine things under the concealments of fable.<sup>4</sup> The very name of the Iliad, viz. Rhapsodies, precludes all reasonable expectation of discovering the meaning of the whole of the minute parts of it, for they were known originally to have been loose detached songs, very much in the style of what Ossian's poems are said to have been. Besides, it is evident from Mr. Payne Knight's observation, that it is full of very large interpolations, as he calls them, or at least parts inserted, perhaps by different authors, which are unconnected or awkwardly interwoven with the poem, but which are still necessary to unite the songs. But if the reader consider the history of its collection by Pisistratus, and its revisal by Aristotle and his friends, for the use of Alexander, he must see at once that the expectation of showing

<sup>1</sup> Class. Journ. No. XLVII. p. 9.    <sup>2</sup> Key to Chron. Camb. p. 221.

<sup>3</sup> Taylor on the Myth. of the Greeks, Class. Journ. No. XLV.    <sup>4</sup> Ibid. p. 41.

or making a regular system out of it is hopeless. I have no doubt that poetry or rhythm was originally invented for the purpose of assisting the memory to retain the sacred and secret doctrines; that, when used in the mysteries, it was set to music, and repeated in the manner of chanting or recitative.

I think it will not be denied, that the observations of Nimrod respecting the war of Troy are marked with much good sense; but yet there is a difficulty to be found in Greece and many other countries, in the gigantic Cyclopean buildings everywhere scattered about them. Who were they that built the stone circles, the walls of Tyrians, the cave at Mycenæ, &c., &c.? Great and powerful people must have lived who executed these works, and that before even the fabulous periods of Grecian history. Were they the people who formed the Trojan Mythos? But if they were, they must have lived long before the time assigned for the date of the Trojan war. They were the Cyclops, as I shall show; but they had not each only *one* eye.

The opinion which I have expressed respecting the Western names of Gods being found in India is strongly confirmed by Dr. Vincent. On Indian names he says, "Most, if not all, of the Indian names which occur in classical authors, are capable of being traced to native appellations, existing at this day among the Hindoos, at least, if not the Moguls."<sup>1</sup>

Col. Franklin<sup>2</sup> has observed the connection between the Mythoses of the East and West. He says, "The Gods are *Merupa* (Meropes of Homer) and signify in Sanscrit *Lords of Mount Meru*, the North pole of the Hindoos, which is a circular spot, and the stronghold of the Gods; it is called *Ila*, or, in a derivative form, *Ileyam* or *Ilium*. There is a Triad (Troiam) of towers dedicated to the three Gods. The Trojans are styled divine, and *athanatoi*, immortals; they are Meropes, and came from the place where the *Sun stables his horses*. The Gods and giants at each renovation of the world fight for the *Amrit* or beverage of immortality (Nectar), and also for the beautiful *Lacshmi* (or Helen): she is called *Helena*. In Sanscrit all these derivations, Meropes, for *Merupa*, *Ileyam* or *Ilium*, *Troiam* or *Troia* (Troja), *Helena* or *Helene*, are the same, and point to the same thing. The story is told with some variations: and the Trojan war happened soon after the flood of Deucalion, called in Sanscrit *Deva Cula Yavana*, but to be pronounced *Deo Calyun*." "All the expressions in the

<sup>1</sup> Voyage of Nearchus, 129.

<sup>2</sup> Researches into the Jains, p. 43.

"mysteries of Bacchus are Erse, according to General Vallancey; Sanscrit, according to Col. Wilford in the 5th volume of the Asiatic Researches; and Hebrew, according to Parkhurst in his Lexicon: "three singular opinions, which only persuade the unprejudiced "reader of their immense antiquity and their Eastern origin."<sup>1</sup> It is then noticed that Homer refers to a language different from the Greek, called *the speech of the Gods*. Mr. Van Kennedy's 300 Sanscrit words, in Homer, I take to be part of the speech of the Gods.

Diodorus, in his preface to his fourth book, says, that many authors, for instance, Eporus, Calisthenes, and Theopompus, passed over the ancient mythology on account of its difficulty. This proves it unknown.

It is recorded in old traditions, that Homer, in a temple in Egypt, found a poem relative to a war against a city called Troy, near Memphis. The town, I believe, is admitted to have existed.<sup>2</sup> Tatian, in his oration ad Græcos,<sup>3</sup> says that Metrodorus, of Lampsacus, in his treatise on Homer, made not only the Gods and Goddesses, but the heroes, of the poem, allegorical persons.

It may be matter of doubt, whether the whole story of the Iliad may not be found in the histories of Joseph and Uriah, the gallantry of David, his marriage with Michal, his banishment, &c.<sup>4</sup>

Maximus Tyrius, as I have noticed in a former chapter, expressly asserts, that the stories of the Gods and Goddesses in Homer are oracular, and have a meaning different from what is apparent at first sight.

It has been said that the celebrated Dr. Bentley wrote a treatise to prove that the Iliad and Odyssey were written by Solomon, king of Israel. But to guard himself from persecution for so singular an opinion, he added, that they were written after the apostasy of this WISE MAN. Lempriere says,<sup>4</sup> that the Bentley manuscript (the treatise was never published) is in the British Museum. A writer in the *Times* newspaper of April 30th, 1829, p. 5, says the MS. is not there. Its contents were wicked, and have been probably destroyed by the priests in whose hand that establishment is. But it proves one fact,—that Bentley thought he could prove the Mythos of the tribe of Judah and of Homer were the same; and we have just now seen, that there was an Ileyam or Ilium in India; that, in fact, Meru was Ilium. Ilavratta, or the Indian Ararat, was often written *Idavrattia*. This is evidently Mount Ida.

<sup>1</sup> Class. Journ. Vol. III. p. 179.    <sup>2</sup> Ibid. Vol. V. p. 18.    <sup>3</sup> Sect. 37.

<sup>4</sup> See Pope's Note on the Iliad, Bk. vi.    <sup>5</sup> Class. Dict. Barker's Ed.

The system of renewed incarnations is not strongly marked with the Greeks and Romans, but it may occasionally be found; the prophecy of a renewed Trojan war by the Sibyl cannot be mistaken, particularly when we find there were formerly many Troys and Trojan wars, with their ten years' sieges and cities taken. And this leads to the question, who was Homer? He was born at or in Cyprus, Egypt, Lydia, Italy, Lucania, Rome, and Troy. His college or place of education was Chios, Smyrna of Æolis, Colophon, Argos, Athens, Ithaca, Teos, Tenedos, Grynium, and Crete. The Sibyl of Babylon said he stole from her. Lucian of Samosata says he was a Babylonian, called Tigranes;<sup>1</sup> and Proclus<sup>2</sup> that he was a cosmopolite—καθολὸς πασα πόλις ἀντιποιεῖται τοῦ ἀνδρός, ὅθεν εἰκότως κοσμοπολίτης λεγοῖται. The name consists of two syllables, *Hom* and *er*, or *cer*, which word, Nimrod says, "is indicative of early or beginning "time, whether it be THE OPENING OF A MUNDANE CYCLE, the "spring of a year, or the morning of a day."<sup>3</sup> In one word, I know nothing about him; but yet I believe I know as much as any body else. I believe with Bentley or Barnes, it matters not which, that the Iliad is a sacred oriental mythos, accommodated to Grecian circumstances, written, perhaps, by a Solomon, though not the Solomon of Jerusalem, and that *Homer* or *Om-cer* was a Solomon—if the epithet given to the poem do not mean the poems of *Om-heri* the saviour OM. Near Ajmere, in India, is a place called *Ummerghur*, that is, the walled city of *Ummer* or *Omer*. The *Ipthi-genia* of Homer is literally Jephtha's daughter.<sup>4</sup> It is impossible for this identity of name, joined to almost identity of history, to be the effect of accident.

10. It seems desirable to know what was the meaning of the name Troy, and the learned Nimrod explains it as follows: "Tr'oiā is the "triple oia, and oia means *one* or *unique*, so that Tr'oiā is three in "one, the tripolitan or triunal kingdom. Oia was the chief of a "Tripolis or of three cities, belonging together in Libya, near the "fertile banks of the Cinyps, which was reported to flow from the "*High-place of the three Graces*; and the said Oia, having survived "her two sisters, still keeps to herself the name of Tripoly.<sup>5</sup> But "Troia was the land of the universal *Omphè*, or of all the *Omphès*,

<sup>1</sup> Luc. Ver. Hist. Lib. ii. Cap. xx. Vol. IV. p. 279, ap. Nimrod, p. 545.

<sup>2</sup> De Genere Homeri, Ed. Barnes, ap. Nimrod, Vol. II. p. 544.

<sup>3</sup> Ibid. pp. 514, &c.

<sup>4</sup> R. Taylor, Dieg. p. 21.

<sup>5</sup> There was a Tripoly in Africa and one in Western Asia, and a Tripetti and Trichinopoly in India—a Tanjore in India, and one in Africa.

"according as you will take the word *Pan* distributively or collectively, for in that country from its first beginnings

"*Ara pan-omphæo vetus est sacrata Tonanti.*"—OVID.

"Omphè is a word for voice or speech, but, like *ossa*, it is confined to such as proceeds from a deity, or otherwise in a preternatural way. *Ομφη θεια κληδων.* . . . Ol-ymp, properly Hol-ymp, is the *universal voice*, and equivalent to Pan-omphæus. . . . Iphis, in Greek, is a woman with a familiar spirit. Hence we often find the word *Am-phi* in the name of soothsayers, as Amphiareus, Amphilochochus, Amphion."<sup>1</sup> Troy meant the country of which Ilium or *Ηλιον* was the capital. There was a Troy in Egypt built by Semiramis.<sup>2</sup>

I have said that there may have been an Ilion. Nimrod has observed that it would be considered blasphemy to doubt it; yet with him I must be guilty and doubt. That the wars of Troy related to the Phrygian Troas is certain; but that the remains of this city should be invisible to the scrutiny of the oldest of those who sought for its foundations is almost incredible. The existence of a mighty monarchy in Greece, and an organised system, ages before the dawn of civilisation in that country, he maintains, is utterly fabulous; and that no means are apparent which could have thrown back into barbarism a country so far advanced, as to give birth to the league of so many nations, to a decennial siege by more than one hundred thousand men, and above all to the artful writings of Homer. Barbarous, by their own accounts, the Greeks were before this war—barbarous for ages after. What then shall we make of this gleam of glory, dividing, as it were, the upper from the lower darkness? It is very extraordinary, that this paltry town should have interested all mankind. Every nation desired it to be believed that they came from conquered Troy. There was a Troy or Ilion in Phrygia in Asia Minor, one in Epirus, one in Latium, one in Egypt, and one near Venice. Every state almost was founded by its conquered and dispersed refugees. They are found in Epirus, Threspotia, Cyprus, Crete, Venice, Rome, Daunia, Calabria, Sicily, Lisbon, Asturia, Scotland, Wales, Cornwall, Holland, Auvergne, Paris, Sardinia, Cilicia, Pamphylia, Arabia, Macedonia, and Libya. Every people descended from unfortunate Troy. It was a mythos, a sacred history. It was like the ancient history of all nations, a mythos—*tous* of fable mixed up with some *grains* of truth. All nations were alike.

<sup>1</sup> Nimrod, Vol. II. p. 443.

<sup>2</sup> Asiat. Res. Vol. III. p. 454.

There were two Moriahs, two Sions, two Ararats, an African and an European Thebes; an Asiatic and Egyptian Babylon; multitudes of Memnoniums, seven cities of Athena, the name of the Goddess, the Magna Mater, the female principle in her warlike form. The Titans fought the Gods ten years; the Sabeans besieged Babylon ten years; Rome besieged Veii, the site of which nobody can find, ten years; Eira in Messenia, and Eiran in Æolia had ten years' wars; and Thebes was besieged by the Epigons for ten years. And all this, grave and wise men call history and believe it true.

How can any one consider these striking circumstances and not see that almost all ancient history and epic poetry are mythological,—the secret doctrines of the priests, disguised in parables, in a thousand forms? Mr. Faber, Mr. Bryant, and Nimrod, have proved this past doubt. Whether they have found the key to the parable or mythos is another matter. The talents and learning of these gentlemen cannot be doubted. If they had not brought minds to the subject bound by a predetermined dogma, which was to be supported, there is very little doubt but that they would have solved the enigma. But they have failed. Weak and credulous as man has been, he did not mistake a rotten ship and a few old women for his God and Creator. Under the guise of the ship and old women a system is emblematically described. Our priests have taken the emblems for the reality. The lower orders of our priests are as much the dupes as their votaries. The high priests are wiser. Our priests will be very angry, and deny all this. In all nations, in all times, there has been a secret religion; in all nations, and in all times, the fact has been denied.

"There is nothing new under the sun," said the wise Solomon, who never uttered a wiser speech; and in its utterance proved that he understood the doctrines of the eternal renewal of worlds; that new Troys, new Argonauts, would arise, as the Sibyl of Virgil subsequently foretold.

II. In the CELTIC DRUIDS, Chap. V. Sect. XLIV., I have said, "Thus there is an end of St. Patrick." I shall not repeat the reasons which I have given for that opinion, which are quite sufficient for its justification. A learned and ingenious gentleman has written a life of St. Patrick, and Nimrod says, "Firstly, and most obviously, the express tradition that St. Patrick's fosse and purgatory were the fosse and *necyia* of Ulysses. Ogygia (moreover) was the isle of Calypso, in which Ulysses sojourned; and Plutarch informs us that it was situated five days' sail to the west of Britannia, and that

“ there were three other islands near it. From the south-east of Britain, where the Romans used to land, it would have been a five days’ journey to Ireland for ancient navigators. The first name of Ulysses, before he came to be styled Ho-dys-eus, was *Nanus*, and the first name of St. Patrick was *Nannus*. In Temora, the bardic capital of Ireland, *Nani* tumulum lapis obtegit, and it is one of Ireland’s thirteen mirabilia. Ulysses, during his detention in Aiaia, was king of a host of swine : and Patrick, during a six years’ captivity in the hands of King Milcho or Malcho, was employed to keep swine. Ulysses flourished in Babel, and St. Patrick was born at Nem-Turris, or the *Celestial Tower*; the type of Babel in Irish mythology is *Tory* island, or the isle of *the Tower*. At the time of its expugnation Sru emigrated from the East. Rege *Tutane* gestum est prælium campi Turris et expugnata est Troja Trojanorum; but Tutanés is the Teutames, King of Assyria, whose armies Memnon commanded. Ulysses the κλωψ δελφινοσημος was the Koiranus (or king) whom a dolphin saved, and whom all the Dolphins accompanied from Miletus; his son, Telemachus, whom a dolphin saved, was the bard Arion; but Arion was King of Miletus in the days of Priam, King of Troy; and as Miletus was a considerable haven of Asia Minor in Homer’s time, it is the most probable place of Ulysses’s departure. But a great consent of tradition brings the colonists of Ireland from Miletus. Miletus, father of *Ire*, came to Ireland in obedience to a prophecy.”<sup>1</sup> The above is a very small part of the similitudes between Ulysses and St. Patrick; but it is enough to confirm what I have said in the *Celtic Druids*, and to blow the whole story of the saint into thin air. I believe that the whole is a Romish fable.

Nimrod<sup>2</sup> afterwards goes on at great length to show how the story of St. Patrick is accommodated to the ancient Homeric mythos, and Patricius and the Pateræ to the saint; and he particularly notices a famous ship temple, described by General Vallancey in the *Archæologia*. Now I think it is quite impossible to date this great stone ship after the rise of Christianity. This at once raises the strongest probability, indeed almost *proves*, that the stories of Ulysses, King Brute, &c., &c., detailed in the old monkish historians, are not their invention in the dark ages, as they are now considered by all our historians, and as such treated with contempt, but are parts of an universally extended mythos, brought to the British isles in much

<sup>1</sup> Nimrod, Vol. II. p. 638.

<sup>2</sup> Vol. II. p. 637.

earlier times, and as such in a high degree worthy of careful examination. The proof of any part of this mythos having existed in Ireland or Britain before the time of Christ opens the door for the consideration of all the remainder, and is a point of the greatest importance.

Jeoffrey of Monmouth gives an account of King Brutus, grandson of Æneas, who having killed his father Sylvius in Italy, after many adventures arrived in Britain, which he conquered. He had three sons, LOGRIN, to whom he gave England; <sup>1</sup> CAMBER, to whom he gave Wales, Cambria; and ALBANACT, to whom he gave Scotland, Albania, or Callidonia—Callidei-ania.

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## CHAPTER VII

CASSANDRA.—BABYLONIAN MYTHOS.—CONSTANTINE AND HELENA.  
ASTROLOGY.—BRYANT ON EARLY HISTORY.—NATIVE COUNTRY  
OF THE OLIVE AND OF ARARAT.

1. THERE is existing, in the Greek language, a very dark and obscure poem called Cassandra; purporting to be written by a person named Lycophron, in the time of Ptolemy Philadelphus. It pretends to be chiefly poetical and prophetic effusions delivered by Cassandra, during the Trojan war. It has been called *το σκοτεινὸν ποίημα, the dark poem*. This may excuse my inability to explain it. But if the reader be satisfied with me that the Iliad is a sacred poem relating in part to the renewal of the Sacrum Sæculum, he will probably think, that the following lines prove that the prophecies of Cassandra relate to the same subject.

But when athwart the empty, vaulted heaven  
Six TIMES of years have roll'd, War shall repose  
His lance, obedient to my kinsman's voice,  
Who, rich in spoils of monarchs, shall return  
With friendly looks, and carolings of love,—  
While Peace sits brooding upon seas and land.

It speaks of the Healing or Saviour God *who thus ordained and poured the voice divine* (l. 1657); of the impious railers *who taunt the God of light, scorning his word, and scoffing at his truth*. It calls the different ages Woes.

*One woe is past! another woe succeeds.*

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<sup>1</sup> Query, Ingli-aria? or, Angli-aria—Onglir—L'Ongir.

The distribution of these woes seems impenetrably dark, but the last, I think, clearly alludes to the wars of Alexander. As the Sæculum or Neros was confounded by the early Christians and Jews with the Sæculum of one thousand, and with that of six thousand years; so I think the ages were confused by Lycophron, which arose probably from his having only an obscure and indistinct view of his subject. Like all the other mythologies and mysteries, they were in the West, after the time of Cambyses, only partly understood. Thus, though the Millenium was the established doctrine of the early Christians, the date of its commencement, though expressly foretold, was yet unknown. I shall show, in the second part of this work, what was the opinion of the authors of the Gospels and Canonical Epistles. The renewal of the Argonautic Expedition is foretold by Lycophron's Cassandra, exactly as it was afterwards made to be foretold in Virgil by his Sibyl.

—Again rush forth the famished wolves, and seize  
The fateful fleece, and charm the dragon guard  
To sleep; so bids the single-sandall'd king,  
Who, to Libystian Colchis, won his way, &c.

In the course of the work she says that the Egyptian Sphynx was black; and, what is very extraordinary, she says the same thing of the *White Sow* of Alba Longa, calling her *Κελαυνή*. Jupiter is called Ethiopian or black. I have no doubt that whatever was meant by the prophecy of Virgil's Sibyl, was meant by Cassandra. Nothing can be more dark and mystical than this poem. But I think its general tendency may perhaps be discovered from detached passages like the above. It speaks of a Budean Queen, and compares her to a dove: *dragged like a dove unto the vulture's bed*. This is an evident allusion to Semiramis, the Dove, and to the Promethean Cave.

2. The author of Nimrod has bestowed almost incredible labour to prove, that the Mythos of the Trojan war, the early history of Rome, &c., &c.; in short, almost all ancient mythology, came from Babylon, and were close copies of the Babylonian history (say, Babylonian *mythos*). The close similarity between the Gods of India and those of Greece, has been proved over and over by Sir William Jones and others. Then, did they come direct from India? It is difficult to conceive how that could be effected. Nimrod has untied the knot: for Colonel Wilford has shown,<sup>1</sup> that all the Babylonian Mythoses came from India, its Semi-ramis or Sami-Rama-isi, &c.,

<sup>1</sup> Asiat. Res. Vol. IV. pp. 378, &c.

&c. It is evident, therefore, that from India they came to Babylon or Assyria, thence to Syria and Sidon; thence brought by Cadmus or the Orientals to Greece: hence the duplicates and triplicates of the cities, the ten years' wars, &c. And thus at last the grand truth will be established, that they are all mythoses from the East or North-east of the Indus.

3. I have said, that Mr. Faber, Nimrod, and Niebuhr, have proved that all ancient history is little better than fable. This is true. It is all mythological. By this I do not mean to say that there is not some truth in it; but I mean to say, that there is scarcely one history, perhaps not one, which does not contain more religious fable than truth. They do not appear to have been written for the same purpose as our grave and serious histories; or they were mythoses made up of old traditions. They seem to have been a species of religious novels. Even so late as Constantine, Nimrod has pointed out something very suspicious. He says, "It is to me a matter of grave suspicion whether the woman, his mother, was really and by her true name *Helena*; or whether her name was not purely fictitious, as her parentage from *Coil* or *Uranus*, King of Britannia. In the church legend, when she dug and found the true cross, she also found a statue of *Venus*. A most suspicious legend. Venus was daughter of *Coilus*, (*how*, I need not say,) and *Helena* was *Venus*."<sup>1</sup> This, no doubt, is suspicious enough. Alas! what is to be believed? Concerning this lady, I beg my reader to peruse the eighth chapter of Usher's *Antiquitates*, headed thus: *De patria Constantini Magni, et Matris ejus HELENÆ, variæ et discrepantes Authorum Sententiæ, quam alii Britanniam, alii Galliam, alii Bithyniam, Nonnulli etiam Daciam fuisse volunt. She was said to have produced Constantine at York*.<sup>2</sup>

I am quite certain that no one possessing the least candour can deny the mystical character of the story of Helen. Then, what are

<sup>1</sup> Nimrod, Vol. III. p. 150.

<sup>2</sup> On the ancient Roman road, at the ford over the river Wharf, between Tadcaster and Wetherby, a mile from Thorparch, is a place called St. Helen's Ford, and near it St. Helen's Spring, not far from which, on a mount, formerly stood a curious stone cross. A few years ago this cross, after standing perhaps 1500 years, was carried away, in my Lord Elgin's style, by an Antiquarian Lady of the name of Richardson, who took it to her garden at Gargrave. She is now dead, and it has probably become useful to mend the roads. The spring used to perform miracles, and if we may judge from the votive rags which I have seen hanging on the bushes adjoining, suspended by the persons who have experienced the efficacy of its water, its power still continues.

we to make of it? Are we to disbelieve the story of the churches built by Helena and Constantine? If we are to throw this out, what are we to believe? Where is our incredulity to stop? But can the existence of the suspicious circumstance be denied? It surely cannot.

The explanation of the Helena probably is this: it was desired to make out that her son was a renewed incarnation, and therefore he and she adopted the sacred mythical names. He wished to be thought, and perhaps thought himself, the Paraclete prophesied of by Jesus Christ. This will easily account for his hitherto unaccountable mixture of Heathenism and Christianity.

Sir W. Drummond pointed out the mythological character of the history of Jacob. This was finely ridiculed by a gentleman of the name of Townsend, who undertook, by the same means, to prove the twelve Cæsars to be the twelve signs of the Zodiac, and his success is wonderful; but it all raises the most unpleasant state of uncertainty in my mind, and makes me, after very long consideration, almost to doubt whether we really have one history uncontaminated with judicial astrology. I ask, why have we twelve Cæsars? Why do the learned historians labour to make out twelve? Twelve emperors called after the Celtic God of war, *Æsar*?

I feel a great difficulty, indeed I may say an impossibility, to bring my mind to believe, that the story of Helena and the twelve Cæsars are not true histories. But I recollect, that only as yesterday, I should have had the same feeling with respect to the early history of Rome. By degrees I began to doubt of Remus, Antius, Camillus, &c., &c., and at last Mr. Niebuhr has dissipated all this trash, and has converted my doubts into conviction. Then am I to doubt the existence of the Cæsars? This is impossible. Then what am I to do? I am obliged to believe, that all true history has been debased and corrupted by judicial astrology and mythology; that all histories are like the *Acta sincera* of the Christian martyrs, very far from *SINCERE*. I think no one can deny, that the desire to make out the twelve Cæsars to be *twelve*, and not *eleven* or *thirteen*, is astrological, and I believe that the names given to them, or assumed by them, had astrological meanings; and that it is from this circumstance that Mr. Townsend has been enabled to support his ingenious raillery in apparently a plausible manner. Without its professors intending to do so perhaps, I believe judicial astrology has corrupted almost every ancient history which we possess.

It has been observed that Cæsar was an astrological name. It

was in fact the Celtic *Æsar*, or God of war, taken, as the Hindoo princes take their names, from a favourite God—the God of the country which Cæsar conquered. General Vallancey has observed, that Cæsar did not give the name to the solstitial month, but that he took his name from it. In the old Irish, half June and half July was called *Mi-Ful*: thence Cæsar's name of Julius.

— “ Venerisque ab origine proles  
 “ Julia descendit cœlo, cœlumque replevit,  
 “ Quod regit Augustus socio per signa Tonante,  
 “ Cernitur in cœtu Divum, magnumque Quirinum,  
 “ Ille etiam cœlo genitus, cœloque receptus.”

MANILIUS.<sup>1</sup>

Augustus was also a mystical name given to their princes by the Egyptians. I suspect Julius was Cæsar's family sacred name, what we call *Christian* name. Cæsar was a name he assumed as a conqueror of Gaul, and Augustus was assumed by his successor as Prince of Egypt; but we shall understand this better hereafter.

Sir William Drummond has shown, that the names of most of the places in Joshua are astrological; and General Vallancey has shown, that Jacob's prophecy is astrological also, and has a direct reference to the Constellations. The particulars may be seen in Ouseley's *Orient. Coll.*<sup>2</sup> To this, probably, Jacob referred when he bade his children *read in the book of heaven what must be the fate of you and your children.*<sup>3</sup> The meaning of all this is explained by the passage of Virgil, that new wars of Troy and new Argonauts would arise.

It is evident that where we meet with such names as Heliogabalus, connected with such numbers as twelve, or with other numbers which we know are astrological, we may be certain some superstition, probably astrological, is alluded to; thus we may be perfectly assured that both Sir W. Drummond and Mr. Townsend are right, that the names noticed by the latter, such as Lucius, Augustus, Julius, and the number 12, have all astrological allusions. I beg Mr. Townsend to recollect that there is scarcely a name in *very ancient* history, either sacred or profane, which was not an adopted or second name, or a name given with a reference to the supposed quality or office of its owner. I beg him to begin with Abram, and he may end, if he please, with the Saviour and his cousin, John; the latter formed from the oriental word for *dove*, the holy messenger, and the former called

<sup>1</sup> Ouseley *Orient. Coll.* Vol. II. No. III. p. 221.

\* Vol. II. No. IV. pp. 336, &c.

<sup>3</sup> *Ibid.* p. 103.

Jesus, *because he should save his people*. Matters such as these have made some persons hastily disbelieve, and treat with contempt, all early sacred history. Although Niebuhr has shown that almost all early Roman history is fable, this does not prove that during the three or four hundred years of Rome's fabulous period, that there was no Rome, that there were no Consuls, no Senates, or no people. It is equally rash to maintain, that there were no wars of Joshua or Judges, because we find the walls of Jericho falling to the sound of Rams' horns, or the mythological history of Hercules as Samson, or of Iphigenia as Jephtha's daughter. At the same time that Mr. Faber and Nimrod have proved the early Jewish history to be in great part the same as the mythology of the nations, they have shown us, from the history of this mythology, that it 's the height of rashness hence to conclude that it is ALL FALSE. It in *no way* differed from the history of other nations; like them it had much fable; like them it had much truth. The very ancient, curious, and interesting records of the Israelites, have never had fair play. One class of readers swallows everything—the Frogs of Egypt, the Bulls of Bashan, the Giants, and all; the others will swallow nothing; and I am rather surprised that they admit the inhabitants of Duke's Place ever to have had any fathers. Why cannot the Jewish books be examined like the history of Herodotus, by the rules of common sense and reason? But this, I fear, is not likely very soon to happen.

Thucydides, in the beginning of his history, allows, that before the Peloponnesian war, which was waged in the time of Arta-Xerxes and Nehemiah, he could find nothing in which he could place any confidence. This confirmed by Bochart, in the preface to his *Phaleg*, and also by Stillingfleet,<sup>1</sup> and again by Gale.<sup>2</sup>

4. The following is the state of ancient history given by Mr. Bryant, and nothing can be more true :—" Besides, it is evident that " most of the deified personages never existed, but were mere titles " of the Deity, the Sun ; as has been in a great measure proved by " Macrobius. Nor was there ever any thing such detriment to ancient " history as the supposing that the Gods of the Gentile world had " been natives of the countries where they were worshipped. They " have been by these means admitted into the annals of times ; and " it has been the chief study of the learned to register the legendary " stories concerning them, to conciliate absurdities, and to arrange " the whole into a chronological series—a fruitless labour, and inex-

<sup>1</sup> Orig. Sac. Book i. Ch. iv.

<sup>2</sup> Court. of Gent. Book iii. Ch. ii.

“pllicable ; for there are in these fables such inconsistencies and “contradictions as no art nor industry can remedy. . . . This “misled Bishop Cumberland, Usher, Pearson, Petavius, Scaliger, “with numberless other learned men, and among the foremost “the great Newton. This extraordinary genius has greatly impaired “the excellent system upon which he proceeded, by admitting “these fancied beings into chronology. We are so imbued in our “childhood with notions of Mars, Hercules, and the rest of the “celestial outlaws, that we scarce ever can lay them aside. . . . “It gives one pain to see men of learning and principle debating “which was the Jupiter who lay with Semele, and whether it was the “same that outwitted Amphitryon. This is not, says a critic, the “Hermes that cut off Argus’s head, but one of later date, who “turned Battus into a stone. I fancy, says another, that this was “done when Io was turned into a cow. I am of opinion, says Abbé “Banier, that there was no foundation for the fable of Jupiter’s “having made the night on which he lay with Alcmena longer than “others ; *at least this event put nothing in nature out of order, since the “day which followed was proportionably shorter, as Plautus remarks.* “Were it not invidious, I could subjoin names to every article which “I have alleged, and produce numberless instances to the same “purpose.” Mr. Bryant, after this, goes on to show that the early fathers believed these Gods to have been men, and then turns the numerous Gods into ridicule ; observing that a God was always ready on every occasion—five Mercuries, four Vulcans, three Dianas, five Dionususes, forty Herculeuses, and three hundred Jupiters. He then asks why Sir Isaac Newton, in his chronological<sup>1</sup> interpretations, chooses to be determined by the story of Jupiter and Europa, rather than by that of Jupiter and Leda.<sup>2</sup> Thus he goes on to show that the whole, if literally understood, was a mass of falsity and nonsense.

On the account given by Mr. Bryant these questions naturally arise—Has he mended the matter? Has he satisfactorily removed the difficulty? I believe nine-tenths of mankind will say No ; though he has certainly great merit in clearing the way for others. He was followed by Mr. Faber, and he by Nimrod, who have given as little satisfaction ; and the reason is, because these gentlemen have all set out with begging the question under discussion : then making every thing bend to it—bend to a certain dogma, because they

<sup>1</sup> Newton’s Chronology, p. 151.

<sup>2</sup> Bryant, Anal. Vol. I. p. 460.

happen to have been born in England, where it was held. It may be reasonably asked of me, What right have you to think that you will succeed any better? I answer, I have no predetermined dogma; but the chief and most important of my opinions have arisen during my examination, and from it. And in addition I have the assistance of the learning of Mr. Bryant, Mr. Faber, Nimrod, and several others, which gives me, without any merit of my own, a great advantage over them. I have the advantage also of their errors as well as of their learning.

The idea of a reduction of the Western nations to the situation of Tibet, will be turned into ridicule by the priests, who would wish the rest of mankind to believe them to be the most industrious and useful of bees, only working and storing up truths for the good of mankind; but experience shows that they can never be watched too carefully; and if they do not anew establish their empire of the tenth century, to the printing-press alone their failure must be attributed. However amiable in private life many priests may be, there is scarcely one of them who ever loses sight of the aggrandisement of his order. Look at them in Portugal, Spain, and France; look at the wicked and unhallowed exertions of the priests of the Protestant sect in Ireland to oppress the followers of the Romish Church, and to rivet and continue their own usurped power. And however we, the *philosourists*, may flatter ourselves with the effects of the press, it is yet to be proved that it cannot be rendered subservient to the designs of the order. Though the Protestant and Romish sects are at present in opposition, there is no doubt in my mind, that if Government were to hold a just and equal hand to both, they would speedily unite. *Then* it is much to be feared, that the liberties of Europe would speedily be destroyed.

5. No doubt the question of the originality of the ancient mythoses is, to the present generation, of the greatest possible importance; as it, in fact, involves the existence of a most terrific system of priestcraft and priest-rule—a system most dangerous to the well-being of all mankind, except the favoured caste—a system which cannot stand still, but which must either soon fall or go on increasing in power till it reduce the remainder of the world to the situation of its parent in Tibet. To resist successfully the artful sophistry of the able men among the priests is a task of the greatest difficulty. The reader must have observed that written evidence can scarcely, in any case, be made conclusive, but fortunately circumstances may; and I consider that of the olive as an example of these fortunate circumstances.

It cannot have been forged, and the recourse which the very able priest, or the priest-ite Nimrod, is obliged to have, as we shall see, to the stale plea of miracle, shows that it is conclusive and incapable of being explained away.

The observation of Nimrod is confirmed in a remarkable manner by Col. Wilford, when treating of the Oriental Ararat, which at once proves where the *third* book of Genesis, or the book of the Flood, came from: "The region about Tuct-Suleiman is the native country " of the olive-tree, and I believe the only one in the world. There " are immense forests of it on the high grounds, for it does not grow " in plains. From the saplings, the inhabitants make walking-sticks, " and its wood is used for fuel all over the country; and as Pliny " justly observes, the olive-tree in the Western parts of India is " sterile, at least its fruit is useless, like that of the Oleaster. " According to Tenestalla, an ancient author cited by Pliny, there " were no olive-trees in Spain, Italy, or Africa, in the time of Tarquin " the Elder. Before the time of Hesiod, it had been introduced " into Greece: but it took a long time before it was reconciled to the " climate, and its cultivation properly understood: for Hesiod says, " that, whoever planted, never lived to eat of its fruit. The olive- " tree was never a native of Armenia; and the passage of Strabo " cited in support of this opinion, implies only that it was cultivated " with success in that country."<sup>1</sup> Of the two Ararats this pretty well proves which is the original, and which the copy.

The argument drawn from the olive is like that of Mr. Seely's respecting the Cobra Capella not being found in Egypt, but which will be soon brought thither, if it should be thought decisive. The Missionaries will not be long in bringing them; this will be easily effected.

The author of Nimrod is as unwilling a witness as can be imagined to any circumstance that shall remove Ararat from the country between the two seas, and place it to the East of the Caspian: for it at once upsets the whole of his ingenious system, and scatters the fruits of his immense labour into thin air. The observation respecting the olive has not escaped him. The following extract will show how he surmounts the difficulty: "The olive is NOT an Armenian tree: " nor, if it had been so, could it have been *πανφυλλος* (as Homer " supposed) by any natural means. The transaction is a miracle, " (that is, a thing in which the divine power is not only exercised

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<sup>1</sup> Asiat. Res. Vol. VI. p. 525.

"unaccountably, as it is in all things, but conspicuously, and for a particular purpose, and that purpose an *apparent* one,)"<sup>1</sup> and I surmise that it may have been a miracle of creation, producing a new thing such as the rainbow was,<sup>2</sup> and which had not existed before. It was a tree of peace and reconciliation, and a pledge that the tree of life should one day be restored. It was probably removed to Babel, and thence propagated over the world. Whether plants sprung up, after the Flood, from seeds that were preserved in the mud, or by an original creation, is unknown. The Ambrosia of the Gods, or elixir of immortality, was, according to one ancient opinion, the oil of olives. Thetis anointed Achilles every day with Ambrosia, and exposed his body to the action of fire by night, that he might become immortal and exempt from old age, which the scholiast Apollonius explains by these words, *θειοτατω ελαιω περιεχγει*. If this does not mean the oil of olives, it at least alludes to the sanctity of that ointment."<sup>3</sup>

## CHAPTER VIII.

ROME.—IMAGES NOT ANCIENTLY USED. ORIGIN OF THE NAME ROMA. LABYRINTH.—OBSERVATIONS ON PROPER NAMES.—HERO GODS ACCOUNTED FOR.—SELEUCUS NICATOR ANTICHRIST.—GENERAL OBSERVATIONS.—YAVANAS EXPELLED FROM TOWNS THEY BUILT.

I. A GREAT number of curious circumstances are known respecting the city of Rome—the *eternal city*, which convince me that it was a

<sup>1</sup> Though, for a purpose not connected with the question of miracle, and that I may not be accused of unfair quotations, I insert this definition, I by no means admit any thing so unphilosophical and confused.

<sup>2</sup> Here Nimrod supposes, as a matter of course, that there was no rainbow before the Flood, and that it was the effect of an instant miracle. If there had been rain there must have been a bow. From a former expression it seems he believes that the obliquity of the ecliptic to the equator did not exist, but that it was the effect of miracle, contrary to the doctrine that it is the effect of the periodical revolution of the pole of the equator round the pole of the ecliptic, as the Hindoo philosophers hold. But even if this were so, it ought not to be spoken of as he speaks of it: for it is in that case a natural effect arising from a natural cause. The miracle was the disturbance of the direction of the pole of the earth, not the appearance of the bow.

<sup>3</sup> Nimrod, Vol. I. p. 272.

place of very great consequence, and closely connected with the universal mythos which I am endeavouring to develop, long before the time usually allotted to Romulus and the wolf. The following particulars extracted from the work of Nimrod are very striking: "I cannot help suspecting that Roma was, when occupied by the predecessors of the Tusci and the Ombri, called Rama. Rome herself was supposed by many authors<sup>1</sup> to have been a city of the Etrurians, during the time anterior to its foundation in the year B.C. 752, and subsequent to its abandonment by the ancient aborigines: and the site of Rome had been excavated by certain subterranean passages of extraordinary size and solidity, the cloacæ, or rather cluacæ maximæ: operum omnium dictu maximum suffosis montibus atque urbe pensili,<sup>2</sup> subterque navigatâ. This work is ascribed by some to the imaginary king, Tarquin the ancient: but so inconsistent is Roman mythology, that we find them existing as buildings of indefinite antiquity in *Romulus's* time, when the image of Venus Cluacina (the expurgatrix, the warriorress, or the illustrious, for the sense is doubtful) was discovered in these gloomy canals. They were not adapted to the shape<sup>3</sup> and ground-plan of Rome, but probably were conformable to that of some older city. Fabretti observes,<sup>4</sup> that there are several very ancient watercourses at Rome, entirely subterranean, one of which is situated between the church of St. Anastasia and that of St. George, and leads directly into the caverns of Cloaca Maxima. They were large enough for a waggon loaded with hay<sup>5</sup> to pass, and upon one occasion, after they had been neglected, the cleansing of them was contracted for at 300 talents.<sup>6</sup> It has been justly and sagaciously observed, by Dr. Ferguson, that works of convenience or cleanliness were rarely undertaken in times of remote antiquity, and if these were made with such an intent, they stand alone among those wonderful monuments, whose having existed is only credible because they still exist and are visible, and which were all subservient to the uses of ambition or fanaticism. And we may infer in a more particular manner, that the works in question were directed to one or both of these objects from the example of the Egyptian Theba Hecatompylos,<sup>7</sup> which was excavated with navigable canals, through which the kings used to lead forth their armies, under the city, and

<sup>1</sup> Dion. Hal. Arch. Rom. I. Cap. xxix.

<sup>2</sup> Plin. Lib. xxxvi. Cap. xxiv. Sect. 2, p. 698, Franz. <sup>3</sup> Lib. v. Cap. lv.

<sup>4</sup> De aquis Romæ, Dis. III. p. 190, Rom. 1680. <sup>5</sup> Strabo, v. p. 336.

<sup>6</sup> Dion. Hal. Lib. iii. Cap. lxxxvii. <sup>7</sup> Plin. xxxvi. Cap. xx. (or xiv.) p. 688, Franz.

"unobserved by the inhabitants. M. Vipsanius Agrippa,<sup>1</sup> in like manner went into the cloacæ with his barge and sailed through them into the Tybur."<sup>2</sup>

On the subject of these Cloacinæ Dr. Ferguson<sup>3</sup> says, "These works were, in the midst of Roman greatness, and still are, reckoned among the wonders of the world. And yet they are said to have been works of the elder Tarquin, a prince whose territory did not extend in any direction above sixteen miles: and on this supposition they must have been made to accommodate a city that was calculated chiefly for the reception of cattle, herdsmen, and banditti. Rude nations sometimes execute works of great magnitude, as fortresses and temples, for the purposes of war and superstition; but seldom palaces: and still more seldom works of mere convenience or cleanliness, in which for the most part they are long defective. It is not therefore unreasonable to question the authority of tradition in respect to this singular work of antiquity, which so greatly exceeds what the best-accommodated city of Europe could undertake for its own conveniency. And as these works are still entire, and may continue so for thousands of years, it may be suspected that they were even prior to the settlement of Romulus, and may have been the remains of a more ancient city, on the ruins of which the followers of Romulus settled, as the Arabs now hut or encamp on the ruins of Palmyra or Balbec. Livy owns that the common sewers were not accommodated to the plan of Rome as laid out in his time: they were carried across the streets, and passed under buildings of the greatest antiquity. This derangement he imputes to the hasty rebuilding of the city after its destruction by the Gauls. But haste it is probable would have determined the people to build on their old foundations: or at least not to change them so much as to cross the directions of former streets." Nimrod observes upon this,<sup>4</sup> "Dr. Ferguson has omitted to notice one remarkable passage of Lactantius, which shows that the sewers were in existence before the time of Romulus, and an object of ignorant veneration to that founder and his colleague. Cloacinæ simulacrum in cloacâ maximâ repertum Tatius<sup>5</sup> consecravit, et quia cujus effigies esset ignorabat, ex loco illi nomen imposuit. Yet we are to believe that they were made by the fourth king after Romulus." After this Nimrod goes on to show what is extremely probable, that the

<sup>1</sup> Dion. Cassius, xlix. Cap. xliii.      <sup>2</sup> Nimrod, Vol. I. p. 321.

<sup>3</sup> Hist. Rom. Rep. Vol. I. note, p. 13, 4to.; Liv. Lib. i. Cap. xxxviii.

<sup>4</sup> Vol. III. p. 76.

<sup>5</sup> Lactant. Lib. i. Cap. xx.

first Roma, which would probably be the Roma or Rama of the Ombri, or Osci, was destroyed by a natural convulsion, a volcano.

It is very certain the old traditions agreed that Rome was built on the site of a former city. The chronicle of Cuma (which Niebuhr calls modern and worthless, but, query?) says that the name of the first city was Valentia, and that this name was synonymous with Roma. Now, there was a Valentia in Italy, and one in Britain; there is one in Ireland, and one in Spain. There was also a Brigantia in England, and there is one yet in Spain. There was Umbri in England, (North-umberland and river Uंबर,) and Umbri in Italy. The Hindoo Gods by the same names are all found in Ireland, as well as the Etruscan. Now, I ask, have these singular names of people descended from a people from Upper India, speaking the Sanscrit language before it was brought to its present perfection? How can the singularity be otherwise accounted for? The early history of Rome is most certainly a mythos, its real history is absolutely unknown. The Greeks also, namely Lycophron and Aristotle, state, that there was a city in old time before that of Romulus, called Roma or Ρώμη.<sup>1</sup>

I suspect with Nimrod, that Rama, so common both in India and in Syria, was the same as Roma; that it was a noun adjective appellative, and meant, in one sense, *strong*. Thus Balarama, the *powerful* or *potent Bal*. He says, "I believe that Roma is radically the same word as Rama, the Romans being Pelasgi, and here we have the vowel E concurrent with A and O, for Remus is always in Greek Ρωμος, and the name Romulus, on the contrary, was sometimes expressed Remulus. Livy gives me further confirmation by deriving Ram-nenses à Romulo." Nimrod says, "For the flatterer of Octavius, the pretended Ænead prince, freely owns that when Æneas landed, Evander the Arcad,

Evandrus Romanæ conditor arcis,

"was already established at Mount Palatine: nay, even he displayed to Æneas the ruins of yet an older city. And Antiochus, an authority far elder and graver than Virgil, makes Rome an established city in the time of Morges." Nimrod then compares the Cloacæ to the Labyrinths of Egypt, &c., and the Caves of Ellora, and observes, that these things are inconceivable and mark an astonishing state of society. This is, indeed, very true, and the history and date of it, is that of which we are in search.

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<sup>1</sup> Niebuhr's Rom. Hist. Vol. I. p. 151.

2. In the course of this work the reader must have observed, that it has been shown that the Romans, the Greeks, and the Egyptians, had none of them originally the use of images. This I believe was when the Buddhist doctrine prevailed, or rather I should say the Buddhist Jaines: and probably for some time also after that of Cristna had succeeded to it. I think there can be no doubt that images were used by the Etruscans. This seems to be fairly implied in the order of Numa, that in the Roman service they should not be used; for, if they had not been used by some persons, he would never have thought of prohibiting them. I have said that I suspect Numa of being a Menu or a Noah, as it is written in the Hebrew a *Nuh* נח. The tribe of Juda were strictly followers of the doctrines of Noah or Nuh, and in this respect were correctly followers of the same doctrine as Numa. It was from this cause that his city was called by the Brahmin name of Rama or Roma, or Ρωμη, the name of several cities in Syria and India. The words in India, in Greece, and in Latium, having the same meaning, show them to be the same.<sup>1</sup>

Mr. Heyne in his work entitled *Veteris Italiae Origines Populi et Fabulae ac Religiones*, in the following passage, has suggested another origin for the name of Rome. He says, "Quid quod satis probabile mihi sit, etsi aliquid pro liquido et explorato in his, quorum nulla fides historica est, tradere velle ineptum sit, ipsam fabulam de Romulo et Remo a lupa lactatis a nominis interpretatione esse profectam: nam a ruma, seu rumi, quod vetus mammæ nomen est, Romæ nomen deduxisse nonnullos videmus: ut alios a virtute ac robore ad Græcum vocem *ῥώμη*. Ignoratio originis, a qua nomen urbis ductum esset, hominum animos ad conjecturas convertit, quæ postea in narrationes abierant. Quod si verum est et ex antiquioribus sumptum, quod Servius ad lib. 8, 90, et alibi habet, ut Tiberis priscum nomen Rumon fuerit (neque illud adeo abhorrens ab antiquissimo aquarum et omnium nomine per Celtas et Græcos vulgato: Rha, Rho, Rhu, Rhin, Rhiu, Rhei, (*ῥέω, ῥόος*,) non improbabile sit, urbis nomen a FLUMINE esse DUCTUM, ET *omnia alia, quæ narrantur, pro commentes seriorum ætatum: esse habenda.*" On this my learned friend who pointed out to me the passage of Heyne observes, that the epithet of *Roma* or *strength* given to Rome, must have been given after it grew strong. Of course the observation falls to the ground when it is known that it was a mystical name, *given from an ancient mythos or city in the East*, and was itself built on the

<sup>1</sup> Hesychius says, Ρωμαί 'Ο ὑψιστος Θεος.

foundation of an ancient city. The following assertion of Atteius settles this question: Atteius asserit Roman ante adventum Evandri diu Valentiam vocitatum.<sup>1</sup>

I cannot answer for the opinions of others, but the fact of these names having the same meaning, and the numerous other circumstances connected with them, compel me to believe that the Numa was a Menu, and that the Roman religion was from India. But we all know that it was also from Ilium or Troy; that is, that it was closely connected with the Trojan mythos in some way or other. This raises a strong presumption that that of Troy must have been from the East. Every thing increases the probability that the Hindoo system once universally prevailed. All this tends also to add probability to what the reader has seen respecting a city of Valentia having formerly occupied the site of the present Roma. If I prove that the early Roman history is a mythos, I open the door to very latitudinarian researches to discover its origin. And for the proof that it is so, I am quite satisfied to depend upon what Niebuhr has said, supported by the numerous facts pointed out by Nimrod. Taking Valentia and Roma to be the same, we find them in England, in Ireland, in Spain, in Italy, in Phrygia, in Syria (as Rama), and in India. Then, when can these synonymous cities have been built but when or before the Hindoo Gods Samanaut, Bood, Om, Eswara, &c., &c.,<sup>2</sup> came to Ireland, and the God Jain or Janus to Italy? I beg my reader to recollect that however different the Cristnuvites may be at this day, the Jains and Buddhists are, and always were great makers of proselytes.

Numa expressly forbade the Romans to have any representation of God in the form of a man or beast, nor was there any such thing for the first 170 years. And Plutarch adds to this, that they were Pythagoreans, and shed no blood in their sacrifices, but confined them to flour and wine. Here is the sacrifice of Melchizedek again: the Buddhist or Mithraic sacrifice, which I have no doubt extended over the whole world.<sup>3</sup> In the rites of Numa we have also the sacred fire of the Irish St. Bridget, of Moses, of Mithra, and of India, accompanied with an establishment of Nuns or Vestal Virgins. Plutarch also informs us, that May was called from the mother of Mercury, and that in the time of Numa the year consisted of 360 days.<sup>4</sup> "Numa ordered fire to be worshipped as the principle of all things:

<sup>1</sup> Serv. in *Æn.* I. 277; Nimrod, Vol. III. p. 118.

<sup>2</sup> Celtic Druids, Ch. V. Sect. XXVI.

<sup>3</sup> Vide Plut. *Life of Numa.*

<sup>4</sup> *Ibid.*

"for fire is the most active thing in nature, and all generation is motion, or at least with motion: all other parts of matter without warmth lie sluggish and dead, and crave the influence of heat as their life; and when that comes upon them they immediately acquire some active or passive qualities. And therefore Numa consecrated fire, and kept it ever burning, in resemblance of that eternal power which actuates all things."<sup>1</sup> Again, in the life of Numa he says, "Numa built the temple of Vesta, which was intended as a repository of the holy fire, in an orbicular form, not with a design to represent the figure of the earth, as if that were Vesta, but the frame of the universe, in the centre of which the Pythagoreans place the element of fire, and give it the name of Vesta and Unity: but they do not hold that the earth is immoveable or that it is situated in the middle of the world, but that it has a circular motion about the central fire. Nor do they account the earth among the chief or primary elements. And this they say was the opinion of Plato, who, in his old age, held that the earth was placed at a distance from the centre, for that being the principal place was reserved for some more noble and refined body."

The Phliasians had a very holy temple in which there was no image, either openly to be seen or kept in secret.<sup>2</sup>

The Abbé Dubois states, that the Hindoos in the earliest times had no images. As we have found that this was the case in most other nations it was to be expected that it would be the same in India.

3. The ancients had a very curious kind of building, generally subterraneous, called a labyrinth. The remains of this are found in Wales, where the boys yet amuse themselves with cutting out SEVEN inclosures in the sward, which they call the city Troy. There is a copy of it taken from Nimrod's work,<sup>3</sup> in my plates, figure 25. Pliny names it,<sup>4</sup> and his description agrees with the Welsh plan.<sup>5</sup> This, at first sight, apparently trifling thing, is of the very first importance; because it proves that the traditions respecting Troy, &c., found in the British isles, were not the produce of monkery in the middle ages, but existed in them long before.

The Roman boys were also taught a mazy or complicated dance, called both the Pyrrhic war-dance, and the dance of *the city Troy*. Pliny says that Porsenna built a labyrinth under the city of Clusium, in Etruria, and over it a monument of enormous and incredible dimensions.<sup>6</sup> The Cloacæ Maximæ, under the city of Rome, have

<sup>1</sup> Plut. Life of Camillus.    <sup>2</sup> Cumb. Orig. Gent. p. 264.    <sup>3</sup> Vol. I. p. 241.

<sup>4</sup> XXXVI. Cap. xix. Sect. ii.    <sup>5</sup> Nimrod, Vol. I. p. 319.    <sup>6</sup> Ibid. p. 319.

by some been thought to be a labyrinth. These labyrinths were sometimes square and sometimes elliptical. The sacred mazy dance was to imitate the complicated motions of the planets,—was in honour of the Gods—that is, of the *disposers*: in short, it had the same object as the labyrinths.

The Roman circus was an allegory corresponding to the labyrinth, as the author of Nimrod supposes. The circuits were seven, saith Laurentius Lydus, because the planets are so many. In the centre was a pyramid on which stood the three altars to Saturn, Jove, and Mars, and below it three others—to Venus, Hermes, and Luna. The circuits were marked by posts, and the charioteers threaded their way through them guided by the eye and memory. “The water of the ocean, coming from heaven upon mount Meru, is like Amrita (amber or Ambrosia), and from it arises a river which through seven channels encircles Meru.”<sup>1</sup> The circuits of the circus were called Euripi. An Euripus was a narrow channel of water: ductus aquarum quos illi Nilos et Euripos vocant.<sup>2</sup> The three Gods on the pyramid, had reference to the three Gods in the capitol, called *Συνναίοι*,<sup>3</sup> or the dwellers together, for these three were the Dii Magnii Samothracæ—Θεοὶ μεγάλοι, Θεοὶ δυνατοί, Θεοὶ, ΧΡΗΣΤΟΙ. But the Θεοὶ χορηγοί, though three were all one, and that one the Sun or the higher power of which the Sun was the emblem: and Tertulian says, that the three altars in the circus were sacred—trinis Diis, magnis, potentibus, valentibus: eosdem Samothracas existimant.

The city of Troy also had its labyrinth. The Pergamus, in which Cassandra was kept, was in the shape of a pyramid, and had three altars—to Jove, Apollo, and Minerva: but the Capitolium of Rome and all her sacred things were avowedly but revivals of the religion of Troy. Her founder arrived in Latium,

*Ilium in Italium portans victosque Penates.*

The seven tracts or channels of the sky, through which the planets move, are called in the Homeric Greek *τειρεα*—

*Ἀρες ὑπερμενετα . . . πυραυγεα κυκλον ελισσον*  
*αιθερος ἐπταποροισ ἐνι τειρεσιν*—<sup>4</sup>

a word which has nothing to do, Nimrod says, with *τερας*, a portent, but implies merely the common idea *terere iter*, and of *τριβος*, via trita, or, as the Brahmins say, the paths of the planets. With the *teireia* agree the *euripi* of the circus, and the seven main streets which,

<sup>1</sup> Asiat. Res. VIII. pp. 322, 323, 357.

<sup>2</sup> Cicero de Legibus, Lib. ii. Cap. i.

<sup>3</sup> Serv. in Æn. Lib. ii. ver. 225.

<sup>4</sup> Hom. Hym. Mart. ver. 6, 7.

taking the square as a round, circuit the seven-fold city.<sup>1</sup> These latter are called its *αγναι*, and Apollo Ergates, the architect God, who built the walls of Troy, was therefore called *Αγνιεύς*, and because he traced the walls of the great seven-streeted city or *πολις ευρυαγνία* in the shape of an exact square, or superficies of a cube, the idol or sculptured form of the God Aguius was a cube, *σχημα τετραγωνον*.<sup>2</sup> Orpheus describes the city of Aiaia as consisting of seven circles of walls and towers, one within another; and Gnossus, in Crete, was the alleged site of the Labyrinth of Minos, of which Ariadne possessed the clue.<sup>3</sup> The celebrated fair Rosamond had her underground labyrinth, near Woodstock, and *her bower from which the labyrinth did run*.<sup>4</sup>

In the isle of Lemnos there was a labyrinth of which some remains existed in the time of Pliny. It is very remarkable for having been surrounded with 150 columns, which were revolving cylinders, so moveable that a child could spin them round. These are evidently what we call rocking-stones.<sup>5</sup> The maze of complicated circles near Bottaliek, in Cornwall, described in plate No. 29 of my Celtic Druids, was also, in some way, allusive to the planetary motions. The labyrinth of the Fair Rosamond could be nothing but an astrological emblem, allusive to the planets.

There are also histories of labyrinths in Egypt, seen by Herodotus; in Andeira; at the Lake of Van; Præneste, &c. The etymology of the word labyrinth is unknown, therefore probably Hindoo or Oriental; but Nimrod has some interesting speculations concerning it. From its form exactly corresponding to the sacred mount, &c., of India, and of the cities formed after its pattern, they probably were meant to be in one sense representations of the paradise, &c., *in inferis*, as we know these sacred matters on earth were supposed to be exactly imitated in the Elysian regions.

<sup>1</sup> The Olympian course of Jupiter, at Pisa, was 600 feet long, as were all the running courses of Greece: this was instituted by Hercules. Stanley's Hist. Phil. Part ix. Ch. iii.

<sup>2</sup> Pausan. Lib. viii. Cap. xxxii. Sect. 3.

<sup>3</sup> Nimrod, Vol. I. pp. 247, 315.

<sup>4</sup> Drayton, note A, on Ep. of Ros. p. 81, Ed. London, 1748; Percy's Relics, Vol. III. p. 146.

<sup>5</sup> The Asphodel was called by Theophrastus the Epimenidian plant. The name As-phod-el is the Asian God Phod or Buddha, whose name rings every change upon the vowels, and upon the two variable consonants B. F. P. V. and D. T. Th. Nimrod, sup. Ed. p. 18. This was the plant used to move the celebrated Gigionian rocking-stone (which I have noticed in my Celtic Druids), which stood near the Pillars of Hercules, not far from the Straits of Gibraltar.

I have before observed, that each city had its ten years' war, its conquest and dispersion, I therefore need not here repeat them.

4. No one who has reflected much on the names of Grecian Gods and Mythoses, can deny that their etymologies are in general most unsatisfactory. This is caused by searching for them no where but in the Greek language. The spoken language of Greece was, like that of all other nations, the child of circumstance. It was composed out of a mixture brought by Celtæ, by Ionians, if they were not the same—by Pelasgi from Phœnicia—from the second race of Celtæ, called Scythians—and perhaps by others; so that it is evident, from the nature of the case, as Plato truly said, recourse ought to be had for, probably, all the old names, to the Barbari. The state of the case, as I have already intimated, is the same with respect to all ancient nations. Their spoken language was a general mixture, and the sixteen letters were common to all, and were used to record this mixture, or heterogeneous compound. This admitted, we see the reason why in etymology we ought not to be bound to any one nation for the origin of words, but why we ought to seek them wherever we can find them. They are exactly like the present English; but who would think of seeking the meaning of all English words in one language?

In addition to these reasons it must not be forgotten, that all the ancient names of towns and persons had a meaning, and, as their early histories were all mythological, this meaning was astrological. Egypt was divided, as every one knows, in its names, with a reference to the heavenly bodies: and, as I have just observed, Sir William Drummond has shown, that most of the names of the towns and persons recorded in Joshua had an astrological meaning. It is, therefore, reasonable to believe that those which we cannot explain would be shown to be the same, if our ignorance of their meaning could be removed. The history of every ancient state was a mythos: with such trifling variation as change of place and change of time produced, they were all the same. Such towns as were erected *de novo* were built astrologically, or with a reference to the prevailing mythos: such as arose by degrees were, when their inhabitants became rich, assimilated as far as possible to the prevailing and universal superstition. This, I think, satisfactorily accounts for the mixture of mythology and true history, and it is only by a careful attention to separate the two—an attention which has never yet been properly paid—that anything like a rational history can be formed. The learned author of Nimrod could not avoid seeing the universal

character of the mythos; but, bound by religious prejudice, he has most absurdly exerted his great learning and talent after the example, and in aid, of Mr. Faber, to make it fit to his own superstition. He assumes that his own mythos is true literally, and as the mythoses are all fundamentally the same—as a general, generic, or family character runs through the whole—it is no difficult matter to give a certain degree of plausibility to his scheme. But these gentlemen never perceive that their literal systems involve consequences utterly absurd, and contrary to the moral attributes of God.

The districts of Canaan appear to have been allotted or divided according to astronomical or astrological rules, in the same manner as was practised with the *names* of Egypt. The tenth chapter of Genesis is an example of the same kind—a division of the world into *seventy-two* countries or nations, under the mask of a genealogy. Every chapter of Genesis exhibits an esoteric and an exoteric religion. The same persons named in the tenth chapter of Genesis are found in Ezekiel, and also in Job—a sacred book of the Jews, in which the Destroyer makes a great figure.

The following passage exhibits a pretty fair example of the mist which superstition sometimes raises before the eyes of men of learning and talent, and also, in no small degree, tends to confirm what Sir W. Drummond says in his *Œdipus Judaicus*, viz., that the astronomical meaning, which almost all the early names in the book of Joshua contain, prove it to have an allegorical meaning: “The “names of the Patriarchs of the line of Shem had a significance “prophetic of events which should occur in their lives. I conceive “that Salah flourishing, the people were sent forth: Heber flourish- “ing, they crossed or transgressed the mighty river Euphrates or “Tigris: Peleg flourishing, mankind were split by the great schism: “Rehu flourishing, the Patriarchal Unity was broken, and the king- “dom of Ione, or Babel, erected in opposition to that of Ninus: “and, lastly, Serug flourishing, the confusion of tongues took place.”<sup>1</sup> When I consider the fact, that the names of the towns and places described in the Jewish books, as well as the names of the persons, have all meanings like those above, I am surprised that any one who knows it should hesitate a moment to admit that an allegory is used—in fact, a mythos described.

Nimrod takes Babylon for his standard, as I have before said, not because it is more convenient or because it was the original, but

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<sup>1</sup> Nimrod, Vol. I. p. 16, Sup. Ed.

because he thinks it necessary to the religion in the belief of which he happens to have been educated; and he is probably unconscious of the fact, and will strenuously deny it, and be very angry with me for stating it. But no philosopher or unprejudiced person, reading his book, will ever raise any question about it. In our endeavours to explain the ancient mythoses, great care ought to be taken not to confound two cases which must be, in their nature, extremely difficult to separate—the ancient mythological or allegorical histories, and the idle stories invented by the Greek or Roman priests of comparatively modern times, to conceal their ignorance—and this is so very difficult a matter, that our success, exert whatever care we may, must always be attended with considerable doubt.

5. The account which is constantly given of the attempt of Alexander and others to declare themselves Gods, has never been satisfactory to me. With Christian priests it has always been a favourite theme, and if they have not striven to disguise the truth, we may safely say they have not taken much pains to discover or explain it. I have shown, that in the latter times of the Roman republic an eminent person to be a general benefactor of mankind was expected to arrive along with a new and more happy *sæculum*.<sup>1</sup> This was the renewal either of the Neros or of the cycle of 608—YHΣ. On the beginning of every one of these new ages a person of great merit was supposed to come, endowed with a portion of the Divine Spirit, of the *ἅγιον πνεῦμα* or the *Ερως*, which was the protogenos or first-begotten of the Supreme Being. It was correctly the new incarnation of the mythologists of India. It was correctly the Christian inspiration. The Supreme First Cause was generally believed to overshadow, or, in some other mysterious manner, to impregnate the mother of the favoured person, by which she became pregnant. This was done in various ways. When any person became very eminent as a benefactor of mankind, his successors generally attributed this inspiration to him; and he was said, by the vulgar, to have a God for his father: but the initiated understood it as first stated, which was a doctrine too refined for the understandings of the populace, and was never confided to them; and which, for the most part, we only know by halves—by collecting trifling facts that have unintentionally escaped from the mysterious adyta of the temples—in which, perhaps,

<sup>1</sup> This cycle was what the Romans called *sæculum*, at the end of which the *Ludi Sæculares* were celebrated—when black victims were sacrificed. These sacred and unascertained periods were professed to be known only to the keepers of the Sibylline books, from which they were learnt. Nimrod, Vol. III. p. 191.

in later times, the whole doctrine was not known, but in great part lost. The periods of the renewal and the actual length of the cycle were unquestionably lost. It is the natural and, I take it, inevitable consequence of all secret doctrines of this kind, unwritten and handed down by tradition, that they should either be lost or become doubtful. It was a knowledge of this natural and inevitable effect, probably, which caused the priests in several countries to commit the doctrines to writing in the guise of enigmas or allegories or parables, and experience has shown that this is equally unavailing; or perhaps it is of worse consequence, as the allegory being at length believed to the letter, the secret meaning has not only been forgotten, but the belief of it, or the allowance of its existence, has been denounced as heretical—a crime—and the persons entertaining it, subjects of persecution. This is a great evil, but evil, less or more, is always a necessary consequence of disingenuous and deceitful conduct in man. Plato and Pythagoras, among the Gentiles, were both examples of eminent men supposed to be the produce of divine influence or inspiration, as I have shown in B. IV. Ch. II. Sect. 6. Their mothers were believed to have been overshadowed or obumbrated by an Apolloniad spectre, to have been *afflata numine* filled with the *קדש רוח* *qds ruh*, and to have produced their respective sons without connection with man. This, in fact, was correctly Hindoo incarnation. All the extraordinary births recorded in the two Testaments such as those of Samson, Samuel, John Baptist, &c., were examples of the same kind.

Persons wishing to obtain power often attempted to induce a belief that *they* were the effects of this kind of divine interference. This was the case with Alexander the Great,<sup>1</sup> who was feigned to be begotten by Jupiter Ammon in the form of a Dragon. This was the case with Augustus Cæsar, whose mother fell asleep in the temple of Apollo, and who (when she awaked) saw reason quasi a concubitu maritali purificare se, et statim in corpore ejus extitisse maculam, velut depicti draconis. . . . Augustum natum mense decimo, et ob hoc Apollinis filium existimatum.<sup>2</sup> When Scipio Africanus aspired to be the tyrant of his country, a similar story was told of his mother, and of him—but the Romans discovered his object, and he was banished for it—he failed. His mother was said to have been impregnated by a serpent creeping over her body when she was asleep. In the same manner Anna, the mother of the Virgin Mary, was said,

<sup>1</sup> Nimrod. Vol. III. pp. 366, &c.

<sup>2</sup> Suet. Octav. Cap. xciv., Nim. Vol. III. p. 458.

in one of the spurious Gospel-histories, to have been impregnated, when an infant of only three or four years old, by the Holy Ghost, in the form of a serpent, creeping over her body when asleep: the produce of which was Mary, the mother of Jesus. And as Jesus was in like manner the produce of the Holy Ghost, they declared Mary to be both the mother and daughter of God. The serpent was the emblem of divine wisdom equally in India, Egypt, and Greece.

An attempt was also made by Sylla to establish himself as the object in honour of whom the *Ludi Sæculares* were celebrated; but if such were his object, it does not seem to have succeeded. He appears not to have been supported by the priests, and therefore, probably, gave it up. "Sylla was born in the year of Rome<sup>1</sup> 616, "but it is uncertain what year the Sæcular Games were celebrated, "whether in 605, in 608, or in 628. It was a matter of the most "occult science and pontifical investigation, to pronounce on what "year each Sæculum ended, and I am not satisfied whether the de- "cemviri did not publish the games more than once, when they saw "reason to doubt which was the true Sibylline year."<sup>2</sup> It is quite clear that these difficulties would not apply to so short a period as 110 or 120 years. The nails driven annually by the consuls with great ceremony, from a time long anterior to that here alluded to, must have readily fixed the time for the celebration of feasts of such short periods.

6. Perhaps in ancient times there never was a more remarkable example of this superstition than that of Seleucus Nicator, who founded the city of Antioch, which was finished by Antiochus, who was called EPIPHANES, perhaps on that account. The original name of this city, situated on the Orontes, was Iona or Iopolis, the city of Io, the beeve *Ιε*. (Io was sometimes the name of a male, sometimes of a female; and the Syrians, we are told, were in the habit of changing the Chaldaic *Na* and *Ne* into the *Vo*.) It was said to have been built by Triptolemus, i.e., Enyulius or Mars, as a funeral monument to the cow Io, which died there when she fled from Jupiter Picus (Pi-chus the black); but it was called Antiochia by Seleucus in honour of his son Antiochus Soter.<sup>3</sup> The names of the kings of Antioch sufficiently explain the fact. The *first* was called Soter, or the Saviour; the *second*, Theos or the Holy, or the God; the *third*, who finished the city, Epiphanes, or the Manifestation of the Deity

<sup>1</sup> *Thucæ Historiæ* cit. Censorin. p. 84; Plut. Sylla.

<sup>2</sup> *Nimrod*, Vol. I. p. 462, Sup. Ed.

<sup>3</sup> Vide *Nimrod*, from pp. 370 to 490, Vol. III.

to the Gentiles. One of them, in furtherance of this scheme, endeavoured to place his image in the Temple at Jerusalem, but was defeated by the religious zeal of the Jews, to the uninitiated of whom he would appear but as an enemy to their local God Iao or Ieue. To these Jews the secret meaning could not be explained without letting out all the mysteries of the religion to the vulgar. The Seleucidæ governed almost all southern and central Asia, including part of Upper and Lower India, and here they probably learnt anew many of the ancient mysteries then lost to the Western nations. This may have caused Seleucus Nicator to build a magnificent temple in Antioch, or Iona, to *Jupiter Bottius*, that is Jupiter Buddæus, whose high-priest he called Amphi-on—Om-phi-on. The Christians are said to have received the name of Christian at Antioch. At first they were everywhere considered by the Gentiles as Jews, as they really were, and the God of Seleucus was called Antichrist by the Jews. This would be in the Greek language *Ἀντὶ Χριστός*, or an opponent or second *Χριστός*, meaning against the good or holy one, the holy one of Israel, and this would cause the Christians, the servants of the God of the Jews, to call themselves followers of the *Χριστός*, or of the good dæmon, the opposite of Antichrist. And from this it was, that Theodoret and other fathers maintained that the city of Antioch was a type of Antichrist. The Antichristian Antioch, *Antichristian* before the birth of Christ, unravels the mystery. Nimrod has most clearly proved, that the Seleucidæ meant to convert the city of Antioch into a sacred place, and to found their empire upon a close connection between church and state:<sup>1</sup> but he has not observed that Buddha and the Grand Lama of Tibet were their model.<sup>2</sup> The Grand Lama, successor of Buddha, was at that time probably an efficient monarch, and not reduced to the inanity of the present one by the priests. Jerusalem was set up by the *Antichrist* David, as the Samaritans would call him, in opposition to the old worship on Gerizim,<sup>3</sup> and Antioch was the same, in opposition to Jerusalem. Thus we discover the origin of Antichrist, with whom modern Christians have so long amused or tormented themselves. But of the *Χριστός* more hereafter. Another reason why they called Antioch by the name of Antichrist was,

<sup>1</sup> As all politic modern kings do.

<sup>2</sup> The Jupiter Bottius proves this.

<sup>3</sup> According to the first religion of Moses, Gerizim, not Jerusalem, was the place chosen by God to place his altars there. The text of Joshua contains satisfactory internal proof of its corruption by the Jews to favour the claim of Jerusalem, as is admitted by the first Protestant divines.

because the king of it usurped the name of Epiphanes, or the Manifestation of God to the Gentiles, which belonged only to their God. Notwithstanding the destruction of the books at Antioch, under the superintendence of the Apostles, and of the Christian priests, systematically continued to the present day in all other countries, enough has escaped to prove it was the doctrine of the ancient religion, that a saviour should come at the end of the *Sæculum*.

The system of renewed incarnations seems to offer a strong temptation to ambitious spirits to declare themselves to be emanations of the Deity, as we have seen it was attempted by Alexander the Great and several others. Mr. Upham, in his history of Buddhism,<sup>1</sup> has given an account of a successful attempt of this kind in the kingdom of Ava. From this example it does not seem unlikely that similar attempts, in other places, Ceylon for instance, may have been made. In this way, at the same time that the system of incarnations which I have described, is supported, the absurd and degraded state of Buddhism in Ceylon and other places may be accounted for. Mr. Upham admits, as every one must, a primeval Buddha of great antiquity. His existence he does not attempt to explain, except so far as to admit that he was the Sun. Mr. Upham's is the account of modern Buddhism; with this I do not concern myself, except in some few instances, where the ancient truth hid, under the modern trash, seems to show itself: as for instance, in the cycles noticed by Loubère and Cassini. From the lapse of time and other circumstances, the view of the Hindoo avatars has become indistinct; yet they are still so visible that almost every Christian who has of late carefully looked into the early history of them, is obliged to admit them. Thus the Rev. Mr. Townsend says,<sup>2</sup> "As this incarnate being "was considered as a divine person, and the son of God, and as "Nimrod claimed the authority and titles of the incarnate, it is "evident that his father or his ancestor must, from some cause, have been also considered as divine." I can have no doubt that Mr. Townsend is right, and that Nimrod was Bala-rama, an avatar, probably Maha-Beli,<sup>3</sup> or an avatar of Buddha. Nimrod and Bala-rama were both grandsons or sons of Menu, i.e. *Manu*. But since these most learned and orthodox gentlemen are obliged to admit the fact, I beg I may not be called fantastical and paradoxical, at least, unless they be coupled with me.

<sup>1</sup> Pp. 110, 111.

<sup>2</sup> Class. Journ. No. XLVIII. p. 236.

<sup>3</sup> *Ib.* p. 237.

7. It is quite impossible to believe that all the striking marks of similarity between the names of towns, the modes or plans of building them, the names of persons, and the doctrines of the Orientals and the Western nations, can have been the effect of accident; and I can see no other way of accounting for them than by supposing that they were brought by the first race of people who travelled Westwards from India, and who all had, with various sectarian differences, fundamentally the same religion, and gave the same names to their towns as those they had left in their own North-eastern countries. This practice we know has always prevailed among emigrating people, and prevails to this day, and it rationally removes all the difficulties. It cannot be expected that at this late day, amidst the ruin of cities which have almost disappeared, we should find in each *all* the traits or marks of the system, or a whole system, complete. It is as much as we can expect, if we can find, in each, detached parts of the system: for example, suppose I found the head of a man in Babylon, the leg of a man in Troy, and the hand of a man in Rome; though I did not find a whole man in any of them, I should be obliged to believe that all the towns had formerly been occupied by men. It is the same with the universal system. In every city some of the *débris* are to be found, quite enough to enable us to judge of the remainder, with as much certainty as we should in the case of the limbs of a man, or of an animal.

An actual example of this kind took place in Ireland: in one place the back-bones of an elk were found, in another thigh-bones, in a third legs, and in another the magnificent antlers, and so on till all the bones of a perfect animal were found. They were collected, put together, and now form that most beautiful and majestic skeleton standing in the Hall of the Institute in Dublin. Does any one doubt that the elk was in former times an inhabitant of these places in Ireland? Just so it is with the mythological system of the ancients, with the adoration of the Sun and the host of heaven, the Lord of Hosts. Every where the same system with, in part, the same ceremonies prevailed, from Iona in Scotland to Iona at Athens, or Iona at Gaza, Iona at Antioch, or the Ioni or Argha in India.

I think it probable that the natives of central Asia, in the times of which we are treating, were nearly in the situation of the Afghans, inhabitants of the same country described by the Hon. Mr. Elphinston at this day.<sup>1</sup> They are in a great measure nomadic and divided

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<sup>1</sup> Hist. Cabul.

into tribes, but yet are more located than the Arabians of the deserts. Wars often take place between them, and one tribe drives out another, who quit their country not in a state of distress and weakness, but of power—compared with the countries into which they come. The celebrated Baber is an example of this; he was expelled from his country about Balk into the South, where he attacked the empire of Delhi and conquered it.

8. In the old books of the Hindoos, as it was before stated, we meet with accounts of great battles which took place between the followers of the Linga and those of the Ioni, and that the latter in very early times were expelled from India under the name of Yavanas. After the Sun had left Taurus and entered Aries, or about that time, it is probable that the war above alluded to arose. Whether the question of the precedence of the Linga and Ioni had any connexion with the transit from Taurus to Aries I know not, but the two events appear to have taken place about the same time. The Buddhists or Yavanas were expelled; their priests were Culdees; and they were Jaines. They passed to the West. In their way they built, or their sect prevailed in, the city of Baal, Bal, or Babylon—as Nimrod says, probably the old Iona:

Et quot *Iona* tulit vetus, et quot *Achaia* formas.<sup>1</sup>

They built, or their sect prevailed in, the city of Coan or Aiaia, if ever there were such cities—the city of Colchis or of the golden fleece, if ever there was such a city, to which the Argonauts are feigned to have sailed—the city of Iona which afterward became Antiochia—and the city of Iona called afterward Gaza, where they were Palli or Philistines, and near to which Jonas was swallowed up by a whale—and the city of Athens, called Athena (a word having the same meaning as Iona), with its twelve states and Amphictyonic council. They dwelt in Achaia, they built Argos, they founded Delhi, or the temple of the navel of the earth, where they were called Hellenes and Argives. They founded the state of the Ionians, with its twelve towns in Asia Minor. They built Ilion in Troy, or Troia or Ter-ia, i.e. *country of the Three*. They carried the religion of Osiris and Isis, that is Isi and Is-wara, to Egypt; they took the Deity Janus and Jana or Iana to Italy, where their followers were called Ombri: they founded the city of Valentia or the city of Rama or Roma: they built Veii or the city of *Uei* (read from right to left Ieu), if ever there was such a city: they built the temple of Isis, now called Notre Dame or the Queen of Heaven, at Paris; and, as it

<sup>1</sup> Nimrod, Vol. I. p. 287.

might be called, Baghis-stan now St. Dennis, and were called Salarii from their attachment to and practice of the sacred Mazy dance: they left the Garuda at Bourdeaux: they founded the most stupendous monument in the world called Carnac,<sup>1</sup> of the same name as the temple of Carnac in Egypt, and the Carnatic in India: they built Stonehenge, or Ambres-stan, and Abury or Ambrespore: they founded Oxford on the river which they called Isis, and Cambridge on the river Cam, Cham, HAM, Am or Om: they built Iseur or Oldborough, and called the Yorkshire river by the name OM-ber or UMBER or Humber, and called the state, of which Iseur was the capital, Brigantia, the same as the state which they had left behind them in Spain or Iberia, and Valentia a little more to the North, and Valentia in Ireland the same as the Roma and Valencia in Italy and Spain: and finally they founded a college, like Oxford or Cambridge or the island of Ii or Iona, or Columba, which remained till the Reformation, when its library, probably the oldest in the world at that time, was dispersed or destroyed.<sup>2</sup> These were the people, Jains or Buddhists, whom, in my Celtic Druids, I have traced from Upper India, from Balk or Samarcand, one part between the 45th and 50th degree of North latitude by Gaul to Britain and Ireland, and another part by sea, through the Pillars of Hercules, to Corunna, and thence to Ireland, under the name of Pelasgi, or sailors of Phœnicia.

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## APPENDIX TO BOOK VII.

In the history of Brutus and his three sons, noticed at the end of Chapter VI., we have the universal mythos in Britain, in imitation of Adam, Cain, Abel, and Seth—Noah, Shem, Ham, and Japhet. The Welsh game of Troy, noticed by Pliny, in Ch. VII. Sect. 3, proves the Trojan mythos in Britain before the time of the Romans. With this may be classed a medal of the Saviour found in Wales with the Hebrew inscription, in Fig. 26, described by Roland in his *Mona Antiqua*,<sup>3</sup> which may rank with the Crucifix, the Lamb, and the Elephant, or Ganesa at Brechin,<sup>4</sup> in Scotland; and with a ring having its Ling-ioni, its Bulls and Cobra, found in the same country,

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<sup>1</sup> See Celtic Druids.

<sup>2</sup> It is known that part of it went to Douay in Flanders.

<sup>3</sup> Plate V. p. 93, add. p. 298.

<sup>4</sup> Vide Celtic Druids, plate 24.

exhibited by the Earl of Munster to the Asiatic Society, and described in Volume II. art. xxvi. of their Transactions (vide my plates, Fig. 27); and with the Indian Gods Samnaut, Bood, Om or Aum, Eswara, Cali, Neith or Naut, and Creeshna, in Ireland, described in Chapter V. Section XXVI. of the Celtic Druids; and with the Trimurti of Ireland, Criosan, Biosena, and Sheeva,<sup>1</sup> and with the Culdees or Chaldæans in every part of the British isles.

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<sup>1</sup> Class Journal, Vol. III. p. 179.

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